

# LINGUISTIC SURVEY OF INDIA

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**VOL. V.**

**INDO-ARYAN FAMILY**

**EASTERN GROUP.**

**PART II**

**SPECIMENS OF THE BIHĀRĪ AND ORIYĀ  
LANGUAGES.**

VOLUMES OF  
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BUNGALOW ROAD, JAWAHARNAGAR, DELHI-7  
CHOWK, VARANASI (U. P.)  
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FIRST EDITION 1903

REPRINT 1968

**Price Rs. 1250/- (\$ 200) For the complete set**

PRINTED IN INDIA BY SHANTILAL JAIN AT SHRI JAINENDRA PRESS,  
BUNGALOW ROAD, JAWAHARNAGAR, DELHI-7 AND PUBLISHED  
BY SUNDARLAL JAIN, MOTILAL BANARSIDASS,  
BUNGALOW ROAD, JAWAHARNAGAR, DELHI-7



राष्ट्रपति भवन, नई दिल्ली-4.

RASHTRAPATI BHAVAN,

NEW DELHI-4.

October 20, 1966.

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With the best wishes,

Yours sincerely,

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# CONTENTS.

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SYSTEM OF TRANSLITERATION . . . . .	Page ix
-------------------------------------	------------

---

## BIHĀRĪ.

### INTRODUCTION—

Where spoken . . . . .	1
Language-boundaries . . . . .	ib.
Its classification . . . . .	ib.
<b>BIHĀRĪ COMPARED WITH BENGALĪ—</b>	
Pronunciation . . . . .	ib.
Declension . . . . .	2
Adjectives . . . . .	3
Conjugation . . . . .	ib.
Dialects . . . . .	ib.
Ethnic differences between the speakers of Bhojpurī and of the other dialects . . . . .	4
Number of speakers . . . . .	5
Authorities . . . . .	6
Written characters . . . . .	ib.
<b>MAITHILĪ OR TIRAHUTIYĀ—</b>	
Where spoken . . . . .	13
Sub-dialects . . . . .	ib.
Number of speakers . . . . .	14
Literature . . . . .	17
Translations of the Scriptures . . . . .	18
Authorities . . . . .	ib.
Written character . . . . .	21
Pronunciation—	ib.
Rule of the short antepenultimate . . . . .	24
Maithilī Grammar . . . . .	25
<b>MAGAHĪ OR MAGADHĪ—</b>	
Name of dialect . . . . .	30
The ancient kingdom of Magadha . . . . .	ib.
Area in which Magadhī is spoken . . . . .	31
Eastern Magahī . . . . .	ib.
Linguistic boundaries . . . . .	ib.
Number of speakers . . . . .	32
Character of the language . . . . .	34
Literature . . . . .	35
Authorities . . . . .	ib.
Written character . . . . .	ib.
Pronunciation . . . . .	ib.
Magahī Grammar . . . . .	36
<b>BHOJPURĪ—</b>	
Name of dialect . . . . .	40
The Bhojpur country . . . . .	ib.
Area covered by the dialect . . . . .	ib.
Language-boundaries . . . . .	41
Bhojpurī compared with the other Biḥārī dialects—	ib.
Pronunciation . . . . .	ib.
Declension and conjugation . . . . .	42
Sub-dialects—	ib.
Standard Bhojpurī . . . . .	ib.
Western Bhojpurī or Pūrbi . . . . .	43
Standard Bhojpurī and Western Bhojpurī compared . . . . .	ib.
Nagpurī . . . . .	ib.
Madhāl . . . . .	44
Thārū Bhojpurī . . . . .	ib.
Number of speakers . . . . .	ib.
Literature . . . . .	46

	PAGE
<b>BHOJPURI—contd.</b>	
Authorities . . . . .	46
Written character . . . . .	48
Pronunciation . . . . .	ib.
Bhojpuri Grammar . . . . .	ib.
<b>MAITHILI OR TIRAHUTIYA—</b>	54
Standard dialect—	
As used by Brāhmans and Hindūs of the higher castes, Darbhanga . . . . .	56
As used by Hindūs of lower caste, Darbhanga . . . . .	74
Southern Standard—	79
Madhipura, Bhagalpur . . . . .	81
Begusarai, North Monghyr . . . . .	82
Eastern Maithili or Gāōwāri—	86
Central and Western Purnea . . . . .	89
Chhikā-ohhikī Bōli—	95
South Bhagalpur . . . . .	97
East Monghyr . . . . .	100
Deoghur, Sonthal Parganas . . . . .	105
Western Maithili—	107
North Muzaffarpur . . . . .	108
South Muzaffarpur . . . . .	115
Jolaha Bōli—	118
Darbhanga . . . . .	119
<b>MAGAHĪ OR MAGADHĪ—</b>	
Standard of Gaya—	123
Patna . . . . .	133
Palamau . . . . .	187
South-West Monghyr . . . . .	139
Hazaribagh, Manbhum, and Singhbhum—	140
Singhbhum . . . . .	143
Eastern Magahī—	145
Kurmalī of Manbhum . . . . .	151
Sadri Kōl of Bamra . . . . .	159
So-called Bengali of Hazaribagh . . . . .	163
Pach-Parganiā or Tamariā of Ranchi . . . . .	168
Kurumālī of Mayūrbhanja . . . . .	173
Khoṭāī of Malda . . . . .	180
<b>BHOJPURI—</b>	186
Standard of Shahabad—	187
Palamau . . . . .	195
Ghazipur . . . . .	202
Ballia . . . . .	208
Saran . . . . .	214
Northern Standard—	224
Central and North Saran, and Deoria in Gorakhpur . . . . .	226
Gorakhpuri of East Gorakhpur . . . . .	230
Sarwariā . . . . .	238
Basti . . . . .	240
South-West Gorakhpur . . . . .	246
Western Bhojpuri or Pūrbī—	248
Azamgarh . . . . .	253
East Jaunpur . . . . .	261
Benares District and Mirzapur—	264
Benares . . . . .	268
Banār'sī of Benares City . . . . .	271
Nagpuriā or Sadān—	277
Ranchi . . . . .	283
East Jashpur . . . . .	291
Madhēsī of Champaran . . . . .	303
Thārū broken dialects—	311
Champaran . . . . .	316
Gonda . . . . .	320
Bahraich . . . . .	323
<b>LIST OF STANDARD WORDS AND SENTENCES IN BIHARI</b>	325

## ORĪYĀ.

	Page
<b>INTRODUCTION--</b>	
Name of the Language . . . . .	367
Area in which spoken . . . . .	ib.
Political boundaries . . . . .	ib.
Linguistic boundaries . . . . .	368
Oriyā not the only vernacular of its area . . . . .	ib.
Place of Oriyā in relation to other Indo-Aryan Languages . . . . .	ib.
Dialects . . . . .	369
Oriyā literature . . . . .	370
Population speaking Oriyā in the Oriyā area . . . . .	371
Population speaking Oriyā in places in India other than the area in which that language is the local vernacular . . . . .	373
Authorities . . . . .	374
Written character . . . . .	375
Alphabet . . . . .	376
Pronunciation . . . . .	378
Oriyā Skeleton Grammar . . . . .	380
<b>STANDARD DIALECT--</b>	
Cuttack . . . . .	383
Balasore . . . . .	394
Kalahandi . . . . .	400
<b>NORTH-WESTERN MIXED DIALECT--</b>	
Jashpur . . . . .	406
<b>MIXED BENGALI AND ORIYĀ--</b>	
Contai (Midnapore) . . . . .	421
Dantau (Midnapore) . . . . .	424
Bhatri dialect of Bastar . . . . .	434
<b>LIST OF STANDARD WORDS AND SENTENCES IN ORIYĀ . . . . .</b>	<b>441</b>

## MAPS.

	To FACE PAGE
Map illustrating the Dialects and Sub-dialects of the Bihārī Language . . . . .	1
Map of the Sonthal Parganas showing the distribution of the Aryan Languages of the District . . . . .	95
Map of the Aryan Languages and Dialects spoken in East Chota Nagpur . . . . .	140
Map illustrating the area in which the Oriyā Language is spoken . . . . .	367

# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛi, ए e, ऐ ē, ऐ ai, ओ o, औ ō, औ au.

क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa	
श śa	ष sha	स sa	ह ha		ड़ ṛa	ढ़ ṛha	ळ ḷa	ल्ह ḷha.	

Visarga (:) is represented by *h*, thus क्रमः *kramaśah*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*.; thus बंश *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मेँ *mẹ̄*.

B.—For the Arabic alphabet, as adapted to Hindūstānī—

ا a, etc.	ج j	د d	ر r	س s	ع 'e
ب b	ح ch	ذ ḍ	ز z	ش sh	غ gh
پ p	ح h	ذ z	ز z	ص s	ف f
ت t	خ kh		ژ zh	ض z	ق q
ث t				ط t	ك k
ط t				ظ z	گ g
ع 'e					ل l
					م m
					ن n
					و w or v
					ه h
					ی y, etc.

when representing *anunāsika* in Dēva-nāgarī, by ~ over nasalised vowel.

و w or v

ه h

ی y, etc.

Tanwin is represented by *n*, thus فوراँ *fauran*. Alif-i maqṣūra is represented by *ā*;— thus, دعوى *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus باند *banda*. When pronounced, it is written,—thus, گناه *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāśmirī) देख *deśh*; कार *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhathī*.



C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhṭō (چ), Kāsmīrī (च, च), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhṭō (چ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāsmīrī (च) is represented by *ñ*.
- (d) Sindhī (س), Western Panjābī (and elsewhere on the N.-W. Frontier) (س), and Puṣhṭō (س) or (س) are represented by *n*.
- (e) The following are letters peculiar to Puṣhṭō :—  
 ٺ *t*; ٺ *ts* or *dz*, according to pronunciation; ٺ *d*; ٺ *r*; ٺ *zh* or *g*, according to pronunciation; ٺ *sh* or *kh*, according to pronunciation; ٺ or ٺ *n*.
- (f) The following are letters peculiar to Sindhī :—  
 ٺ *bb*; ٺ *bh*; ٺ *th*; ٺ *t*; ٺ *th*; ٺ *ph*; ٺ *jj*; ٺ *jh*; ٺ *chh*;  
 ٺ *ñ*; ٺ *dh*; ٺ *d*; ٺ *dd*; ٺ *dh*; ٺ *k*; ٺ *kh*; ٺ *gg*; ٺ *gh*;  
 ٺ *n*; ٺ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>ā</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>ă</i> ,	” ” ” <i>a</i> in <i>hat</i> .
<i>ě</i> ,	” ” ” <i>e</i> in <i>met</i> .
<i>ō</i> ,	” ” ” <i>o</i> in <i>hot</i> .
<i>e</i> ,	” ” ” <i>é</i> in the French <i>était</i> .
<i>o</i> ,	” ” ” <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ö</i> ,	” ” ” <i>ö</i> in the German <i>schön</i> .
<i>ü</i> ,	” ” ” <i>ü</i> in the ” <i>mühe</i> .
<i>th</i> ,	” ” ” <i>th</i> in <i>think</i> .
<i>dh</i> ,	” ” ” <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ásistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

## BIHĀRĪ.

Bihāri means properly the language of Bihar, and is spoken over nearly the whole of that Province. It is spoken also outside its limits, but it is fitly called by the above name; for not only is it, as a matter of fact, specially the language of Bihar, but also the only one of its dialects which has received any literary culture is peculiar to the north of that province. On the west, Bihāri is spoken in the Eastern districts of the Province of Agra, and even in a small portion of Oudh. On the south it is spoken on the two plateaux of Chōta Nagpur. Roughly it covers an area of 90,000 square miles, and is the language of 36,000,000 people. It extends from the lower ranges of the Himalayas on the North to Singhbhum on the South, and from Manbhum on the South-east to Basti on the North-west. Within the area in which it is spoken are the two great cities of Benares and Patna.

Bihāri is bounded on the North by the Tibeto-Burman Languages of the Himalayas, on the East by Bengali, on the South by Oṛiyā, and on the West by the Chhattisgarhī, Baghēli, and Awadhī dialects of Eastern Hindī. It is the most Western of the languages which form the Eastern Group of the Indo-Aryan Vernaculars.

Bihāri has hitherto been classed as belonging to the Mediate Group of these vernaculars, being thus brought into close relationship with Eastern Hindī, Baghēli, and Chhattisgarhī. Further investigation has, however, shown that this classification cannot be correct. It certainly belongs to the same group as Bengali, Oṛiyā, and Assamese. It is true that the nationalities who speak it are historically connected with the United Provinces and not with Bengal. All their family ties, all their traditions, point to the West and not to the East. But at present our affair is not with ethnic relations, but with the facts of grammar, and, taking grammar as the test, there can be no doubt either as to the origin or affiliation of Bihāri. Like Bengali, Oṛiyā, and Assamese, it is a direct descendant, perhaps the most direct of the descendants, of the old form of speech known as Māgadhī Prakrit, and has so much in common with them in its inflexional system that it would almost be possible to make one grammar for all the four languages.

In order to show this, it will be necessary to give a brief comparative sketch of the grammars of Bihāri and of Bengali, its neighbour to the East. Bihāri, as we go westward, more and more departs from the standard of Bengali, and approaches that of the other languages of the United Provinces. I shall therefore take, for the purposes of comparison, the dialect, Maithilī, which is situated on the East of the Bihāri tract, and which is therefore most near to Bengali. I shall show, not only the principal points in which Maithilī agrees with Bengali, but also those in which it differs from it in favour of its Western neighbour Eastern Hindī.

In regard to pronunciation, Bihāri occupies a middle place between Bengali and Eastern Hindī. Nothing is so characteristic of Bengali as its pronunciation of the vowel *a* and of the consonant *s*. The first is sounded like the *o* in the English word *not*, and as it is of frequent

occurrence, this note gives the predominating tone-colour of a Bengali sentence. In Maithili, the same vowel has also a broad sound, not so broad as in Bengali, but still distinctly broader than the sound which the vowel takes in Central Hindōstān. It is something between the *u* in *cut* and the *o* in *cob*. As we go westward, this broad pronunciation is gradually lost, till it entirely disappears in the most Westerly dialect of Bihārī,—Bhojpurī. As regards the letter *s*, the ancient Māgadhi was unable to use the sound, and substituted for it a sound approaching that of an English *sh*. On the other hand, the Prakrit-speaking tribes more to the West could not say this *sh*, and substituted for it *s*. Here Bengali and Eastern Hindī exactly represent the ancient state of affairs. The Bengalis, like the men of Gilead, say 'shibboleth,' while the inhabitants of Hindōstān, like the Ephraimites, can only say 'sibboleth.' Here Bihārī has thrown in its lot with the latter. The sound of the English *sh* is non-existent in all its dialects. I have said that Bengali turns every *s* into *sh*; but this is only true of the Standard form of speech. The line of distinction between the *s*-sound and the *sh*-sound is not quite coincident with the language-boundary. North-Western Bengali, where it marches with Bihārī, in Purnea and Malda, follows the Bihārī custom, and cannot pronounce *sh*. Taking these two points as the test, we may say that in pronunciation, Bihārī partakes partly of the characteristics of Bengali, and partly of those of the West; with a leaning towards the latter. Finally, in connection with this subject, the old Maithili alphabet is nearly the same as that in use, at the present day, in Bengal.

In the declension of a noun in the various Indo-Aryan vernaculars two processes are involved. There is first the preparation of the base to receive the appropriate postposition, and there is, secondly, the selection and suffixing of the latter in order to give the required meaning of case. Thus, if we wish to express in Hindī the idea contained in the English words 'of a horse,' we first take the word *ghōṛā*, meaning 'a horse.' We then prepare this word for the addition of its postposition by changing *ghōṛā* to *ghōṛē*. So prepared it is called the oblique form of the base. Then to this oblique form we add the genitive postposition *kā*, and obtain *ghōṛē-kā*, of a horse. In Hindī, the oblique form of the base is frequently the same as the nominative, or, as the latter is called, the direct form of the base, but, whenever it is different, it always, or nearly always, ends in *ē*. In Bihārī, the oblique form is common in the case of pronouns, and also occurs in the cases of certain nouns ending in *l*, *r*, and *b*. Save in a few exceptional cases, it ends in *ā*, not *ē*. Examples are *ham<sup>r</sup>-ā-kē*, to me; *dekh<sup>b</sup>-ā-saū*, from seeing; *pak<sup>r</sup>-ā-mē*, in a watch. In Bengali, it is the same, except that the oblique form in the case of nouns is more rare. Examples are *ām-ā-kē*, to me; *dekhīb-ā-r*, of seeing. So in Hindī, the oblique form of the genitive postposition is *kē*, but in Bhojpurī, the only dialect of Bihārī in which it has an oblique form, it is *kā*, and this oblique form of the genitive is used to form the nominative plural, a peculiar construction quite unknown to Hindī. Thus *ham<sup>nī</sup>-ke*, of us, oblique form, *ham<sup>nī</sup>-kā*, used to mean 'we.' So also in Maithili, we have *ham-ā-r*, of us, of me, and the nominative plural *ham<sup>rā</sup>-sabh*, we all. The same construction occurs in Bengali. We have *santān-ēr*, of a son, and its oblique form, *santān-ēr-ā*, used as a nominative plural, to mean 'sons.' Again, *ām-ā-r*, of us, of me, and the nominative plural *ām-a-rā*. We thus see that in the formation of the oblique base of a noun or of a pronoun, Bihārī agrees with Bengali, and not with Eastern Hindī.

In the matter of postpositions, Bihārī takes a middle course. It has the same postposition for the Dative-Accusative, *kē*, as Bengali. For most of the other cases the postpositions, such as *mā̃*, in, are more closely connected with Eastern Hindī.

As regards adjectives, the distinction of gender is very slightly observed in Bihārī and Bengali, while it is always remembered in the West.

Adjectives.

It is, however, in the conjugation of the verb that the most striking affinities with Bengali present themselves. Bihārī has three auxiliary verbs, two of which are found in Bengali and not in Hindī.

Conjugation.

The Bihārī for 'I am seeing' is *dekhait-<sup>ch</sup>hī*, and in Bengali, the same phrase is translated *dekhītē-<sup>ch</sup>hī*. In one dialect of Bihārī, the word for 'I am' is *bāṭṭē*, and in Bengali it may be *baṭi*. In Bihārī and Bengali, the sign of the future tense is the letter *ḃ*. Thus, Bihārī *dekh-ab*, Bengali *dekh-iba*, I shall see. In Hindī, it is formed in an altogether different way. So in the same two languages the sign of the Past tense is *l*. Thus, Bihārī *dekh-<sup>al</sup>anḥī*, he saw, Bengali, *dekh-ilen*.

Both in Bihārī and Bengali, the sense of number has almost disappeared in the conjugation of the verb. The old numbers of each tense still remain in existence, but their forms are used to show respect or the reverse, instead of the distinction between plural and singular. In Hindī, there is an important rule regarding the conjugation of the past tense of verbs. In the case of intransitive verbs, the construction is active. We say, 'I went.' In the case of transitive verbs, the construction is passive. We cannot say 'I struck him.' We must say, 'he was struck by me.' In Bihārī and Bengali, this distinction has long since been obliterated, and so far as outward appearance goes, all verbs, both transitive and intransitive, are conjugated actively. For 'I struck,' we have the Bihārī *ham mār<sup>al</sup>āḥ<sup>2</sup>*, and the Bengali *āmi mārīlām*, just as for 'I went,' we have *ham gelāḥ<sup>2</sup>*, and *āmi gelām*. There is a further point in this connexion which will not be evident to anyone who only knows literary Bengali. In the Bengali spoken by the uneducated, the conjugation of the past tense of a transitive verb is always distinguished from that of the past tense of an intransitive verb. In both the construction is active, though the forms used are different. A Bengali villager says *gelō* for 'he went,' but '*mārīlē*' for 'he struck.' The same distinction is observed in Bihārī, where 'he went' is *gēl*, and 'he struck' is *mārā<sup>al</sup>kai*. It is hardly necessary to point out that all this is quite different from the idiom of Eastern Hindī.

To sum up,—we observe that, taking grammatical forms as the test, Bihārī occupies a position intermediate between Bengali and Eastern Hindī. In pronunciation, it leans rather to the latter, although there are traces of Bengali influence. In declension, it partly follows Bengali and partly Eastern Hindī, but in the most important point, the preparation of the oblique form of the base, it follows the former and differs altogether from the latter. In conjugation, it differs altogether from Hindī, and closely follows Bengali. For the above reasons, we are compelled to consider that Bihārī and Bengali belong to one and the same group, that is to say, that the former belongs to the Eastern and not to the Mediate Group of Indo-Aryan languages, with which it has hitherto been classed.

Bihārī has three main dialects, Maithili or Tir<sup>h</sup>utiā, Magahī, and Bhojpuri. Each of these has several sub-dialects. The three dialects fall naturally into two groups, *viz.*, Maithili and Magahī on the one hand, and Bhojpuri on the other. The speakers are also separated by ethnic

Dialects.

peculiarities, but Magahī and Maithilī, and the speakers of these two dialects, are much more closely connected together than either of the pair is to Bhojpurī. Magahī, indeed, might very easily be classed as a sub-dialect of Maithilī, rather than as a separate dialect. The differences between the two groups of languages will be found fully dealt with under the head of Bhojpurī, on pp. 41 and ff., *post*. I shall here content myself with noting the most superficial differences between them, which strike the most casual observer.

In the declension of nouns, Bhojpurī has an oblique form of the genitive case, which is wanting in the substantives of the other dialects.

In pronouns, the honorific pronoun of the second person is *apane* in Maithilī and Magahī, but *raüre* in Bhojpurī.

The verb substantive in Maithilī is usually *chhai* or *achh'*, he is. In Magahī it is usually *hai*, and in Bhojpurī it is usually *bāṭē*, *bārē*, or *hāwē*. The three dialects all agree in forming the present tense definite by adding the verb substantive to the present participle. Thus, Maithilī *dekhait-achh'*, Magahī *dekhait-hai*, Bhojpurī *dēkhat-bāṭē*, he is seeing. But Magahī has also a special form of the present, *viz.*, *dēkha-hai*, he sees, and so has Bhojpurī, *dēkhe-lā*, he sees or will see. Finally, the whole system of verbal conjugation is amazingly complex in Maithilī and Magahī, but is as simple and straightforward in Bhojpurī as it is in Bengali or Hindī.

There are other minor differences between the three dialects, but the above are those which are most characteristic and striking. Each dialect will be dealt with separately in the following pages, where the fullest details will be found. Suffice it to say here that Maithilī and Magahī are the dialects of nationalities which have carried conservatism to the excess of uncouthness, while Bhojpurī is the practical language of an energetic race, which is ever ready to accommodate itself to circumstances, and which has made its influence felt all over India. The Bengali and the Bhojpurī are two of the great civilisers of Hindōstān, the former with his pen, and the latter with his cudgel.

This last remark brings us to the consideration of the ethnic differences between the speakers of Maithilī and Magahī on the one hand, and those who speak Bhojpurī on the other. These are great. Mithilā, a country with an ancient history, traditions of which it retains to the present day, is a land under the domination of a sept of Brāhmanṣ extraordinarily devoted to the mint, anise, and cummin of the law. For centuries it has been a tract too proud to admit other nationalities to intercourse on equal terms, and has passed through conquest after conquest, from the north, from the east, and from the west, without changing its ancestral peculiarities. The story goes that, at the marriage of Rāma-chandra, the Brāhmanṣ of Mithilā showed the same uncivilised pride which is the characteristic of their descendants of the nineteenth century. This Brahmanical domination has left ineffaceable marks upon the nature of the rest of the population. Mithilā, or Tirhut, is one of the most congested parts of India. Its inhabitants increase and multiply and impoverish the earth, nor will they seek other means of life than agriculture, or other lands on which to practise the one art with which they are acquainted. Magadha, on the other hand, although it is intimately connected with the early history of Buddhism, was for too long a time a cockpit for contending Musalmān armies, and too long subject to the head-quarters of a Musalmān Province, to remember its former glories of the Hindū age. A great part of it is wild, barren, and

Ethnic differences between speakers of Bhojpurī and of the other Biḥārī dialects.

sparsely cultivated, and over much of the remainder cultivation is only carried on with difficulty by the aid of great irrigation works widely spread over the country, and dating from prehistoric times. Its peasantry, oppressed for centuries, and even now, under British rule, poorer than that of any other neighbouring part of India, is uneducated and unenterprising. There is an expressive word current in Eastern Hindōstān which illustrates the national character. It is 'bhādēs', and it has two meanings. One is 'uncouth, boorish,' and the other is 'an inhabitant of Magadha.' Which meaning is the original, and which the derivative, I do not know: but a whole history is contained in these two syllables.

The Bhojpuri-speaking country is inhabited by a people curiously different from the others who speak Bihārī dialects. They form the fighting nation of Hindōstān. An alert and active nationality, with few scruples, and considerable abilities, dearly loving a fight for fighting's sake, they have spread all over Aryan India, each man ready to carve his fortune out of any opportunity which may present itself to him. They furnish a rich mine of recruitment to the Hindōstānī army, and, on the other hand, they took a prominent part in the mutiny of 1857. As fond as an Irishman is of a stick, the long-boned, stalwart, Bhojpuri, with his staff in hand, is a familiar object striding over fields far from his home. Thousands of them have emigrated to British Colonies and have returned rich men; every year still larger numbers wander over Northern Bengal and seek employment, either honestly, as pālki bearers, or otherwise, as dacoits. Every Bengal Zamindar keeps a posse of these men, euphemistically termed 'darwāns,' to keep his tenants in order. Calcutta, where they are employed, and feared, by the less heroic natives of Bengal, is full of them. Such are the people who speak Bhojpuri, and it can be understood that their language is a handy article made for current use, and not too much encumbered by grammatical subtleties.

The following are the figures showing the number of people estimated to speak each dialect in the area in which Bihārī is spoken:—

Number of Speakers.

Maithili . . . . .	10,000,000
Magahi . . . . .	6,239,967
Bhojpuri . . . . .	20,000,000
TOTAL . . . . .	36,239,967

For reasons which I shall explain when dealing with the Maithili dialect, *vide post*, pp. 14 and ff., it is impossible to estimate the numbers of speakers of Bihārī in those parts of India which lie outside the Bihārī area. The only exception is that we are able to estimate the number of speakers of Bihārī in Assam, and in the non-Bihārī speaking districts of Bengal. These figures are as follows:—

	Maithili.	Magahi.	Bhojpuri.	Total.
Number of speakers in Assam . . . . .	66,575	33,365	65,730	165,670
„ in non-Bihārī Bengal . . . . .	196,782	231,485	346,878	775,145
TOTAL	263,357	264,850	412,608	940,815

The total number of speakers of Bihārī, who are recorded above, is, therefore, 36,239,967 + 940,815, or altogether 37,180,782.

#### AUTHORITIES—

The authorities on each dialect will be found in the pages devoted to it. I shall content myself here with merely giving the names of those books which deal with Bihārī as a whole.

- CAMPBELL, Sir G.,—*Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Contains lists of words and sentences in all the Bihārī Dialects.
- FALLON, S. W.,—*A new Hindustani-English Dictionary*. Benarès and London, 1879. Contains much information regarding the various dialects.
- HOERNLE, A. F. R., C.I.E.,—*A Grammar of the Eastern Hindī compared with the other Gaudian Languages*. London, 1880. Describes Maithilī and Bhojpurī only.
- GRIERSON, G. A., C.I.E.,—*A Handbook to the Kayathī Character*. Calcutta, 1881. 2nd Edition, 1899. In the title of the 2nd Edition, the word 'Kayathī' is altered to 'Kaithī'.
- GRIERSON, G. A., C.I.E.,—*Essays on Bihārī Declension and Conjugation*. *Journal of the Asiatic Society of Bengal*, Vol. lii, 1883, Pt. I, pp. 119 and ff.
- GRIERSON, G. A., C.I.E.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Parts I—VIII. Calcutta, 1833—1887.
- GRIERSON, G. A., C.I.E.,—*Bihar Peasant Life; Being a Discursive Catalogue of the Surroundings of the People of that Province*. Calcutta and London, 1885.
- HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language*. Part I, Calcutta, London, and Leipzig, 1885. Part II. Calcutta, London, and Leipzig, 1889. Only two parts issued.
- FALLON, S. W., TEMPLE, R. C., C.I.E., and LALA FAQIR CHAND,—*A Dictionary of Hindustānī Proverbs*. Benarès and London, 1886. Contains many Bihārī proverbs scattered through it, and has a special section for Bhojpurī ones.
- CROOKE, B. A.,—*Rural and Agricultural Glossary for the N.-W. Provinces and Oudh*. Calcutta, 1888. Contains much information about Bihārī.
- CHRISTIAN, JOHN,—*Behar Proverbs*. London, 1891.
- KELLOGG, The Rev. S. H.,—*A Grammar of the Hindī Language, in which are treated . . . . . the Colloquial Dialects of . . . . . Bhojpur, Magadhā, Maithilā, etc., with copious philological Notes*. Second Edition, London, 1893.

No less than five different characters are used in writing Bihārī, *viz.*, the Bengali, the Oriyā, the Maithilī, the Dēva-nāgarī, and the Kaithī.

Written character.

The Bengali and Oriyā characters are only employed in writing a form of Magahī current in Manbhūm and the Native State of Mayūrbhanja, respectively. The Maithilī character is used by Brāhmins in writing Maithilī, and will be described when dealing with that dialect. There remain the Dēva-nāgarī and the Kaithī.

The Dēva-nāgarī character is the alphabet used in books written for the educated, and, in writing, by the educated. The following account of it is given here, as this is the first time we meet with it in the Survey. The description will not be repeated with every language which uses it.

THE DĒVA-NĀGARĪ ALPHABET.<sup>1</sup>

## VOWELS.

अ	a	आ	ā	इ	i	ई	ī	उ	u	ऊ	ū
ऋ	ṛi	ॠ	ṛī	ऌ	ḷi	ॡ	ḷī	ऎ	e	ए	ē
ऐ	ai	ॢ	ai	ओ	o	ॣ	ō	औ	āü	औ	au
अँ	ā̃	अं	am	अः	ah.						

## CONSONANTS.

Gutturals	. क	ka	ख	kha	ग	ga	घ	gha	ङ	ṅa.
Palatals	. च	cha	छ	chha	ज	ja	झ	jha	ञ	ñ.
Cerebrals	. ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha	ण	ṇa.
Dentals	. त	ta	थ	tha	द	da	ध	dha	न	na.
Labials	. प	pa	फ	ph	ब	ba	भ	bha	म	ma.
Semi-vowels	य	ya	र	ra	ल	la	व	va.		
Sibilants	. श	śa	ष	śha	स	sa	ह	ha.		

Although for the sake of completeness the vowel signs ऋ ṛī, ॠ ṛī, ॡ ḷī are included in the list of characters, they are not used at all in ordinary Hindī. They are, however, required in transcribing Sanskrit grammatical works into the Hindī language.

The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:—

a (not expressed), ā ॠ; i ॢ, ī ॣ; u ।, ū ॥; ṛi ०; e १, ē २; ai ३, ai ४; o ५, ō ६; āü ७, au ८.<sup>2</sup>

Thus क ka, खा khā, गि gi, घी ghī, चु chu, छू chhū, जृ jṛi, झे jhe, टे ṭe, ठे ṭhā, डे ḍai, ढे ḍho, तो tō, औ thāü, दौ dau.

In the following cases the combination of consonant and vowel gives rise to peculiar forms:

र r with u is written रु.

र r „ ū „ „ रु.

When one consonant follows another with no vowel between, the two are combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in स्व sva, क्ल kla, and म्न ma; but there are some in which the elements are so altered as to be with difficulty recognised.

<sup>1</sup> Most of this is based partly on the corresponding portion of Mr. Beames' Bengali Grammar and partly on the corresponding portion of Mr. Kellogg's Hindī Grammar.

<sup>2</sup> The signs ए १, ऐ २, ओ ५, and औ ७ have been introduced by European scholars in late years, and have been adopted by some of the best Benares Pandits. These short vowels do not exist in Sanskrit, to which language the Dēva-nāgarī alphabet was originally confined, but do occur in the Modern Indian languages, and hence additional signs have had to be invented for them.



Consonants are compounded in three ways, *viz.*, 1stly, by writing one above the other, as क् *kka*, त् *tta*; 2ndly, by writing one after the other, omitting in all but the last the perpendicular stroke, and uniting the remainder of the character to that next following, as ब् *bda*, थ् *ttha*, य् *yya*; 3rdly, some letters, when in combination, partially or wholly change their form, thus, क् *k* + श् *sha* becomes क्श् *ksha*, also written क्ष; ज् *j* + ञ् *ña*, ज्ञ् *jña*.

र *ra* takes two different forms, according as it is the first or last letter of a compound. Thus, when initial in a conjunct, it is written as a semi-circle (called *rēph*) above the second consonant, as in सर्प *sarp*<sup>1</sup>; but when non-initial it takes the form of a short stroke below the preceding consonant, as in ग्रहण *grahṇ*.

When a conjunct of which र *ra* is the first member, consists of more than two consonants, the semi-circle *rēph* is written over the last letter, as in धर्म *dharm*, सर्व *sarv*. When a conjunct with र *ra* initial is vocalized by ि *i*, ी *ī*, े *e*, ै *ē*, ै *āi*, ी *o*, ो *ō*, ौ *āu*, औ *au*, or is followed by *anuswār*, then *rēph* is written to the right of them all; thus, धर्मि *dharmī*, मूर्ति *mūrti*, सर्व *sarvam*, etc.

Conjuncts are classified as strong, weak, or mixed, according to the character of the letters composing them.<sup>2</sup> Conjuncts formed of strong letters only, are termed *strong*, and those formed of weak letters only, *weak* conjuncts. Combinations of strong and weak letters are called *mixed* conjuncts. The following list will be found to comprise all the more common combinations, arranged in three classes.

#### STRONG CONJUNCTS.

क् *kka*, क्ख *kkha*, क्त *kta*; ग् *gdha*, च् *chch*, च्छ *chchha*, ज् *jja*, ज्ज *jjha*, ट् *tta*, ट्ठ *ttha*; ड् *dga*, ड्ढ *ḍḍa*; त् *tka*, त्त *tta*, थ् *ttha*, थ्थ *tpa*, द् *dga*, द्ढ *ḍḍa*, ब् *bdha*, ब्भ *bbha*, प् *pta*, प्प *ppa*, प्फ *ppha*, ज् *bja*, ब् *bda*, ब्भ *bdha*, ब्भ *bbha*, ब्भ *bbha*.

#### WEAK CONJUNCTS.

ण् *ṇa*, ण्य *ṇya*, न् *nna*, न्म *mma*, न्य *nya*, न्र *nra*, न्व *nva*, न्स *nsa*, न्न *mma*, म् *mna*, म्य *mya*, म्र *mra*, म्ल *mḷa*, म्भ *mha*, य्य *yya*, र् *rna*, र्म *rma*, र्य *rya*, र्व *rva*, र्स *rśa*, र्ष *rṣha*, र्श् *rṣha*, र्श् *rṣha*, र्श् *rṣha*, ल् *lma*, ल्य *lya*, ल्ल *lla*, ल्ह *lha*, व्य *vya*, व्र *vra*, व्व, व्व *vva*, श् *śna*, श्श् *śya*, श्श् *śra*, श् *śla*, श् *śva*, श् *śna*, श् *śma*, श् *śya*, श् *śra*, श् *śva*, श् *śsa*; ह् *hma*, ह्य *hya*, ह्र *hra*, ह्ल *hla*, ह्व *hva*.

#### MIXED CONJUNCTS.

क् *kma*, क्य *kya*, क्र *kra*, क्त *kla*, क् *kva*, क्श् *ksha*; ख्य *khya*; ग् *gna*, ग्म *gma*, ग्य *gya*, ग्र *gra*, ग्ल *gla*, ग्व *gva*; घ् *ghna*, घ्य *ghya*, घ्र *ghra*; ङ् *ṅka*, ङ्क् *ṅkka*, ङ्ग् *ṅga*, ङ्ग् *ṅgha*; च् *chya*; छ् *chhra*; ज् *jña*, ज्म *jma*, ज्य *jya*, ज्र *jra*, ज्व *jva*; ञ् *ñcha*, ञ्छ *ñchha*, ज् *ñja*, ज् *ñjha*; ड् *dra*; ढ् *ḍra*; ण् *ṇa*, ण् *ṇha*, ण् *ṇha*; त् *tna*, त्त *tma*, थ् *tya*, त्र *tra*, त्व *tva*, त्स *tta*; थ् *thya*; द् *dna*; ध् *dya*, ध्र *dhra*, ध्व *dhva*; न्त *nta*, न्थ *ntha*, न्द *nda*, न्ध *ndha*; प्र *pna*, प्म *pma*, प्य *pya*, प्र *pra*, प्ल *pla*, प्स *psa*; ब्य *bya*, ब्र *bra*; भ्य *bhya*, भ्र *bhra*; र् *rka*, र्क् *rkha*, र्ग् *rga*, र्ग् *rgha*, र्श् *rcha*, र्श् *rchha*, र्ज *rja*, र्त् *rta*, र्थ *rtha*, र्द *rda*, र्ध *rdha*, र्प् *rpa*, र्ब् *rba*, र्भ *rbha*; ल् *lda*, ल्य *lpa*, ल्व *lva*; श् *śha*; श्क् *śka*, श्क् *śha*, श्क् *śha*, श्क् *śha*; स् *ska*, स् *sta*, स् *stha*, स् *spa*, स् *spha*.

*Anunāsik* (अनुनासिक), simply denotes the nasalization of a preceding vowel, and

<sup>1</sup> In most modern Indian languages, the inherent *a* of the final consonant of a word is not pronounced, and is omitted in transiteration. Full explanations regarding this point will be found under the languages or dialects concerned.

<sup>2</sup> By the strong letters are intended all the five classes of mute letters, both smooth and aspirated; by weak letters, all other consonants.

can therefore never begin a syllable. It is written directly over or to the right of the vowel thus nasalized; thus कहाँ *kahā*, क्यों *kyō*. In books edited by foreigners, *Anuswār* (अनुस्वार) is commonly, but incorrectly, written instead of *Anunāsik* (अनुनासिक). It is represented in transliteration by the sign <sup>~</sup> over the nasalized vowel. Thus बाँस *bā̃s*, में *mē̃*.

*Anuswār* (अनुस्वार) <sup>2</sup>, which, in strict accuracy, denotes a stronger nasalization than the above, is written, like *Anunāsik*, over, or to the right of the preceding vowel; as, अंस *am̃s*, बंस *bam̃s*. In Hindi, however, *anuswār* is generally used as a short way of writing a nasal when preceding another consonant of its class. Thus, लंका instead of लङ्का *lañkā*; संच instead of सञ्च *sañch*; पंडित instead of पण्डित *pañdit*; अंत instead of अन्त *añt*; खंभा instead of खम्भा *khambhā*.

*Visarg* (विसर्ग), meaning 'emission of breath' indicates a weak aspiration, which has euphonicly taken the place of a sibilant letter or *r*. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindi. It is written thus, :; e.g., in दुःख *duḥkh*, usually written and pronounced दुख *dukh*, = दुस् + ख *dus + kha*; अन्तःकरण *antaḥ-karaṇ*.

Besides these, several other signs are used in Sanskrit, which, as they occasionally appear in Hindi, may here be explained:—

*Virām* (विराम), 'pause' is written under a consonant, thus क् *k*, and denotes the absence of the inherent *a* by which the consonant is vocalized. It is also called *hal*.

*Avagrah* (अवग्रह), *ḥ*, indicates the elision of an initial अ *a* after a final ए *ē* or ओ *ō*; as, त्रिंशोऽध्यायः *triṃśō 'dhyāyāḥ*, for त्रिंशो अध्यायः *triṃśō adhyāyāḥ*. It is, therefore, analogous to the English apostrophe. The half pause, |, is written at the end of the first line of a couplet of poetry; the full pause, ||, at the end of the second. These marks are only prosodial, and, besides these, there are no other marks of punctuation. In prose they are used as equivalent to the ordinary full stop and the full stop at the end of a paragraph respectively. In most native works, indeed, punctuation is disregarded, and space is not even left between the words. The symbol २ between two words indicates that the former of the two is repeated; as, वह अपने २ घरं गए *vaḥ ap̃nē ap̃nē ghar gaē*.

The mark ° is used, like the period in English, to indicate the abbreviation of a word; as रामायन बा० *Rāmāyan Bā.*, for रामायन बालकाण्ड *Rāmāyan Bāl-kāṇḍ*.

The characters for the numerals are these:—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into  $4 \times 4 = 16$ , parts called *ānā*, which are thus designated (units of all kinds are also thus divided)—

1 <i>ānā</i> or $\frac{1}{16}$	↷	9 <i>ānās</i>	↷
2 <i>ānās</i>	↷	10 <i>ānās</i>	↷
3 <i>ānās</i>	↷	11 <i>ānās</i>	↷
4 <i>ānās</i>	↷	12 <i>ānās</i>	↷
5 <i>ānās</i>	↷	13 <i>ānās</i>	↷
6 <i>ānās</i>	↷	14 <i>ānās</i>	↷
7 <i>ānās</i>	↷	15 <i>ānās</i>	↷
8 <i>ānās</i>	↷	One rupee	↷

Table showing the Kaithi alphabet, as written by Tirhutī, Bhojpurī & Magahi Scribes

Tirhutī	Bhojpurī	Magahi	English	Tirhutī	Bhojpurī	Magahi	English
अ	म	म	a	१	॥	॥	n
आ	मि	मि	ā	१	१	१	t
इ	२	३	i	४	४	४	th
उ	३	३	u	६	६	६	d
ऊ	३	३	ū	५	५	५	dh
ई	४	४	ē	१	१	१	n
ऐ	४	४	ai	५	५	५	p
ओ	मि	मि	ō	अ	अ. ५	अ, ५	ph
औ	मि	मि	au	१	१	१	b
क	५	५	k	५	५	५	bh
ख	५	५	kh	५	५	५	m
ग	५	५	g	५	५, ५	५	ji-
घ	५	५	gh	१	१	१	r
ङ	५	५	ṅ	०	०, ५	०	l
च	५	५	ch	१	१	१	ub.
छ	५	५	chh	२	२	२	s'
ज	५	५	j	५	५	५	kh
झ	५	५	jh	५	२	२	s
ञ	५	५	ñ	६	२	२	'h
ट	५	५	t				
ठ	५	५	th				
ड	५	५	d				
ढ	५	५	dh				

The Kaithi alphabet is, properly speaking, the alphabet used by the Kāyath or Kāyastha caste,—the writing caste of Northern India. While not so complete as the Dēva-nāgarī, for some of the rarer letters are altogether wanting, it bears to that alphabet much the same relation that the English current written hand does to the printed character. It is in general use all over the north of India, from the Gujērat coast to the river Kosi. Throughout this great tract it has of course many variations, some depending upon locality and others upon individual handwriting. Although primarily a cursive written hand, it has been raised to the dignity of type in Bihar and Gujērat. In Bihar, it is used for teaching the lower classes, to whom a knowledge of Dēva-nāgarī is an unnecessary luxury, the elements of a primary education. In Gujērat, it has been elevated to the position of a national character. The introduction of this printed character in Gujērat is a matter within the memory of the present generation. The oldest books published in the Gujārātī language were printed in the Dēva-nāgarī type.

In the following account of the Kaithi character, only the simple letters will be described. The compound letters are rare, and, when met, will be easily recognised. So far as Bihārī is concerned, the Kaithi used changes slightly according to locality, and three varieties are recognised, *viz.*, that of Mithilā, that of Magah, and that used in writing Bhojpurī. These three are shown on the plate opposite.

## KAITHĪ OR KĀYATHĪ ALPHABET.

## VOWELS.

अ	a	आ	ā	इ	i	ई	ī	उ	u	ऊ	ū.
ए	ē	ऐ	ai	ओ	ō	औ	au	अं	am	अः	ah.

## CONSONANTS.

<i>Gutturals.</i>	क	ka	ख	kha	ग	ga	घ	gha		
<i>Palatals.</i>	च	cha	छ	chha	ज	ja	झ	jha		
<i>Cerebrals.</i>	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha		
<i>Dentals.</i>	त	ta	थ	tha	द	da	ध	dha	न	na
<i>Labials.</i>	प	pa	फ	ph	ब	ba	भ	bha	म	ma
<i>Semi-Vowels.</i>	य	ya	र	ra	ल	la	व	va		
<i>Sibilants.</i>	श	śa	ष	ṣha	स	sa				
<i>Aspirate.</i>	ह	ha								

अ a, being inherent in each consonant, is only written when initial in a word or syllable; thus, we write अणु ap, गुण tva, but प pa, त ta. The other vowels, when following a consonant, are substituted for the inherent अ a, and, in this case, they take the following forms:—

अ	a	(not expressed);	आ	ā	।
इ	i	।	ई	ī	।
उ	u	।	ऊ	ū	।
ए	ē	।	ऐ	ai	।
			ओ	ō	।
			औ	au	।

Thus, the several vowel sounds, when they follow consonants, are written as follows:—

क	ka,	आ	kā,	इ	ki,	ई	kī,	उ	ku,	ऊ	kū,	ए	kē,
कै	kai,	ओ	kō,	औ	kau.								

The vowel mark <sup>॰</sup> is called अनुस्वार *anuswār* as in Dēva-nāgarī. It denotes the nasalization of a preceding vowel, and can therefore never begin a syllable. It is written over, or to the right of the preceding vowel: as, अं *am*, बाँ *bāṅ*. It is used for both the *anunāsik* and the *anuswār* of Dēva-nāgarī. The mark <sup>ॱ</sup> is called बिर्ग *bisarg*, and indicates a weak aspiration. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindī; as, दुःख *duḥkh* written and pronounced दुख *dukh*.

I now proceed to deal with each of the three dialects separately.

## MAITHILĪ OR TIR'HUTIYA.

*Grīhā sūrā ranē bhītāh, paraspara-virōdhinah,  
Kulā-bhimāninō gūyam Mithilāyām bhavishyatha.*

Heroes at home, cowards in the battle-field, ever quarrelling amongst yourselves, and inordinately full of family-pride, shall ye be in Mithilā.

*Rāma-chandra's curse on the Mithilā Brāhmanas.*

Maithilī or Tir'hutiya is, properly speaking, the language of Mithilā, or Tairabhukti (the ancient name of Tirhut). According to the

Where spoken.

*Mithilā-māhātmya*, a Sanskrit work of considerable repute in the territory which it describes, Mithilā is the country bounded on the north by the Himālaya Mountains, on the south by the Ganges, on the west by the River Gandak and on the east by the River Kōsī.<sup>1</sup> It thus includes the British Districts of Champaran, Muzaffarpur, and Darbhanga, as well as the strip of the Nepal Tarai which runs between these Districts and the lower ranges of the Himalayas. The Districts of Muzaffarpur and Darbhanga originally formed one District called Tirhut, and that name is still used as a convenient appellation for the country included in these two Districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpuri and not Maithilī, but, with that exception, Maithilī is spoken over the whole of this tract. It has also extended east of the river Kōsī, and occupies the greater part of the District of Purnea, and has moreover crossed the Ganges, and is now spoken over the whole of the south-Gangetic portion of the Bhagalpur District, over the eastern portion of the south-Gangetic portion of the Monghyr District, and in the north and west of the Sonthal Parganas.

Maithilī is spoken in its greatest purity by the Brāhmanas of the north of the Darbhanga and Bhagalpur Districts and by those of western

Sub-dialects.

Purnea. These men have a literature and traditions which have retarded the corruption of the dialect. It is also spoken with some purity, but with more signs of the wearing away of inflexions in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithilī. To the east, in Purnea, it becomes more and more infected with Bengali, till, in the east of that District it is superseded by the Siripuriā dialect of that language which is a border form of speech, Bengali in the main, but containing expressions borrowed from Maithilī, and written, not in the Bengali character, but in the Kaithī of Bihar. Siripuriā will be found described on pp. 139 and ff. of Vol. v, Pt. I, under the head of Bengali. The Maithilī spoken in Purnea may be called Eastern Maithilī.

South of the Ganges, Maithilī is influenced more or less by the Magahī spoken to its west, and partly also by Bengali. The result is a well-marked dialect, locally known as *Chhikā-chhikī bōlī*, from its frequent use of the syllable 'chhik,' which is the base on which the conjugation of the Verb Substantive is conjugated.

<sup>1</sup> *Gaṅgā-himavatīr madhye nadi-pañcadaśāntare |  
Tairabhūktir iti khyātō dēśaḥ parama-pāvanaḥ ||*

\* \* \* \* \*

*Kausikīm tu samārābhya Gaṅḍakīm adhigāmya vai |  
Yōjanāni chaturviṃśa vyāyāmah parikīrtitāḥ ||*

The Maithili spoken in the Muzaffarpur District, and in a strip of country on the eastern side of Darbhanga is strongly infected by the neighbouring Bhojpuri spoken in various forms in the adjacent district of Saran and in the greater part of Champaran. So much is this the case, that, as spoken by some people, it is difficult to say where the dialect is Maithili or Bhojpuri. It may be called Western Maithili.

The Musalmāns of Mithilā do not all speak Maithili. In Muzaffarpur and Champaran, they speak an altogether different dialect, closely allied to the language of Oudh. It is locally known as Shēkhaī or as Musalmānī, and is sometimes called Jolahā Bōli, after the caste which forms one of the most numerous Musalmān tribes, according to popular opinion, of the locality. The true Jolahā Boli, however, is the language spoken by the Musalmāns of Darbhanga, which is a form of Maithili, though somewhat corrupted by the admission of Persian and Arabic words to its vocabulary.

The details of the number of people who speak each form of Maithili will be given subsequently, in dealing with each of the sub-dialects. The following are the totals :—

Number of speakers.

Name of Sub-dialect.	Number of Speakers.
Standard . . . . .	1,946,800
Southern Standard . . . . .	2,300,000
Eastern . . . . .	1,302,300 <sup>1</sup>
Chhikā-chhiki . . . . .	1,719,781
Western . . . . .	1,783,495
Jolahā . . . . .	337,000
Total number of speakers of Maithili in Maithili-speaking districts	9,389,376

These figures do not include the speakers of Maithili in the Nepal Tarai, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithili in the country of which it is the vernacular.

It is impossible to state how many speakers of Maithili live outside the Maithili tract proper, as no figures are available. In the census of 1891, Maithili and the other Bihār dialects were grouped together with the various languages of Central and Western Hindōstān under the one head of 'Hindī.' We cannot now separate the figures. It is possible, in the case of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from each District in Bihār, and also the total number of persons who come from all parts of India in which, according to the Census, 'Hindī' is spoken. With the aid of these figures we can, in the case of these two provinces, divide the number of people recorded in the Census as speaking 'Hindī,' proportionately to these two sets of figures, and the results may be expected to represent approximately the number of people in each District of these two Provinces speaking, respectively, the language of each District of Bihār. By totalling up the figures thus gained for the Maithili-speaking Districts, we may expect to obtain the number of people speaking that dialect outside the Maithili-speaking area. Unfortunately, the theory is not borne out by local experience. For instance, a calculation of this kind shows that there should be 6,900 speakers of Maithili in Burdwan,

<sup>1</sup> Include 2,300 Thāris of North Purnea, who, apparently, speak a corrupt form of Eastern Maithili.

but the local authorities report, in answer to enquiries subsequently made, that as a matter of fact there are no speakers of the language in the District. In such a matter, even the experience of District Officers may be at fault, and though I do not offer the following figures relating to Bengal and Assam as certainly correct, I believe that they have a better foundation than any other assertion which can be made on the point, and give them for what they are worth.

*Table showing the estimated number of speakers of Maithilī within the Lower Provinces of Bengal, but outside the area in which Maithilī is the Vernacular Language.*

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Burdwan . . . . .	6,900	The local authorities report that there are no speakers of Maithilī in the District.
Bankura . . . . .	300	
Birbhum . . . . .	3,900	
Midnapore . . . . .	7,900	
Hooghly . . . . .	2,400	
Howrah . . . . .	4,000	
24-Parganas . . . . .	8,800	
Calcutta . . . . .	34,000	
Nadia . . . . .	3,300	
Jessore . . . . .	700	
Murshidabad . . . . .	33,100	
Khulna . . . . .	400	
Dinajpur . . . . .	26,700	
Rajshahi . . . . .	9,100	
Rangpur . . . . .	5,000	
Bogra . . . . .	4,000	
Pabna . . . . .	3,500	
Darjeeling . . . . .	13,900	
Kuch-Bihar (State) . . . . .	3,200	
Dacca . . . . .	10,800	
Faridpur . . . . .	1,500	
Backergunge . . . . .	1,000	
Mymensingh . . . . .	5,000	
Chittagong . . . . .	1,200	
Noakhali . . . . .	32	
Tippera . . . . .	800	
Malda . . . . .	5,000	
Cuttack . . . . .	100	
Puri . . . . .	110	
Balasore . . . . .	140	
TOTAL . . . . .	196,782	



Table showing the estimated number of speakers of Maithili within the Province of Assam.

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Cachar Plains . . . . .	20,400	
Sylhet . . . . .	9,200	
Goalpara . . . . .	3,700	
Kamrup . . . . .	800	
Darrang . . . . .	4,100	
Nowgong . . . . .	2,250	
Sibsagar . . . . .	15,600	
Lakhimpur . . . . .	10,050	
Naga Hills . . . . .	150	
Khasi and Jaintia Hills . . . . .	300	
Lushai Hills . . . . .	25	
TOTAL . . . . .	66,575	

We cannot give similar figures for other Provinces of India, as in their Census Reports, the population figures for people whose home is Bihar are not given district by district. In most of them the number of people coming from the Province of Bihar as a whole is given, and it might be thought that it would be possible to ascertain from this the approximate number of people coming from the Maithili-speaking tract by dividing that number in the proportion that the whole population of the Maithili-speaking tract bears to the total population of Bihar; but any such attempt would be misleading. Of the three nationalities which occupy Bihar, the Maithili, the Magahī, and the Bhojpuri, the first are a timid, home-staying people, who rarely leave their abodes for distant provinces of India, while, on the other hand, the Bhojpuris are an enterprising tribe found in numbers all over the land, and even in distant countries, like Mauritius and Natal. Any proportional division would not take this important factor into consideration, and, as a result, would show a far greater number of inhabitants of Mithilā in foreign provinces than is really the case.

We must therefore content ourselves with recording the following figures for the Provinces of Bengal and Assam, and leave the question of the number of speakers of Maithili in other provinces of India as an insoluble problem :—

Total number of people speaking Maithili at home, say . . . . .	10,000,000
Estimated number of people speaking Maithili elsewhere in the Lower Provinces . . . . .	196,782
Estimated number of people speaking Maithili in Assam . . . . .	66,575
TOTAL . . . . .	10,263,357

Maithilī is the only one of the Bihārī dialects which has a literary history. For centuries the Paṇḍits of Mithilā have been famous for their

Maithilī literature.

learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us, was Lakhimā Ṭhakkurānī, who, according to tradition, lived at the middle of the 15th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer of whom we have any record was the celebrated Vidyāpati Ṭhakkura, who graced the court of Mahārāja Śiva Simha of Sugāonā, and who flourished about the same time. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of the *Purusha-parīkshā*, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Kṛishṇa, exercised such an important influence on the religious history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Hindū reformer Chaitanya who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprung up, many of whom wrote in Vidyāpati's name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of these Vaishnava songs, the *Pada-kalpa-taru*, which is the accepted authority in Bengal, the former have been altered in the course of generations to suit the Bengali idiom and metre. Up to nearly twenty years ago, the *Padā-kalpa-taru* was the only record which we had of the poet's works, but, in the year 1882, the present writer was enabled to publish, in his *Maithilī Chrestomathy*, a collection of songs attributed to him, which he collected in Mithilā itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local Paṇḍits. That all the songs in this collection are genuine, is not a matter capable of proof, but, there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries.

Vidyāpati Ṭhakkura or, as he is called in the vernacular, Bidyāpat' Ṭhākur, had many imitators in Mithilā itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Umāpati, Nandipati, Mōda-narāyaṇa, Rāmāpati, Mahīpati, Jayānanda, Chaturbhujā, Sarasa-rāma, Jayadēva, Kēśava, Bhañjana, Chakrapāṇi, Bhānunātha, and Harshanātha or, in the vernacular, Harakh-nāth. The last two were alive when the present writer was in Darbhanga twenty years ago.

Amongst other writers in Maithilī may be mentioned Man-bōdh Jhā, who died about the year 1788 A.D. He composed a *Haribans*, or Poetical Life of Kṛishṇa, of which ten cantos are still extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best-known of these plays are as follows. None of them has been published.

The *Pārijāta-harāṇa*, and the *Rukmiṇī-pariṇaya*, both by Vidyāpati Ṭhakkura.

The *Gaurī-pariṇaya* by Kavi-lāla.

The *Ushā-harāṇa* by Harshanātha above mentioned.

The *Prabhāvatī-harāṇa* by Bhānunātha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithilī literature during the past few years. At least one author deserving of special note has come to the front, Chandra Jhā, who has shown remarkable literary powers. He has written a *Mithilā-bhāshā Rāmāyana*, and a translation, with an edition of the original Sanskrit text, of the *Purusha-parīksha* of Vidyāpati Thakkura, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithilī has been issued by the Bible Society, nor is that language included amongst those into which the Serampore Missionaries translated the Scriptures. At the same time, if an article in the *Calcutta Review* is to be believed, the first translation of any portion of the Bible made into any language of Northern India was that of the Gospels and Acts, made into the Chhikā-chhikī dialect of Maithilī by Father Antonio at the end of the eighteenth century. For further particulars reference may be made to the section on Chhikā-chhikī bōlī, on p. 96 *post*. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about twenty years ago by Mr. John Christian, and lithographed and published at Monghyr.

#### AUTHORITIES—

I.—EARLY REFERENCES.—The earliest reference which I can find to Maithilī or Tirhutiyā is in the Preface to the *Alphabetum Brammhanicum*, published in 1771, from which an extract has been quoted in dealing with the Bengali language in Vol. v, Pt. 1, p. 23. In the list of languages mentioned on p. viii is 'Tourutiana.'

Colebrooke in his famous Essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithilī<sup>1</sup> as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brāhmanas, and adds, 'As the dialect of Mithilā has no extensive use, and does not appear to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place.' Since then,<sup>2</sup> like the other dialects of Bihar, Maithilī remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the *Indian Antiquary* in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell's *Specimens*,<sup>3</sup> but they are there classed as some of many dialects of Hindī spoken in Bihar. Indeed, at this time, it was the general belief that, all over Bihar, the language spoken was a corrupt form of Hindī, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindī of the North-Western Provinces. Matters remained in this state, till the present writer published his Maithilī grammar in the year 1880-81.

<sup>1</sup> *Asiatic Researches*, Vol. VII, 1801, pp. 199 and ff. Reprinted in his *Essays*, Ed. 1873, p. 26.

<sup>2</sup> Note, however, Aimé-Martin's *Lettres édifiantes et curieuses*, Paris, 1840. In Vol. II, p. 295, when describing the languages of India, he says 'the *Marthila* (sic) se retrouve dans Neypal.'

<sup>3</sup> *Indian Antiquary*, Vol. IV 1875, p. 340.

<sup>4</sup> *Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier*. Calcutta, 1874. The specimens given are headed, 'Vernacular of West Tirhoot'; 'Vernacular of East Tirhoot'; and 'Vernacular of West Purneah (Himdee),' respectively. They will be found on pp. 60 and following.

## II.—GRAMMARS—

- GRIERSON, G. A.,—*An Introduction to the Maithilī Language of North Bihār. Containing a Grammar, Chrestomathy and Vocabulary.* Part I, *Grammar.* Extra Number to *Journal*, Asiatic Society of Bengal, Part I, for 1880. Separate Reprint, Calcutta, 1881. Part II, *Chrestomathy and Vocabulary.* Extra Number to ditto for 1882. Separate Reprint, Calcutta, 1882.
- GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihārī Language.* Part I, *Introductory.* Calcutta, 1883. Part IV, *Maithil-Bhojpurī Dialect of Central and South Muzaffarpūr,* 1884. Part V, *South Maithilī Dialect of South Darbhanga, North Munger, and the Madhepurā Subdivision of Bhagalpur.* Part VI, *South Maithil-Māgadhi Dialect of South Munger and the Bārḥ Subdivision of Patna.* Part VII, *South Maithilī-Bengālī Dialect of South Bhagalpur.* Part VIII, *Maithil-Bangālī Dialect of Central and Western Puraniyā.*
- HOERNLE, A. F. R.,—*A Grammar of the Eastern Hindī compared with the other Gaudian Languages.* London, 1880. In this Grammar, Dr. Hoernle was the first to recognise Maithilī as a dialect separate from Hindī. He was able to give some specimens of its grammatical forms, but no published materials were then available.
- KELLOGG, The Revd. S. H.,—*A Grammar of the Hindī Language, in which are treated . . . the colloquial dialects of Maithilā, etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. (The first edition does not deal with Maithilī.)

## III.—DICTIONARIES—

- GRIERSON, G. A.,—There are vocabularies attached to the Maithilī Chrestomathy, above mentioned, and to the edition of Manbōdh's *Haribans* mentioned below.
- HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language.* Part I, Calcutta, 1885. Part II, 1889. Only two parts issued.

## IV.—GENERAL LITERATURE—

Regarding Vidyāpati, see Beames, *The Early Vaishnava Poets of Bengal, Indian Antiquary* ii, 1873, p. 37, and the same author's *On the Age and Country of Bidyāpati*, *ibid.* iv, 1875, p. 299. See also, the *Bengali Magazine*, the *Baṅga-darśana*, Vol. iv, for Jyaisṭha, 1282, Bg. san, pp. 75 and ff. Also the present writer's *Vidyāpati and his Contemporaries, Indian Antiquary*, Vol. xiv, 1885, p. 182; Eggelling, *Catalogue of Sanskrit MSS. in the India Office Library*, Part iv, No. 2864; and the present writer in the *Proceedings of the Asiatic Society of Bengal*, for August, 1895. Also the present writer's *On some mediæval Kings of Mithilā, Indian Antiquary*, Vol. xxviii, 1899, p. 57. The following contain editions of the Bengali recension of the poet's works. *Vidyāpati-kṛita-padāvalī*, edited by Akshaya-chandra Sarkār. Chinsurah, 1285, Bg. s. *Vidyāpatir Pādāvalī*, Edited with an Introduction by Śāradā-charaṇ Maitra. Second Edition, Calcutta, 1285, Bg. s. *Prāchīna Kāvya Saṅgraha*, Part I, Edited by Akshaya-chandra Sarkār. Calcutta, 1291, Bg. s. The Mithilā recension is published in the present writer's Maithilī Chrestomathy.

For the benefit of those who wish to study Maithilī, the following is a list of the principal works which have been published in the language.

The present writer's Maithilī Chrestomathy referred to above under the head of Grammars, contains several other texts besides the poems of Vidyāpati.

*Twenty-one Vaishnava Hymns*, Edited and translated by the present writer. *Journal of the Asiatic Society of Bengal*, Vol. liii, 1884, Special Number, pp. 76 and ff.

*Manbōdh's Haribans*, Edited and translated by the same. *Ibid.* Vol. li, 1882, pp. 129 and ff., and Vol. liii, 1884, Special Number, pp. 1 and ff.

*Selected Specimens of the Bihārī Language, Part I, The Maithilī Dialect. The Gīt Dīnā Bhadrīk, and the Gīt Nebārak.* Edited and translated by the same. *Zeitschrift der deutschen morgenländischen Gesellschaft*, Vol. xxxix, 1885, pp. 617 and ff.

Vidyāpati's *Purusha-parīkshā*, Edited and translated in prose and verse into Maithilī by Chandra Jhā, Darbhanga, Rāj Press, Śākā 1810.

*Mithilā-Bhāshā Rāmāyaṇa*, by Chandra Jhā. A version of the story of the Rāmāyaṇa in Maithilī verse. Darbhanga, Union Press, San 1299 Fasli.

Table showing the various alphabets used in Mithilā.

Devā-nāgarī.	Kaithī.	Maithilī	English Transliteration	Devā-nāgarī	Kaithī	Maithilī	English Transliteration
अ	𑒀	𑒁	a	आ	𑒂	𑒃	ā
आ	𑒃	𑒄	ā	इ	𑒅	𑒆	i
इ	𑒅	𑒇	i	ई	𑒆	𑒈	ī
उ	𑒇	𑒉	u	ऊ	𑒈	𑒊	ū
ऊ	𑒇	𑒋	ū	ऋ	𑒉	𑒌	ṛi
ऋ		𑒍	ṛi	ॠ	𑒊	𑒍	ṛī
ऌ		𑒎	lṛi	ॡ	𑒋	𑒎	lṛī
ए	𑒉	𑒏	e	ऐ	𑒌	𑒏	ai
ऐ	𑒉	𑒐	ai	औ	𑒍	𑒐	ō
औ	𑒉	𑒑	au	फ	𑒎	𑒑	au
अं	𑒊	𑒒	am	ब	𑒏	𑒒	am
अः	𑒊	𑒓	ah	भ	𑒐	𑒓	ah
क	𑒋	𑒔	ka	म	𑒑	𑒔	ka
ख	𑒌	𑒕	kha	य		𑒕	kha
ग	𑒍	𑒖	ga	र	𑒒	𑒖	ga
घ	𑒎	𑒗	gha	ल	𑒓	𑒗	gha
ङ	𑒇	𑒘	ṅa	व	𑒔	𑒘	ṅa
च	𑒈	𑒙	cha	श	𑒕	𑒙	cha
छ	𑒉	𑒚	chha	ष	𑒖	𑒚	chha
ज	𑒊	𑒛	ja	स	𑒗	𑒛	ja
झ	𑒋	𑒜	jha	ह	𑒘	𑒜	jha

\* The semi-vowel ष is not used by Kāyasths in writing Maithilī, the vowel ॠ being substituted for it.

No less than three different alphabets are in use in the tract in which Maithilī is spoken. The Maithilī character proper is that used by  
 Written Character. Maithil Brāhmaṇs, and is closely akin to the Bengali. It is not used by persons of the other castes. The character which is used by all the other castes, and which is generally employed, with a few local variations, over the whole of Northern India, from Bihar to Gujerat, is the Kaithī. It is not a complete alphabet, using only the long form of the vowel 'i' for both the short and the long vowels, and the short form of 'u' for similar purpose. A fount of Kaithī type is adopted by the Bengal Government for official publications in the vernacular, intended for publication in Bihar, in which this deficiency has been supplied, and books are now printed in Patna in the same type, so that gradually the written character is becoming more correct in this respect. The Dēva-nāgarī character is used by a few of the educated classes who have come under the literary influence of Benares, and it is understood and read by all persons who pretend to a liberal education.

The table opposite shows the three alphabets current in Mithilā in juxtaposition. Specimens will subsequently be given in all three. In transliterating those in Kaithī, the necessary correction of distinguishing between the long and short 'i' and 'u' will be made.

The pronunciation of the Maithilī language is not so broad as that of Bengali, nor so  
 narrow as in the languages of the North-Western Provinces.  
 Pronunciation. This is principally noticeable in the sound given to the vowel  
 च a, which is neither so broad as the o in *hot*, nor is so close as that of the a in *America*, but is something between the two. Another point of resemblance with Bengali is the pronunciation of the compound consonant चhya. In Bengali this is pronounced as if it were *jjh<sup>a</sup>*. Thus चग्रह *grāhya* is pronounced *grāj<sup>h</sup>h<sup>a</sup>o*. In Maithilī it is pronounced as if it were *zhjya*, and *grāhya* is pronounced *grāzhjya*. In other respects the pronunciation of the consonants is the same as in the country round Benares. Thus the letter च sh, when not compounded with another consonant, is pronounced as if it were च kh. In the Kaithī character there is even no peculiar character for *kh*, and that for *sh* is used instead. Thus the word चष्ट *shashth*, sixth, is pronounced *khast*, and in the Kaithī character the word चहैत *shēt*, a field, is written चैत *shēt*. The compound चshp is pronounced *hfp*. Thus चपुष्प *pushp*, a flower, is pronounced *puhfp*. The letters चs and चś, are both pronounced like the s in *sin*. Thus चशेष *śesh*, remainder, is pronounced, and usually written, चशेष *sēkh*. The letter च is usually reserved to represent the Persian ش. Thus شيخ *shēkh* is written in Nāgarī चैख and in Kaithī चैख i.e., चैष.

As in other Bihārī dialects, the vowels e and o, and the diphthongs ai and au have each two sounds, a short and a long one. Accurate writers distinguish these when writing in the Dēva-nāgarī character, but no distinction is made between them in the Maithilī or in the Kaithī characters. In transliterating the following specimens the

distinction will always be carefully shown. The following are the signs used in the Dēva-nāgarī character, together with the signs used in transliterating them:—

Dēva-nāgarī.		Transliteration.
Initial.	Non-initial.	
ए	ँ	e, as in एकरा <i>ekārā</i> , तेकरा <i>tekrārā</i> .
ए	ँ	ē, as in एकर <i>ēkar</i> , तेकर <i>tēkar</i> .
ओ	ँ	o, as in ओकरा <i>okārā</i> , होइए <i>hoiāi</i> .
ओ	ँ	ō, as in ओकर <i>ōkar</i> , लोक <i>lōk</i> .
ऐ	ँ	āi, as in ऐसनहिं <i>āisanahī</i> , देखैतिओ <i>dekhāitiau</i> .
ऐ	ँ	ai, as in ऐसन <i>aisan</i> , देखैत <i>dekhait</i> .
औ	ँ	āū, as in औतिऐ <i>āūtiāi</i> , पौलहक <i>pāūl'hāk</i> .
औ	ँ	au, as in औताह <i>autāh</i> , पीताह <i>pūtāh</i> .

Regarding the pronunciation of these vowels, it will be convenient to consider the long ones first, as they are those which are most familiar to students of Indian languages. The letter *ē* is pronounced like the *a* in *mate*; *ō* as the second *o* in *promote*; *ai* as the *i* in *might*; and *au* as the *ou* in *house*.

As for the short vowels, each has the short sound of the corresponding long one. Thus, *e* is pronounced as the *é* in the French word *était*; *o* is the first *o* in the word *promote*, and is well represented by the *o* of the French word *votre*, while *ō* is represented by the *ô* of *vôtre*. It has not the sound of the *o* in *hot*. The diphthong *āi* has no good representative in English. It is almost the first *i* in *mightily*, but is pronounced still shorter; so *āū* may be approximately represented by the *ou* in *householder*, when spoken quickly as compared with the *ou* in *house*, which is distinctly long.

The vowel *a* has four distinct sounds, which should be noted. They can be shown in Dēva-nāgarī writing, but not in the two other alphabets of Mithilā. They are as follows:—

Dēva-nāgarī.		Transcription.
Initial.	Non-initial.	
अ	...	<i>a</i> , as in अग्नि <i>agnī</i> , fire; मरैछी <i>marāichhī</i> , I am dying.
अ	ँ	<i>ā</i> as in देखबह <i>dekh'bāh</i> , you will see.
आ	ँ	<i>ā</i> , as in आगू <i>āgū</i> , before; मारब <i>mārab</i> , I shall beat.
आ	ँ	<i>ā</i> , as in आगुआ <i>āgūā</i> , a preccoder; मरैछी <i>marāichhī</i> , I am beating.

Regarding the pronunciation of these vowels, that of *a* has been already described. It is something between that of the *a* in *America*, and that of the *o* in *hot*. The letter *ā* is the long sound of this. It is nearly confined to the termination of the second person plural of verbs, and is pronounced like the *a* in *all*. It is not usually represented in native writing, but is commonly written as if it was merely *a*. When it is desired to show it in writing, it is sometimes represented by <sup>ˆ</sup> above the line, and sometimes by ;, thus देखब<sup>ˆ</sup>ह or देखब;ह. This sound, it should be noted, is not nearly so marked in Maithilī, as it is in Bhojpurī, in which dialect it is pronounced with a distinct drawl. The letter *ā* is the well-known *a* of *father*. The letter *ā* is the short sound of this. It is something like the *a* in *farrier*. In Bengali it is pronounced rather flatter, like the *a* in *hat*, but its pronunciation in Bihārī is somewhat broader than this. In native writing it is not customary to indicate it, an ordinary आ *ā* being usually written in its place. Sometimes, however, अ *a* is written for this sound, instead of आ *ā*. Thus we have both आगुआ and अगुआ for *āguā*.

In Maithilī, the vowels *a*, *i*, and *u* are often so pronounced as to be hardly audible. They are then, in transliteration, written as small letters above the line,—thus, <sup>ˆ</sup>, <sup>ˆ</sup>, <sup>ˆ</sup>. The small <sup>ˆ</sup> only occurs in the middle of words in unaccented syllables. It is often not pronounced at all by some speakers, but a quick ear will usually distinguish a faint breathing where it occurs like the Hebrew *shwa mobile*. It is found in most Indian languages. In Hindī, it is usually left unwritten, or, at most, is transliterated by an apostrophe. An example in that language is the word मारना which fully transliterated on the usual system would be written *māranā*, but which is commonly transliterated *mār'nā* or *mār'nā*. Under the system adopted in this Survey it would be transcribed *mār<sup>ˆ</sup>nā*. The reason which necessitates this is the requirements of other languages of India, such as Kāshmīrī, in which this imperfect <sup>ˆ</sup>-sound occurs in positions in which it would be impossible to represent it either by omitting it or by an apostrophe. An example of its use in Maithilī occurs in the word देखलकै *dekhalkai*, he saw, which is pronounced nearly, but not quite, as if it were *dekhalkai*.

The small <sup>ˆ</sup> and the small <sup>ˆ</sup> occur only at the end of a word. They are, as said above, hardly audible, and sound more like a weak aspirate coloured by the vowel than anything else. Examples of these two imperfect vowels occur in the words देखलन्हि *dekh<sup>ˆ</sup>lanh<sup>ˆ</sup>*, he saw; and देखिअहु *dekh<sup>ˆ</sup>ih<sup>ˆ</sup>*, let me see you. These imperfect vowels are frequently nasalised, as in, देखितहिं *dekh<sup>ˆ</sup>it<sup>ˆ</sup>hi<sup>ˆ</sup>*, immediately on seeing, and in देखलहुं *dekh<sup>ˆ</sup>lah<sup>ˆ</sup>*, I saw. It should not be supposed that every *i* or *u* at the end of a word is pronounced in this imperfect way. Sometimes such a letter is fully pronounced, as in the word पानि *pāni*, water. Care will be taken to show the correct pronunciation in the transliteration.

As usual in most of the languages of Northern India, the letter *a* at the end of a word of more than one syllable, is not pronounced. Thus, the word फल is pronounced *phal*, and not *phala*. This pronunciation will be observed in transliteration, by not writing the final *a*. Thus, फल will be transliterated *phal*.

The remarks contained in the last three paragraphs refer only to prose. It should be carefully remembered that in poetry all the above-mentioned vowels are fully pronounced. Thus, in Hindī poetry, मारना is pronounced *māranā*, not *mār'nā*. Hence, in transliterating poetry, all these small letters will be abandoned, and full sized letters on



the line will be written in their places. So, the final *a* of a word, will be written in such circumstances. Thus, in poetry, the words quoted above as examples will be written *dekkhalakāi*, *dekkhalānhi*, *dekkhiūhu*, *dekkhitūhī*, *dekkhalāhū*, and *phala*.

As regards Accent, the general rule is to throw it back as far as possible, but there are exceptions, and in such case the accent will be indicated by a ' on the accented vowel, as in *dekkh'ālāhī* quoted above. The accent cannot be thrown further back than the antepenultimate, and if the penultimate is long the accent falls on it. Thus, *dekkhal'kaīnhī*, not *dekkhalūkaiinhī*.

#### *Rule of the Short Antepenultimate.*

The following rule, known as the Rule of the Short Antepenultimate, is most important. It runs through the whole Bihārī language, and unless it is remembered, numerous difficulties will arise which would at once be cleared away by its application. It should be remembered that it only applies to *Tadbhava*<sup>1</sup> words.

Before coming to the rule itself, it should be noted that, in *Tadbhava* words, the diphthongs ऐ *ai* and औ *au* are always contractions of अ *a* (or आ *ā*) + इ *i* (or ए *ē*) and अ *a* (or आ *ā*) + उ *u* (or औ *o*) respectively, and may be always, at option, written and pronounced अइ *ai*, अए *aē*, आइ *āi*, or आए *āē*, and अउ *au*, अओ *aō*, आउ *āu*, or आओ *āō*, respectively according to their origin. Hence, in applying the Rule, ऐ *ai* and औ *au* should always be counted as consisting of two syllables.

a. Whenever the vowel आ *ā* finds itself in the antepenultimate syllable, i.e., the third from the end of a word, it is shortened to अ *a*. Thus, the long form of नाउ *nāū*, a barber, is नाउआ *nāūā* or नीचा *naūā*; the long form of आगि *āgi*, fire, is आगिया *āgiyā*; and the instrumental case of पानि *pāni*, water, is पानियँ *pāniē*. This अ *a* is often written अ *a*, so that the above words would be written नाउआ *nāūā*, आगिया *āgiyā*, and पानियँ *pāniē*, respectively.

b. Any other long vowel or diphthong finding itself in the antepenultimate syllable is shortened, provided a consonant, which is not a merely euphonic *y* or *w*, follows it. Thus, from सीख *sīkhāb*, to learn, सिखलक *sikh'lak*, he learned; नेना *nēnā*, a boy, long form, नेनवा *nēn'wā*; but from चूअ *chūāb*, to drip, चूअबह *chūābāh*, you will drip, in which the ऊ *ū* is followed by a vowel, and from पीअ *piāb*, to drink, पीअबह *piy'bāh*, you will drink, in which the ई *ī* is followed by euphonic *y*.

c. Any vowel or diphthong, whatever, finding itself removed more than three syllables from the end of a word, is shortened, whether it is followed by a consonant or not. Thus, from देख *dēkhab*, to see, देखैतिओ *dekhaitiau*, (if) I had seen; from सुत *sūtāb*, to sleep, सुतितथीन्हि *sutit'thīnhī*, (if) he had slept.

d. In counting syllables for the above rules, ऐ *ai* and औ *au*, as already stated, count as two, thus, देखै *dekhai*, he sees. The imperfect vowels इ *i* and उ *u*, at the end of a word, are not counted as syllables, nor is the silent अ *a* in the same position. Thus,

<sup>1</sup> The meaning of the words *Tatsama* and *Tadbhava* will be found fully explained in the General Introduction. Briefly stated, *Tatsamas* are words which are borrowed at the present day from Sanskrit, and which appear in their Sanskrit form while *Tadbhavas* are words derived from Sanskrit, but which have passed through a process of phonetic development, outside of Sanskrit, till they have arrived at the form which they bear at the present day. To quote a parallel example from French substituting Latin for Sanskrit, *angelus* is a *tatsama*, while *ange* is a *tadbhava*. So the English *fragile* is a *tatsama*, but *frail* is a *tadbhava*.

आओरि *āor'*, not आओरि *āör'* and देखब *dēkhab*, not देखब *dekhab*; but लोकनि *lokani*, people, not लोकनि *lōkani*, because the final इ *i* is fully pronounced in this word. On the other hand, the imperfect अ<sup>०</sup> in the middle of a word is counted: Thus, देखबह *dekh<sup>०</sup>bāh*; not देखबह *dēkh<sup>०</sup>bāh*.

The principal difficulty to the beginner in the study of Maithilī, is the bewildering maze of verbal forms. For each person of each tense sometimes as many as seven or eight different forms may be used. This is due to the fact that the verb agrees not only with its subject, but with its object. Although the distinction of number has disappeared from the modern language, the distinction between superior, or honorific, and inferior, or non-honorific, forms is substituted. In order to simplify the comprehension of the verbal paradigms in the accompanying sketch of Maithilī Grammar, the following general rules are here laid down.

Maithilī Grammar.

*General Rules to be observed in conjugating the Maithilī Verb.*

Verbs do not change for number, but each person has several forms. There are four principal forms depending, each, upon the honour of the subject and of the object (direct or remote).

The four forms are:—

1. Subject non-honorific, Object non-honorific, *e.g.*, he (a slave) sees him a (slave).
2. Subject non-honorific, Object honorific, *e.g.*, he (a slave) sees him (a king).
3. Subject honorific, Object non-honorific, *e.g.*, he (a king) sees him (a slave).
4. Subject honorific, Object honorific, *e.g.*, he (a king) sees him (a king).

The second and fourth forms are usually made by lengthening the final vowel (when necessary), and adding *nh'*. Thus *dekh<sup>०</sup>lāth<sup>i</sup>*, he (a king) saw him (a slave); and *dekh<sup>०</sup>lāth<sup>nh'</sup>*, he (a king) saw him (a king). In the third and fourth forms, in which the subject is honorific, the second person is the same as the first. Thus (third form) *dekh<sup>०</sup>lai*, I saw, or you saw; (fourth form) *dekh<sup>०</sup>lainh'*, I saw, or you saw.

The *Rule of Attraction* is as follows: If a verbal form ends in *ai* or *ainh'*, and the object (direct or remote) is in the second person, the *ai* is changed to *au* and the *ainh'* to *aunk'*. Thus, *Murtā nēnā-kē mārāl<sup>०</sup>kai*, Murtā beat the child; but, *Murtā toharā-kē mārāl<sup>०</sup>kau*, Murtā beat you. *Ok<sup>०</sup>rā gārī-mā kōn māl chhai*, what goods are in this cart? but, *toh<sup>०</sup>rā gārī-mā kōn māl chhau*, what is there in *your* cart (remote object). In the first person, *au* is often spelt *āh<sup>०</sup>*. Thus, *mārāliāu* or *mārāliāh<sup>०</sup>*, I struck you.

The letter *k* may be added to any form in *ai* or *au* without changing the meaning. Thus, *mārāl<sup>०</sup>kai* or *mārāl<sup>०</sup>kaik*: *mārāl<sup>०</sup>kau* or *mārāl<sup>०</sup>kauk*.

Forms ending in *ai* or *aih'*, or *au* or *auk*, always belong either to the first or third forms, and are hence only used when the object is non-honorific.

It is hoped that if these rules are borne in mind, no difficulty will be experienced in grasping the principles of Maithilī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *au*, or by adding *k*, are omitted, to save space. These are provided for by the above general rules.

MAITHILĪ SKELETON GRAMMAR.

I.—Nouns.—A noun has three forms. (1) Short, (2) Long, (3) Redundant. Thus—

	Short.		Long.	Redundant.	
	<i>ghōrā</i>	a horse	<i>ghor<sup>o</sup>wā</i>	<i>ghorauā</i>	The short form may be weak or strong. Thus <i>ghōr</i> or <i>ghōrā</i> , a horse. Usually only one form is used, but sometimes both.
	<i>ghar</i>	a house	<i>ghar<sup>o</sup>wā</i>	<i>gharauā</i>	
	<i>mālī</i>	a gardener	<i>māliyā</i>	<i>māliwā</i>	
	<i>nāū</i>	a barber	<i>nauā</i>	<i>nauawā</i>	
Adjectives	<i>mīḥā</i>	sweet	{ <i>mīḥ<sup>o</sup>kā</i> <i>mīḥākkā</i>	{ <i>mīḥā<sup>o</sup>wā</i>	
	<i>mīḥī</i> (fem.)	sweet	{ <i>mīḥ<sup>o</sup>kī</i> <i>mīḥākkī</i>	{ <i>mīḥā<sup>o</sup>kiyā</i>	

Number.—Plural is formed by adding a noun of multitude, such as *sabh* or *sabāhī*, all; *lokani*, people. Thus, *nēnā*, a boy; *nēnā sabh*, *nēnā sabāhī*, *nēnā lokani*, boys.

Case.—The only true case is the Instrumental formed by adding *ē*, before which a final *ā* is elided, *i* becomes *i*, and *i* or *ū* shortened. Thus *nēnā*, by a boy, *nēnā sabāhīē*, by boys; *phal*, a fruit, *phalē*; *pāni*, water, *pāniē*; *nēnī*, a girl, *nēnīē*; *Raghū*, nom. prop., *Raghūē*. To these may be added a rare locative in *ē*, *hī*, or *hī*, as *gharē*, *gharāhī*, or *gharāhī*, in the house. Also a Genitive in *uk* or *k*, as in the following, — *nēnāk*, of a boy; *nēnā sabhak* or *sabāhīk*, of boys; *phalak*, of a fruit; *pānik*, of water; *nēnīk*, of a girl; *Raghūk*, of *Raghū*.

Other cases are formed by postpositions, added to the form of the Nominative, or to the oblique form when such exists. Some of these are *kē*, to; *sā*, *saū*, from or by; *kēr* or *kar*, of; *mē*, *mā*, in. Thus, *nēnā kē*, to a boy.

Gender.—*Tadbhava* nouns and adjectives in *ā*, form the feminine in *ī*. Thus, *nēnā*, fem. *nēnī*. Long forms in *wā*, have fem. in *iyā*. Thus, *nen<sup>o</sup>wā*, *neniyā*. Redundant forms in *auā* have *iwā* in the fem. Thus, *nenauā*, *neniwā*. *Tadbhava* adjectives ending in silent consonant form the fem. in *i*. Thus *bar*, great, fem. *barī*; *adh<sup>o</sup>lāh*, bad, fem. *adh<sup>o</sup>lāhī*. So also some *Tatsama* words, e.g., *sundar*, beautiful; fem. *sundarī*.

Oblique form.—Certain nouns, principally ending in *b*, *r* and *l*, have an oblique form in *ā* used before postpositions. Thus, *phakar*, a guard; *ph<sup>o</sup>rā saū*, from a guard. These are principally verbal nouns in *b* and *l*. Thus *dēkhāb*, to see, *dēkh<sup>o</sup>bā saū*, from seeing; *dēkh<sup>o</sup>bāk*, of seeing; *pachh<sup>o</sup>tāol*, regretting, *pachh<sup>o</sup>tāolā* (or *pachh<sup>o</sup>taulā*) *saū*, from regretting. So also, the verbal noun in *i* has an oblique form in *a* or *ā*. Thus *dēkhī*, the act of seeing; *dēkhā kē*, or *dēkhāi kē*, for seeing, and so on. Irregular are *dēb*, giving, obl. *dēmāi*; *lēb*, taking, obl. *lēmāi*.

II.—Pronouns.—

	I		Thou		Self	This	
	Obsolete.	Modern.	Obsolete.	Modern.		Non-honorific.	Honorific.
	Sing. Nom.	<i>mē</i>	<i>ham</i>	<i>tō</i>		<i>tōh</i> , <i>tō</i>	<i>āp<sup>o</sup>nah<sup>i</sup></i>
Obl.	<i>moh<sup>i</sup></i>	...	<i>toh<sup>i</sup></i>	...	<i>ap<sup>o</sup>nā</i> , <i>ap<sup>o</sup>nah<sup>i</sup></i>	<i>eh<sup>i</sup></i>	...
Gen.	<i>mōr</i>	{ <i>hāmar</i> <i>hamār</i>	<i>tua</i> <i>tōr</i>	{ <i>tōhar</i> , <i>tohār</i>	<i>apan</i> , <i>appan</i>	<i>ē-kar</i>	<i>hīnak</i>
Plur. Nom.	...	<i>ham sabh</i>	...	<i>tōh sabh</i>	<i>āp<sup>o</sup>nah<sup>i</sup> sabh</i>	<i>i</i> or <i>ī sabh</i>	<i>i</i> or <i>ī sabh</i>

	That, he		Who		That, he		Who? (substantive)	
	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.
	Sing. Nom.	<i>ō</i>	<i>ō</i>	<i>jē</i>	<i>jē</i>	<i>sē</i>	<i>sē</i>	<i>kē</i>
Obl.	<i>oh<sup>i</sup></i>	...	<i>jāh<sup>i</sup></i>	<i>janik</i> ...	<i>tāh<sup>i</sup></i>	<i>tanik</i> ...	<i>kāh<sup>i</sup></i>	<i>kānik</i> ...
Gen.	<i>ō-kar</i>	<i>hūnak</i>	<i>ja-kar</i>	...	<i>ta-kar</i>	...	<i>ka-kar</i>	...
Plur. Nom.	<i>ō sabh</i>	<i>ō sabh</i>	<i>jē sabh</i>	<i>jē sabh</i>	<i>sē sabh</i>	<i>sē sabh</i>	<i>kē sabh</i>	<i>kē sabh</i>

*Kā*, what? (substantive); Obl. base, *kāhī*, gen. *kāhik*.

*Kō*, who? or what? (adjective), does not change.

*Keo*, anyone, someone (substantive); obl. *kāh<sup>o</sup>rah<sup>o</sup>*; gen. *kāh<sup>o</sup>rō*. Also obl. *kāh<sup>o</sup>*; gen. *kāhuk*.

*Kōn*, any, some (adjective), does not change.

*Kichh<sup>o</sup>*, something; obl. *kāhū*, gen. *kāhūk*.

*Kichh<sup>o</sup>*, when it means anything, does not change. Thus *kāhū kē*, to something; *kichhū kē*, to anything.

Honorific Pronoun, *ahā*, *ahā<sup>i</sup>*, *āp<sup>o</sup>nah<sup>i</sup>* or *āpane*, your Honour; obl. *ahā*, *ahā<sup>i</sup>*, *āpane*; gen. *ahāk*, *ahā<sup>i</sup>k*, *āp<sup>o</sup>nek*.

MAITHILĪ SKELETON GRAMMAR.

All the above Genitives have an oblique form in *ā*, as follows:—

Direct.	Oblique.	
<i>mōr</i>	<i>mōrā</i>	Each of these oblique genitives can all be used as a kind of secondary oblique base to which the postpositions can be attached. Thus besides <i>jāh' kē</i> , to whom, we can have <i>jak'rā kē</i> , and so on. For the modern forms of the first and second persons, and for the Honorific forms of the other pronouns, these are the only forms used. Thus accusative, <i>ham'rā</i> ; dat., <i>ham'rā kē</i> , <i>toh'rā kē</i> , <i>hin'kā kē</i> , and so on. We even have nominative plural like <i>ham'rā sabh</i> , <i>toh'rā sabh</i> . The non-honorific oblique forms are also used as adjectives, and <i>eh'</i> and <i>oh'</i> are only used as adjectives, or as substantival pronouns referring to inanimate things. The secondary oblique bases are never used as adjectives. <i>Kī</i> is never used as an adjective. These oblique forms agree with nouns in oblique cases. Thus, <i>hamar ghar</i> , my house; but <i>ham'rā ghar sā</i> , from my house.
<i>hamar</i>	<i>ham'rā</i>	
<i>tōr</i>	<i>tōrā</i>	
<i>tōhar</i>	<i>toh'rā</i>	
<i>apan</i>	<i>ap'nā</i>	
<i>ē-kar</i>	<i>eh'rā</i>	
<i>hinak</i>	<i>hin'kā</i>	
<i>ō-kar</i>	<i>oh'rā</i>	
<i>hunak</i>	<i>hun'kā</i>	
<i>ja-kar</i>	<i>jak'rā</i>	
<i>janik</i>	<i>janikā</i>	
<i>ta-kar</i>	<i>tak'rā</i>	
<i>tanik</i>	<i>tanikā</i>	
<i>ka-kar</i>	<i>ka-k'rā</i>	
<i>kanik</i>	<i>kanikā</i>	

III.—Verbs.—

A.—Auxiliary Verb, and Verb Substantive.—Present Participle, *achhāit*, existing.

Present, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhi, chhiai</i> <sup>1</sup> 2. <i>chhdh</i> <sup>2</sup> 3. <i>achh', chhai</i> <sup>3</sup>	<i>chhiainh'</i> <i>chhahūnh'</i> <i>chhainh'</i>	<i>chhi, chhiai</i> <sup>1</sup> <i>chhi, chhiai</i> <sup>1</sup> <i>chhat'</i>	<i>chhiainh'</i> <i>chhiainh'</i> <i>chhathūnh'</i> <sup>4</sup>

Optional forms, (1) *chhidh'*; (2) *chhē, chhaṛ, chhahāk, chhahik*; fem. *chah'*; (3) *chhik, chhak, ah, hai*; (4) *chhathūnh'*.

Alternative form, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>thikāh</i> <sup>1</sup> , <i>thikiai</i> <sup>1</sup> 2. <i>thikāh</i> <sup>2</sup> 3. <i>thik, thikai</i> <sup>3</sup>	<i>thikiainh'</i> <i>thik'hūnh'</i> <i>thikainh'</i>	<i>thikāh</i> <sup>1</sup> , <i>thikiai</i> <sup>1</sup> <i>thikāh</i> <sup>2</sup> , <i>thikiai</i> <sup>1</sup> <i>thikāh</i> <sup>3</sup>	<i>thikiainh'</i> <i>thikiainh'</i> <i>thik'thūnh'</i> <sup>4</sup>

Optional forms, (1) *thikidh'*; (2) *thikē, thikaṛ, thik'hāk, thik'hik*; fem. *thikih* or *thikih'*; (3) *thik, thikāh*; fem. *thik'*; (4) fem. *thikih* or *thikih'*; (5) *thik'thūnh'*.

Past, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhalāh</i> <sup>1</sup> , <i>chhaliai</i> <sup>1</sup> 2. <i>chhalāh</i> <sup>2</sup> 3. <i>chhal, chhalai</i> <sup>3</sup>	<i>chhaliainh'</i> <i>chhal'hūnh'</i> <i>chhalainh'</i>	<i>chhalāh</i> <sup>1</sup> , <i>chhaliai</i> " " " <i>chhalāh</i> <sup>2</sup> " "	<i>chhaliainh'</i> " " <i>chhal'thūnh'</i> <sup>4</sup>

Optional forms, (1), (2), (3), (4), as in *thikāh*<sup>1</sup>; (5) *chhalāh*; fem. *chhal'*.

Alternative form, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>rahē, rahiai</i> <sup>1</sup> 2. <i>rahāh</i> <sup>2</sup> 3. <i>rahai</i> <sup>3</sup>	<i>rahiainh'</i> <i>rah'hūnh'</i> <i>rahainh'</i>	<i>rahē, rahiai</i> <sup>1</sup> " " <i>rahāh</i> <sup>2</sup>	<i>rahiainh'</i> <sup>1</sup> " " <i>rah'thūnh'</i> <sup>4</sup>

Optional forms, (1) *rahidh'*; (2) *rah, rah'hāk, rah'hik*; fem. *rahdh'*; (3) *rahai* is seldom used, *rahaṛ* being generally employed in stead; (4) *rah'thūnh'*.

**B.—Transitive Verb.—dēkhab, to see.** Root, *dēkh*.

*Verbal Nouns*, (1) *dēkhab*, obl. *dēkh\*ḅā*; (2) *dēkhal*, obl. *dēkh\*lā*; (3) *dēkh'*, obl. *dēkha* or *dēkhāi*.

*Participles*, *Pres.*, *dēkhait*, fem. *dēkhait'*; *Past*, *dēkhal*, fem. *dēkhal'*.

*Conjunctive Participle*, *dēkh' kā* (or *kaṣ*, or *kai-kā*), having seen.

*Adverbial Participle*, *dēkhitāh'*, on seeing.

*Simple Present*, I see; *Present Conditional*, (if) I see:

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhī</i> , <i>dēkhiai</i> 2. <i>dēkhāh'</i> 3. <i>dēkhai'</i>	<i>dēkhiaiḅh'</i> <i>dēkh'hūnh'</i> <i>dēkhaiḅh'</i>	<i>dēkhī</i> , <i>dēkhiai</i> " <i>dēkhātī</i> "	<i>dēkhiaiḅh'</i> " <i>dēkh'thūnh'</i> 4

Optional forms, (1) *dēkh'hāk*, *dēkh'hik*; fem. *dēkh'hāh'*; (2) *dēkhai* is only used in the simple present, *dēkha* being generally employed instead in the Present Conditional; (3) so also, *dēkhaunh'* is generally employed in the Conditional; (4) *dēkh'thūnh'* is more usual than *dēkh'thānh'*.

*Future*, I shall see. Three varieties:—

*First variety*, the same as the Simple Present, to which, however, the syllable *gā* is generally added. Thus, *dēkhī-gā*, I shall see.

*Second Variety*—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhab</i> , <i>dēkh*bai</i> 2. <i>dēkh'bāh'</i> 3. Wanting	<i>dēkh*baiḅh'</i> <i>dēkh'bahūnh'</i> wanting	<i>dēkhab</i> , <i>dēkh*bai</i> " " wanting "	<i>dēkh*baiḅh'</i> " " wanting "

Optional forms, (1) *dēkh'ḅāh'*, *dēkh'bahāk*, *dēkh'bahik*; fem. *dēkh'bāh'*. The syllable *gā* may be added to any form. Thus, *dēkhab-gā*.

*Third Variety*—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkh'tiai</i> 1 2. wanting 3. <i>dēkhat</i> , 2 <i>dēkh'tai</i>	<i>dēkh'tiaiḅh'</i> wanting <i>dēkh'taiḅh'</i>	<i>dēkh'tiai</i> 1 " <i>dēkh'tāh</i> , <i>dēkh'tāh'</i> 2	<i>dēkh'tiaiḅh'</i> " <i>dēkh'thūnh'</i> 4

Optional forms, (1) *dēkh'tāh'*; (2) fem. *dēkhat*; (3) fem. *dēkh'tih*, *dēkh'tih'*; (4) *dēkh'thūnh'*. The syllable *gā* may be added to any form. Thus *dēkh'tiai-gā*.

*Imperative*, Let me see—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhū</i> , <i>dēkhiai</i> 2. <i>dēkh</i> , <i>dēkhāh'</i> 3. <i>dēkha</i>	<i>dēkhiaiḅh'</i> <i>dēkh'hūnh'</i> <i>dēkhaunh'</i>	<i>dēkhū</i> , <i>dēkhiai</i> " <i>dēkhātī</i> "	<i>dēkhiaiḅh'</i> " <i>dēkh'hūnh'</i>

Optional forms, (1) *dēkhḅāh'*, *dēkh'hāk*, *dēkh'hik*; fem. *dēkh'hāh'*; Preterite form, *dēkhihā*, be good enough to see; *dēkhal jāh*, etc.

*Past Conditional*, (if) I had seen—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhitāh'</i> , <i>dēkhitiai</i> 1 2. <i>dēkhitāh'</i> 2 3. <i>dēkhait</i> , <i>dēkhitai</i>	<i>dēkhitaiḅh'</i> <i>dēkhit'hūnh'</i> <i>dēkhitaiḅh'</i>	<i>dēkhitāh'</i> , <i>dēkhitiai</i> 1 " <i>dēkhitātī</i> "	<i>dēkhitaiḅh'</i> " <i>dēkhit'hūnh'</i> 2

Optional forms, (1) *dēkhitī*; (2) *dēkhitḅāh'*, *dēkhit'hāk*, *dēkhit'hik*; fem. *dēkhitāh'*; (3) *dēkhit'hūnh'*. Some people say *dēkhaitātī* instead of *dēkhitātī*, and so throughout.

*Present Definite*, I am seeing—

Masculine, *dēkhait chhī*, or *dēkhaichhī*, and so throughout.

The 3rd person singular is commonly *dēkhaichh'*.

Feminine, *dēkhait' chhī* or *dēkhaichhī*, and so throughout.

The verb *chhīkāl* may be substituted for *chhī* throughout.

*Imperfect*, I was seeing—

Masculine, *dēkhait' chhālāh'* or *dēkhaichhālāh'*, and so throughout.

Feminine, *dēkhait' chhālāh'* or *dēkhaichhālāh'*, and so throughout.

The verb *rahi* may be substituted for *chhālāh'* throughout.

Past, I saw—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhal, dekh<sup>h</sup>'lai</i> <sup>1</sup> 2. <i>dekh<sup>h</sup>'lāh</i> <sup>2</sup> 3. <i>dekh<sup>h</sup>'lak, dekh<sup>h</sup>'lai</i>	<i>dēkh<sup>h</sup>'lainh<sup>i</sup></i> <sup>3</sup> <i>dēkh<sup>h</sup>'lahūnh<sup>i</sup></i> <i>dēkh<sup>h</sup>'lakainh<sup>i</sup></i>	<i>dēkhal, dekh<sup>h</sup>'lai</i> <sup>1</sup> <i>dēkh<sup>h</sup>'lānh<sup>i</sup>, dekh<sup>h</sup>'lāth<sup>i</sup></i>	<i>dēkh<sup>h</sup>'lainh<sup>i</sup></i> <sup>3</sup> <i>dēkh<sup>h</sup>'lānh<sup>i</sup></i> <sup>4</sup>

Optional forms, (1) *dēkh<sup>h</sup>'lāh<sup>h</sup>*, *dēkh<sup>h</sup>'lā*, *dēkh<sup>h</sup>'lai*, the fem. of *dēkhal* is *dēkhal<sup>i</sup>*; (2) *dēkh<sup>h</sup>'lā*, *dēkh<sup>h</sup>'lāh<sup>h</sup>*, *dēkh<sup>h</sup>'lāh<sup>h</sup>*, *dēkh<sup>h</sup>'lāh<sup>h</sup>*, fem. *dēkh<sup>h</sup>'lāh<sup>i</sup>*, or *dēkh<sup>h</sup>'lāh<sup>i</sup>*; (3) *dēkh<sup>h</sup>'lainh<sup>i</sup>*; (4) *dēkh<sup>h</sup>'lānh<sup>i</sup>*.

Perfect, I have seen. Two varieties :—

(1) Formed by adding *achh<sup>i</sup>*, etc., throughout to all persons of the Past. Thus *dēkhal achh<sup>i</sup>*, *dēkh<sup>h</sup>'lai achh<sup>i</sup>*, etc., I have seen.

(2) Formed by adding the present of the Auxiliary Verb to *dēkh<sup>h</sup>'lā*, the Instrumental of the second verbal noun. Thus *dēkh<sup>h</sup>'lā chh<sup>i</sup>*, I have seen, and so on.

Pluperfect, I had seen. *dēkh<sup>h</sup>'lā chh<sup>h</sup>lāh<sup>h</sup>* (or *rah<sup>i</sup>*), and so on.

C.—Neuter Verb.—*Sūtab*, to sleep.

The second and fourth forms are rarely used in Neuter Verbs.

Simple Present, and Present Conditional, I sleep, (if) I sleep; *sūt<sup>i</sup>*, as in the Transitive Verb.

Future, I shall sleep, *sūtab*, etc., as in the Transitive Verb.

Imperative, Let me sleep, *sūtū*, as in the Transitive Verb.

Past Conditional, (if) I had slept, *sutitāh<sup>h</sup>*, as in the Transitive Verb.

Present Definite, I am sleeping, *sutait chh<sup>i</sup>*, etc., as in the Transitive Verb.

Imperfect, I was sleeping, *sutait chh<sup>h</sup>lāh<sup>h</sup>*, etc., as in the Transitive Verb.

Past, I slept.		Perfect, I have slept.	
Form 1.	Form 2.	First variety.	
1. <i>sut<sup>i</sup></i> , <i>sut<sup>i</sup>'lai</i> <sup>1</sup> 2. <i>sut<sup>i</sup>'lāh</i> <sup>2</sup> 3. <i>sūtal</i> <sup>3</sup>	<i>sut<sup>i</sup>'lā</i> , <i>sut<sup>i</sup>'lai</i> <sup>4</sup> <i>sut<sup>i</sup>'lāh</i> <sup>4</sup>	<i>sut<sup>i</sup>'lā achh<sup>i</sup></i> , etc., after the analogy of Transitive Verbs.	
		Form 1.	Form 2.
		1. <i>sūtal chh<sup>i</sup></i> 2. <i>sūtal chh<sup>h</sup>lāh</i> 3. <i>sūtal achh<sup>i</sup></i>	<i>sūtal chh<sup>i</sup></i> . " <i>sūtal chh<sup>h</sup>lāh</i>
		Feminine <i>sūtal<sup>i</sup> chh<sup>i</sup></i> , and so on. Any form of the Auxiliary may be used.	
Pluperfect, I had slept, <i>sutal chh<sup>h</sup>lāh<sup>h</sup></i> , etc., as in the Perfect.			

D.—Verbs whose roots end in *āb*; *pāeb*, to obtain; first and third forms only given. Present Part., *pābait* or *pāit*; Past Part., *pāol*; Root, *pāb*.

Simple present.	Future.	Imperative.	Past Conditional.	Past.	Perfect.	Pluperfect.
1. <i>pābi</i> or <i>pāi</i>	<i>pāeb</i> , <i>pāob</i>	<i>pāū</i> <sup>6</sup>	<i>paitāh<sup>h</sup></i>	<i>pāol</i> , <i>paulai</i>	<i>pāol achh<sup>i</sup></i> or <i>paul<sup>i</sup> chh<sup>i</sup></i> .	<i>pāul<sup>i</sup> chh<sup>h</sup>lāh<sup>h</sup></i> <sup>7</sup>
2. <i>pābdh</i>	<i>pāidāh</i> , <i>pāubdh</i>	<i>pābdh</i>	<i>paitāh</i>	<i>pāulāh</i>	...	...
3. { I. <i>pātau</i> , <i>pābau</i> III. <i>pābath<sup>i</sup></i>	<i>pāst</i> , <i>pāot</i> <i>paitāh</i> , <i>pautāh</i>	<i>pātau</i> , <i>pābau</i> <i>pābath<sup>i</sup></i>	<i>pābait</i> <i>paitāh<sup>i</sup></i>	<i>pāvlak</i> <i>pāulanh<sup>i</sup></i>	...	...

These include all causal verbs, the verbs *gāeb*, to sing, and *āeb*, to come, and all Transitive Verbs with infinitives in *āeb*, except *khāeb*, to eat. Other Intransitive Verbs whose infinitives end in *āeb* and *khāeb*, are conjugated as follows :—

Simple Present.	Future.	Past Conditional.	Past.	E.—Irregular Verbs.
1. <i>khāē</i> 2. <i>khāē</i> 3. { I. <i>khāau</i> III. <i>khāth<sup>i</sup></i>	<i>khāēb</i> <i>khāibāh</i> <i>khāēt</i> <i>khaitāh</i>	<i>khaitāh<sup>h</sup></i> <i>khaitāh</i> <i>khāēt</i> <i>khaitāh<sup>i</sup></i>	<i>khāēl</i> <i>khāilāh</i> <i>khailak</i> <i>khailanh</i>	<i>jāeb</i> , to go. Past Part., <i>gēl</i> . <i>karāb</i> , to do. Past Part., <i>kail</i> . <i>dharāb</i> , to seize, place. Past Part., <i>dhail</i> . <i>dāb</i> , to give. Past Part., <i>dāl</i> . <i>lāb</i> , to take. Past Part., <i>lāl</i> . <i>hoēb</i> or <i>hāib</i> , to become. Past Part., <i>bhēl</i> . <i>marāb</i> , to die. Past Part., <i>muil</i> or <i>morāl</i> .

## MAGAĪ OR MĀGADHĪ.

*Magaha dēsa hai kañchana purī,  
Dēsa bhalā pai bhākhā burī.  
Kahalū Maggaha kahalū 'rē',  
Tekarā-lā kā marabē rē ?*

Magah is a land of gold. The country is good, but the language is vile. I lived there and have got into the habit of saying 'rē.' Why, 'rē,' do you beat me for doing so ?<sup>1</sup>

Magahī or Māgadhī is, properly speaking, the language of the country of Magadha.

Name of Dialect.

The Sanskrit name of the dialect is hence Māgadhī, and this name is sometimes used by the educated; but the correct

modern name is Magahī.

The ancient country of Magadha (now often called Magah) corresponded to what is at

The ancient kingdom of  
Magadha.

the present day, roughly speaking, the District of Patna, together with the northern half of the District of Gayā. It

contained at different times three famous capital cities. The oldest was Rāja-griha, the modern village of Rajgir, situated in the heart of the low range of hills which at the present day separates the District of Patna from that of Gayā. The history of Rāja-griha is enveloped in the mists of legend. Suffice it to say that, according to tradition, its most celebrated king was named Jarā-sandha, who was overlord of a great part of Central Hindōstān. In the middle of the sixth century B.C., it was ruled by king Bimbi-sāra, who is famous as the patron of the Buddha. Here that great reformer lived for many years, and the ruined site of the city teems with reminiscences of him. Bimbi-sāra's son and successor founded the city of Patna, which in after years became the capital of Magadha in supersession of Rāja-griha. Here, in the latter half of the third century B.C. were the head-quarters of the great Aśōka, under whom Buddhism was finally adopted as the state religion. The whole of Northern India was directly subject to him, as far south as Orissa, and a great portion of what is now Afghanistan, and of the Deccan as far south of the River Krishna, were under kings who recognised his suzerainty.

Under the Musalmāns, the capital of the country was the town of Bihār, in the south of the Patna District, the name of which, a relic of ancient times, is a corruption of the Buddhist word *vihāra* or monastery. From this town, the whole *sūba* or Province of Bihār took its name.

During British supremacy, up to the year 1865, the greater part of the present Patna District and the north of the present Gayā District, an area which closely corresponded to that of the ancient Magadha, formed one District known as Zila' Bihār; the south of Gayā, together with a portion of the Hazaribagh District, being known as Zila' Rāmgarh. From that date, the two Districts of Patna and Gayā have been in existence.

<sup>1</sup> *Vide p. 34 post.* The unfortunate man has lived in Magah and has acquired the vulgar habit of ending every question with the word 'rē', which, elsewhere in India, is the height of rudeness. He gets into a quarrel over this when he comes home, and earns a drubbing for insulting some one. Yet, so ingrained is the habit that while apologising he actually uses the objectionable word.

Magahī is, however, not confined to the old country of Magadha. It is also spoken all over the rest of Gayā and over the District of Hazaribagh ; also, on the West, in a portion of the District of Palamau, and, on the East, in portions of the Districts of Monghyr and Bhagalpur. Over the whole of this area, it is practically one and the same dialect, with hardly any local variations. Only near the city of Patna is it infected with idioms belonging to the North-Western Provinces by the strong Musalmān element which inhabits that town, and which itself speaks more or less correct Urdū.

On its eastern border, Magahī meets Bengali. The two languages do not combine, but the meeting ground is a bilingual one, where they live side by side, each spoken by its own nationality. Each is, however, more or less affected by the other, and the Magahī so affected possesses distinct peculiarities, entitling it to be classed apart as a sub-dialect, which I have named Eastern Magahī. We find this dialect in South-East Hazaribagh, in Manbhum, in the South-East of the District of Ranchi; in the Native State of Kharsāwān, and even so far South as the Native States of Mayūrbhanja and Bamra which belong politically to Orissa and Chhattisgarh, respectively. It is also spoken as an isolated island of speech in the West of the District of Malda.

Pure Magahī has also found its way down South of the District of Ranchi, and appears in the North of the District of Singhbhum, and in the Native States of Sarai Kalā and Kharsāwān, where it is spoken side by side with Oriyā. It will be noticed that both Standard Magahī and Eastern Magahī are spoken in Kharsāwān. Here the dividing cause is not difference of locality, but difference of caste. For further particulars concerning Eastern Magahī, and for the various local names by which it is called, the reader is referred to pages 145 and ff.

Magahī is bounded on the North by the various forms of Maithili spoken in Tirhut across the Ganges. On the West it is bounded by the Bhojpuri spoken in Shahabad and Palamau. On the North-East it is bounded by the Chhikā-chhikī Maithili of Monghyr, Bhagalpur and the Sonthal Parganas, and on the South-East by the Bengali of Manbhum and East Singhbhum. Standard Magahī is bounded on the South by the Sadān form of Bhojpuri spoken in Ranchi. It then, in the form of Eastern Magahī, runs along the eastern base of the Ranchi plateau through the Bengali-speaking District of Manbhum, and finally curls round to the West, below the south face of the same plateau in the North of the Oriyā-speaking District of Singhbhum, reappearing here as Standard Magahī. It will thus be seen that a belt of Magahī-speaking population bounds the Ranchi plateau on three sides, the North, the East, and the South.

There are three *enclaves* of Eastern Magahī, one in the Native States of Mayūrbhanja and Bamra, where it is surrounded on all sides by Oriyā, and is known as Kurumālī, and the other in Western Malda, where it is called Khoṅṭāi, and is bounded on the North and West by Maithili, and on the East and South by Bengali.

The area in which Magahī is spoken is illustrated in the map facing page 1, and the area of Eastern Magahī is shown in greater detail in the map facing page 147.



The following are the figures which show the number of people who speak Magahī in Districts in which it is a vernacular :—

Name of District.	Number of Speakers.	Total for each Sub-dialect.
<b>A.—Standard Magahī—</b>		
Patna . . . . .	1,551,362	
Gaya . . . . .	2,067,877	
Bhagalpur . . . . .	7,195	
Monghyr . . . . .	1,019,000	
Palamanu . . . . .	150,000	
Hazaribagh . . . . .	1,069,000	
Singhbhum . . . . .	25,867	
Sarai Kalā State . . . . .	34,815	
Kharsāwān State . . . . .	987	
TOTAL FOR STANDARD MAGAHĪ . . . . .		5,926,103
<b>B.—Eastern Magahī—</b>		
Hazaribagh . . . . .	7,333	
Ranchi . . . . .	8,000	
Manbhum . . . . .	111,100 <sup>1</sup>	
Kharsāwān State . . . . .	2,957	
Bamra State . . . . .	4,194	
Mayūrbhanja State . . . . .	280	
Malda . . . . .	180,000	
TOTAL FOR EASTERN MAGAHĪ . . . . .		313,864
GRAND TOTAL FOR MAGAHĪ . . . . .		6,239,967

For the reasons stated when dealing with Maithilī, *vide ante*, pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Magahī, but who live in parts of India where Magahī is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam, the following estimated figures. No figures of any kind are available for other parts of India :—

<sup>1</sup> The figures include some speakers of pure Magahī.

*Table showing the estimated number of speakers of Magahī, within the Lower Provinces of Bengal, but outside the area in which Magahī is the vernacular language.*

Name of District.	Number of Speakers.	REMARKS.
Burdwan . . . . .	16,600	
Bankura . . . . .	1,600	
Birbhum . . . . .	3,900	
Midnapur . . . . .	14,900	
Hooghly . . . . .	5,000	
Howrah . . . . .	7,900	
24 Parganas . . . . .	19,300	
Calcutta . . . . .	90,200	
Nadia . . . . .	2,000	
Jessore . . . . .	600	
Murshidabad . . . . .	22,800	
Khulna . . . . .	900	
Dinājpur . . . . .	2,900	
Rajshahi . . . . .	1,100	
Rangpur . . . . .	900	
Bogra . . . . .	1,100	
Pabna . . . . .	1,800	
Darjeeling . . . . .	700	
Jalpaiguri . . . . .	2,300	
Kuch Bihar (State) . . . . .	350	
Dacca . . . . .	8,200	
Faridpur . . . . .	1,300	
Backergunge . . . . .	1,000	
Mymensingh . . . . .	500	
Chittagong . . . . .	1,100	
Noakhali . . . . .	64	
Tippera . . . . .	400	
Cuttack . . . . .	80	
Puri . . . . .	180	
Balasore . . . . .	170	
Ranchi . . . . .	20,141	
Jashpur State . . . . .	1,500	
		Spoken in the North of the District by immigrants from Hazaribagh.
<b>TOTAL</b> . . . . .	<b>231,485</b>	

*Table showing the estimated number, of speakers of Magahī within the Province of Assam.*

Name of District.	Number of Speakers.	REMARKS.
Cachar Plains . . . . .	10,200	
Sylhet . . . . .	4,600	
Goalpara . . . . .	1,800	
Kāmrup . . . . .	400	
Darrang . . . . .	2,100	
Nowgong . . . . .	1,100	
Sibsagar . . . . .	7,900	
Lakhimpur . . . . .	5,000	
Naga Hills . . . . .	100	
Khasi and Jaintia Hills . . . . .	150	
Lushai Hills . . . . .	15	
TOTAL . . . . .	33,365	

NOTE.—Nearly all these are tea-garden coolies.

The following is, therefore, the total number of speakers of Magahī recorded in the above tables :—

Number of people speaking Magahī at Home . . . . .	6,239,967
"    "    "    " elsewhere in the Lower Provinces . . . . .	231,485
"    "    "    " in Assam . . . . .	33,365
TOTAL . . . . .	<u>6,504,817</u>

Magahī is condemned by speakers of other Indian languages as being rude and uncouth like the people who use it. In fact the principal difference between it and Maithili is that the latter has been under the influence of learned Brāhman̄s for centuries, while the former has been the language of a people who have been dubbed boors since Vedic times.<sup>1</sup> To a native of India, one of its most objectionable features is its habit of winding up every question, even when addressed to a person held in respect, with the word 'rē'. In other parts of India this word is only used in addressing an inferior, or when speaking contemptuously. Hence a man of Magah has the reputation of rudeness, and is liable to earn an undeserved beating on that score, as has been illustrated in the little popular song which is prefixed to this section.

<sup>1</sup> Compare Atharva-vēda, v, xxii, 14.

Magahī has no indigenous written literature. There are many popular songs current throughout the area in which the language is spoken, and strolling bards recite various long epic poems which are known more or less over the whole of Northern India. One of these, the Song of Gōpī-chandra, has been published by the present writer, with an English translation, in the Journal of the Asiatic Society of Bengal, Vol. liv, Part I, 1885, pp. 35 and ff. Another very popular poem, which has not yet been edited, is the Song of Lōrik, of which an account will be found in the eighth volume of the reports of the Archæological Survey of India, and in the present writer's Notes on the District of Gayā.<sup>1</sup>

The only other printed specimens of the dialect with which I am acquainted are the fables at the end of the Grammars mentioned below, and a translation of the New Testament. The latter is a version in the 'Magadh' language, and was printed at Serampore in 1826. A revised version of the Gospel of St. Mark was issued by the Calcutta Branch of the Bible Society in the year 1890, and is still on sale.

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KELLOGG, the Rev. S. H.,—*A Grammar of the Hindī Language, in which are treated.....the colloquial dialects of.....Magadhā.....etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. The first edition does not deal with Magahī.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihāri Language.* Part I, Calcutta, 1885. Part II, 1889. Only two parts issued.

The character in general use in writing Magahī is Kaithī, for the alphabet of which see the plate facing p. 11. The Dēva-nāgarī alphabet is also occasionally used. For Eastern Magahī, we find the Bengali, and even the Oṛiyā alphabet employed. Examples of the use of all these alphabets will be found in the following specimens.

## Written Character.

The pronunciation of Magahī is not so broad as in Maithilī. The letter अ a is usually pronounced like the u in 'nut,' as in the North-Western Provinces. In the last syllable of the second

## Pronunciation.

person of a verb, it is, however, pronounced like the a in 'all.' It will then be transliterated ā. Thus मार mārā, beat thou. There is the same confusion of च sh and क kh that we find in Maithilī. When not compounded with another consonant, both are pronounced kh. The letters श s and स s are both pronounced like the s in 'sin.'<sup>2</sup> The vowel आ ā is sometimes pronounced like the a in 'mad.' It is then transliterated ā. Thus मारलक क māralkā. Regarding this sound, and the other vowels, see the remarks under the head of Maithilī on page 22, which also apply to Magahī. See also the remarks on page 23 regarding the small ' in the middle of a word in unaccented syllables. The vowels इ i and उ u at the end of a word are fully pronounced in Magahī, and not as ' or " as in Maithilī. A final अ a is not usually<sup>3</sup> pronounced in

<sup>1</sup> Calcutta, 1893.

<sup>2</sup> Vide ante, p. 21, for further details.

<sup>3</sup> A final a is pronounced in the second person of verbs, as in मार mārā given above.

prose, but is pronounced in poetry. The pronunciation will be followed in the transliteration. Thus फल will be transliterated *phal* in prose, and *phala* in poetry.

The **Rule of the Short Antepenultimate** applies in Magahī, exactly as it does in Maithilī. The reader is referred to pages 24 and ff.

As in the case of Maithilī, the chief difficulty of Magahī Grammar is the number of verbal forms for each person. The verb, as in Maithilī, agrees both with its subject and with its object, and, while there is no distinction of number, there are the four forms of each person depending on the honour of the subject and the object.

As in Maithilī, the four forms are as follows :—

1. Subject non-honorific, Object non-honorific.
2. Subject non-honorific, Object honorific.
3. Subject honorific, Object non-honorific.
4. Subject honorific, Object honorific.

The second and fourth forms may be distinguished by the fact that they always end in *n*. The preceding vowel is generally, but not always, *i* or *u*, and, though this is not shown in the paradigms, these are often pronounced long. Thus, besides *dekhāl<sup>o</sup>thīn*, he (honorific) saw him (honorific), we may have *dekhāl<sup>o</sup>thīn*.

The **Rule of Attraction** closely agrees with that which obtains in Maithilī. If a verbal form ends in *aī* (or *ai*) *ī* or *in*, and the Object, direct or remote, is in the second person, the *aī* (or *ai*) is changed to *aū* (or *au*), the *ī* to *ū*, and the *in* to *un*. This rule also applies when the *Subject* of the verb is connected indirectly with the second person. Thus, if the subject of a verb is 'his brother', the termination would be *aī* or *ī*, but if it is 'your brother,' the termination would be *aū* or *ū*. The letter *ō* is often substituted for *aū*. The following examples illustrate this rule :—

*Rām lar<sup>o</sup>kā-kē mārāl<sup>o</sup>kaī*, Ram beat the child.

*Rām toh<sup>o</sup>rā lar<sup>o</sup>kā-kē mārāl<sup>o</sup>kaū*, Ram beat *your* child.

*Ok<sup>o</sup>rā gārī-mē kaūn māl haī*, What goods are there in his cart ?

*Toh<sup>o</sup>rā gārī-mē kaūn māl haū*, What goods are there in *your* cart ?

*Dekhal<sup>o</sup>thīn*, he has seen His Honour.

*Dekhal<sup>o</sup>thun*, he has seen *Your* Honour.

*Ōkar bhāī aīl<sup>o</sup>thī haī*, his brother has come.

*Tōhar bhāī aūl<sup>o</sup>thū haī*, *your* brother has come.

Note that in the last instance, the auxiliary has not changed its form.

The letter *k* may be added to any form in *aī* (or *ai*), *aū* (or *au*), or *ō*, without changing the meaning. Thus, *mārāl<sup>o</sup>kaī* or *mārāl<sup>o</sup>kaīk*; *mārāl<sup>o</sup>kaū* or *mārāl<sup>o</sup>kaūk*.

Besides the ordinary Present Definite and Imperfect formed as in other Aryan languages by adding the Auxiliary Verb to the Present Participle, Magahī has two tenses, which may be called the Present Indefinite, and the Past Indefinite, respectively. They are formed by adding the Auxiliary Verb to the root, to which the letter *a* has been appended. Thus *dēkha hī*, I see; *dēkha halū*, I saw. These tenses are of very frequent occurrence.

On the whole, Magahī Grammar closely follows that of Maithilī. The two main distinguishing points are, first, the use of the two tenses just mentioned, and, second,

the form of the Verb Substantive, which is *hī*, I am, instead of the very common Maithilī *chhī*.

It should be remembered that the rules of Magahī spelling are in no way fixed, and that forms will often be met which deviate from those now given, but it is hoped that if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Magahī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *aī* to *aū*, *ī* to *ū*, or *in* to *un*, or by adding *k*, are omitted, to save space. They are provided for by the above general rules.

## MAGAHĪ SKELETON GRAMMAR.

### I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghōrā*, (long) *ghor<sup>o</sup>wā*, (redundant) *ghorauwā*, a horse. The short form may be weak (as *ghōr*), or strong (as *ghōrā*).

**Number.**—Plural is formed by adding *n* and shortening a final long vowel. Thus, *ghorā*, horse, pl. *ghōran*; *ghar*, a house, pl. *gharan*. Plural may also be formed by adding nouns of multitude, such as *sab*, *lōg*. Thus *ghōrā sab*, the horses; *rājā lōg*, the kings.

**Case.**—The only two cases are the Instrumental and the Locative, formed, as in Maithili by the addition of *ē* and *ē* respectively, before which a final *ā* is elided, and a final *ī* or *ū* is shortened. Thus, *ghōrē*, by a horse; *ghōrē*, in a horse; *phal*, a fruit; *phalē*, *phalē*: *mālī*, a gardener; *mālīē*, *mālīē*. These forms do not occur in the Plural.

Other cases are formed by postpositions added to the nominative, or (when that exists) to the oblique form (see below). Some of these are *kē*, to (also used as a sign of the Accusative); *sē*, *sē*, *sātē*, from or by; *lā*, *lāl*, *kāṭīr*, *lāgī*, for; *mē*, *mē*, *mō*, in; *k*, *ke*, *kēr*, of. Before the postposition *k*, a final long vowel is shortened. Thus *ghōrak*, of a horse. When the noun ends in a consonant, *a* is inserted. Thus *phal-ak*, of a fruit.

**Gender.**—Adjectives do not change for gender.

**Oblique Form.**—In all nouns ending in vowels, the oblique form is the same as the Nominative. In all nouns ending in consonants, it may either be the same as the nominative, or may add *a*. Thus *ghar ke* or *ghare ke*, of a house.

Verbal nouns in *l* have an oblique form in *lā*. Thus *dēkhal*, seeing; oblique form *dēkh<sup>l</sup>lā*. Other verbal nouns follow the ordinary rule about nouns ending in consonants.

### II.—PRONOUNS—

	I		Thou		Self	This	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.			
Sing. Nom.	—	<i>ham</i>	<i>tū</i> , <i>tō</i>	—	<i>ap<sup>o</sup>ne</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>mōrā</i>	<i>ham<sup>o</sup>rā</i>	<i>tōrā</i>	<i>toh<sup>o</sup>rā</i>	<i>ap<sup>o</sup>ne</i>	<i>ek</i>	<i>oh</i>
Gen.	{ <i>mōr</i> , or <i>mōrā</i> , ( <i>ī</i> ) <i>mōrī</i>	{ <i>hammar</i> , <i>hamār</i> , <i>hamare</i>	{ <i>tōr</i> , <i>torā</i> , ( <i>ī</i> ) <i>tōrī</i>	{ <i>tōhar</i> , <i>tohār</i> , <i>tohare</i>	{ <i>ap<sup>o</sup>ne-ke</i> <i>apan</i>	{ <i>ē-ka</i> , <i>ek-ke</i> , etc.	{ <i>ō-ka</i> , <i>oh-ke</i> , etc.
Plur. Nom.	<i>hamanī</i>	<i>ham<sup>o</sup>ranī</i>	<i>tohanī</i>	<i>toh<sup>o</sup>ranī</i>	<i>ap<sup>o</sup>ne sab</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>hamanī</i>	<i>hamaranī</i>	<i>tohanī</i>	<i>toh<sup>o</sup>ranī</i>	<i>ap<sup>o</sup>ne sab</i>	<i>in<sup>h</sup></i>	<i>un<sup>h</sup></i>

	Who.	He, that.	Who?	What (thing).	Anyone, someone.
	Sing. Nom.	<i>jē</i> , <i>jaun</i>	<i>sē</i> , <i>taun</i>	<i>kē</i> , <i>kō</i> , <i>kaun</i>	<i>kā</i> , <i>kī</i> , <i>kaūchī</i>
Obl.	<i>jek</i>	<i>tek</i>	<i>keh</i>	<i>kāhe</i>	<i>kekarō</i> , <i>kaunō</i>
Gen.	<i>jē-ka</i> , <i>jek-ke</i> , etc.	<i>tē-ka</i> , <i>tek-ke</i> , etc.	<i>kē-ka</i> , <i>keh-ke</i> , etc.		
Plur. Nom.	<i>jē</i> , <i>jinh<sup>o</sup>kanī</i>	<i>sē</i> , <i>tinh<sup>o</sup>kanī</i>	<i>kē</i> , <i>kin<sup>h</sup>kanī</i>	<i>kī</i> is peculiar to South-East Patna, <i>kaūchī</i> to Gaya.	Anything, something, is <i>kuchhū</i> , <i>kuochhō</i> or <i>kuochhā-o</i> , which has no oblique form.
Obl.	<i>jinh</i>	<i>tinh</i>	<i>kinh</i>		

**NOTE.**—In the above, the Oblique forms of the Plural are often used for the Nominative. There are many forms of the oblique plural. The following are those of the pronoun of the first person (the others can be formed from analogy), *ham<sup>o</sup>ninh*, *ham<sup>o</sup>ranh*, *hamaranh*. The spelling of these fluctuates. Thus, we find *ham<sup>o</sup>nin*, and so on. From *ī*, we have, *inhanh*, *inhanī*, *ikh<sup>o</sup>nin*, *akh<sup>o</sup>nī*, *ek<sup>o</sup>nī*, *inh<sup>o</sup>kanhī*, *inh<sup>o</sup>kā*. So also for *ū*, *jē*, *sē* and *kē*. The spelling of all these fluctuates.

**Oblique Genitives.**—All genitives in *ka* have an oblique form in *k<sup>o</sup>rā*. Thus, *ē-ka*, *ek<sup>o</sup>rā*; *ō-ka*, *ok<sup>o</sup>rā*; *jē-ka*, *jek<sup>o</sup>rā* and so on. This can be used as a kind of secondary oblique Case of the pronoun, to which postpositions can be attached. Thus, Dat. sing., *ek<sup>o</sup>rā kē*, and so on.

### III.—VERBS—

#### A.—Auxiliary Verbs & Verbs Substantive.

	Present, I am, etc.				Past, I was, etc.			
	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>hī</i> <sup>1</sup>	—	<i>hī</i> <sup>2</sup>	—	<i>halā</i> <sup>1</sup>	—	<i>halī</i> <sup>2</sup>	—
2	<i>hā</i> <sup>3</sup>	<i>hahin</i> <sup>4</sup>	<i>hā</i> <sup>5</sup>	<i>hahun</i> <sup>6</sup>	<i>halē</i> <sup>3</sup>	<i>hal<sup>o</sup>hin</i>	<i>halā</i> <sup>4</sup>	<i>hal<sup>o</sup>hun</i>
3	<i>hai</i> <sup>7</sup>	<i>hahin</i> <sup>8</sup>	<i>hai</i> <sup>9</sup>	<i>hain</i> <sup>10</sup>	<i>hal</i> <sup>5</sup>	<i>hal<sup>o</sup>hin</i>	<i>halan</i> <sup>7</sup>	<i>hal<sup>o</sup>thin</i>

Optional forms:—

<sup>1</sup> *Hakī*, *hikū*; <sup>2</sup> *hāi*; <sup>3</sup> *hā*, *hē*, *hai*, *hahī*, *hahī*; fem. *hī*, *hī*; <sup>4</sup> *hahin*; <sup>5</sup> *hahū*, *hahō*, *hahī*; <sup>6</sup> *hahun*; <sup>7</sup> *hā*, *hē*, *hō*, *hā*, *has*, *haku*, *hahī*; <sup>8</sup> *hahin*; fem. *hahin*, *hahini*; <sup>9</sup> *hah*, *hahī*; <sup>10</sup> *hahin*; fem. *hahin*, *hahini*.

Optional forms:—

<sup>1</sup> *Halī*; <sup>2</sup> *halai*; <sup>3</sup> *halā*, *halē*, *hal<sup>o</sup>hī*, *halū*; fem. *halī*, *halī*; <sup>4</sup> *halāh*, *hal<sup>o</sup>hū*, *hal<sup>o</sup>hō*, *hal<sup>o</sup>hū*; <sup>5</sup> *halai*, *hal<sup>o</sup>hī*; fem. *halī*; <sup>6</sup> *hal<sup>o</sup>thin*; fem. *hal<sup>o</sup>thin*, *hal<sup>o</sup>thinī*; <sup>7</sup> *hal<sup>o</sup>thi*; fem. *halin*; <sup>8</sup> fem. *hal<sup>o</sup>thin*, *hal<sup>o</sup>thinī*.

MAGAHĪ SKELETON GRAMMAR.

I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghōrā*, (long) *ghor<sup>a</sup>wā*, (redundant) *ghorawwā*, a horse. The short form may be weak (as *ghōr*), or strong (as *ghōrā*).

**Number.**—Plural is formed by adding *n* and shortening a final long vowel. Thus, *ghorā*, horse, pl. *ghōran*; *ghar*, a house, pl. *gharan*. Plural may also be formed by adding nouns of multitude, such as *sab*, *lōg*. Thus *ghōrā sab*, the horses; *rājā lōg*, the kings.

**Case.**—The only two cases are the Instrumental and the Locative, formed, as in Maithili by the addition of *ē* and *ē* respectively, before which a final *ā* is elided, and a final *ī* or *ū* is shortened. Thus, *ghōrē*, by a horse; *ghōrē*, in a horse; *phal*, a fruit; *phalē*, *phalē*: *mālī*, a gardener; *mālī*, *mālī*. These forms do not occur in the Plural.

Other cases are formed by postpositions added to the nominative, or (when that exists) to the oblique form (see below). Some of these are *kē*, to (also used as a sign of the Accusative); *sē*, *sē*, *sātī*, from or by; *lā*, *lāl*, *khatī*, *lāgī*, for; *mē*, *mē*, *mō*, in; *k*, *ke*, *kēr*, of. Before the postposition *k*, a final long vowel is shortened. Thus *ghōrak*, of a horse. When the noun ends in a consonant, a *i* is inserted. Thus *phal<sup>i</sup>-ak*, of a fruit.

**Gender.**—Adjectives do not change for gender.

**Oblique Form.**—In all nouns ending in vowels, the oblique form is the same as the Nominative. In all nouns ending in consonants, it may either be the same as the nominative, or may add *a*. Thus *ghar ke* or *ghare ke*, of a house.

Verbal nouns in *l* have an oblique form in *lā*. Thus *dēkhal*, seeing; oblique form *dēkh<sup>a</sup>lā*. Other verbal nouns follow the ordinary rule about nouns ending in consonants.

II.—PRONOUNS—

	I		Thou		Self	This	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.			
Sing. Nom.	—	<i>ham</i>	<i>tū, tō</i>	—	<i>ap<sup>a</sup>ne</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>mōrā</i>	<i>ham<sup>a</sup>rā</i>	<i>tōrā</i>	<i>toh<sup>a</sup>rā</i>	<i>ap<sup>a</sup>ne</i>	<i>eh</i>	<i>oh</i>
Gen.	{ <i>mōr</i> , or <i>mōrā</i> , { (f.) <i>mōrī</i>	{ <i>hammar</i> , { <i>hamār</i> , <i>hamare</i>	{ <i>tōr</i> , <i>torā</i> , { (f.) <i>tōrī</i>	{ <i>tōhar</i> , <i>tohār</i> , { <i>tohare</i>	{ <i>ap<sup>a</sup>ne-ke</i> { <i>apan</i>	{ <i>ē-kar</i> , <i>eh-ke</i> , { etc.	{ <i>ō-kar</i> , <i>oh-ke</i> , { etc.
Plur. Nom.	<i>hamanī</i>	<i>ham<sup>a</sup>ranī</i>	<i>tohanī</i>	<i>toh<sup>a</sup>ranī</i>	<i>ap<sup>a</sup>ne sab</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>hamanī</i>	<i>hamaranī</i>	<i>tohanī</i>	<i>toh<sup>a</sup>ranī</i>	<i>ap<sup>a</sup>ne sab</i>	<i>in<sup>h</sup></i>	<i>un<sup>h</sup></i>

	Who.	He, that.	Who?	What (thing).	Anyone, someone.
Sing. Nom.	<i>jē, jāun</i>	<i>sē, taun</i>	<i>kē, kō, kaun</i>	<i>kā, kī, kaūchī</i>	<i>keu, kōi, kākū</i>
Obl.	<i>jeh</i>	<i>teh</i>	<i>keh</i>	<i>kāhe</i>	<i>kekaro, kaumō</i>
Gen.	<i>jē-kar, jeh-ke, etc.</i>	<i>tē-kar, teh-ke, etc.</i>	<i>kē-kar, keh-ke, etc.</i>		
Plur. Nom.	<i>jē, jinh<sup>a</sup>kanī</i>	<i>sē, tinh<sup>a</sup>kanī</i>	<i>kē, kin<sup>a</sup>kanī</i>	<i>kī</i> is peculiar to South-East Patna, <i>kaūchī</i> to Gaya.	Anything, something, is <i>kuchh</i> , <i>kuchhho</i> or <i>kuchchha-o</i> , which has no oblique form.
Obl.	<i>jinh</i>	<i>tinh</i>	<i>kinh</i>		

**NOTE.**—In the above, the Oblique forms of the Plural are often used for the Nominative. There are many forms of the oblique plural. The following are those of the pronoun of the first person (the others can be formed from analogy), *ham<sup>a</sup>ninh*, *ham<sup>a</sup>ranhī*, *hamaranh*. The spelling of these fluctuates. Thus, we find *ham<sup>a</sup>nin*, and so on. From *t*, we have, *in<sup>h</sup>an<sup>h</sup>*, *in<sup>h</sup>anī*, *ikh<sup>a</sup>nin*, *akh<sup>a</sup>nī*, *ekh<sup>a</sup>nī*, *inh<sup>a</sup>kanhī*, *inh<sup>a</sup>kā*. So also for *ā, jē, sē* and *kē*. The spelling of all these fluctuates.

**Oblique Genitives.**—All genitives in *kar* have an oblique form in *k<sup>a</sup>rā*. Thus, *ē-kar*, *ek<sup>a</sup>rā*; *ō-kar*, *ok<sup>a</sup>rā*; *jē-kar*, *jek<sup>a</sup>rā* and so on. This can be used as a kind of secondary oblique Case of the pronoun, to which postpositions can be attached. Thus, Dat. sing., *ek<sup>a</sup>rā kē*, and so on.

III.—VERBS—

A.—Auxiliary Verbs & Verbs Substantive.

	Present, I am, etc.				Past, I was, etc.			
	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>hī</i> <sup>1</sup>	—	<i>hē</i> <sup>2</sup>	—	<i>halū</i> <sup>1</sup>	—	<i>halī</i> <sup>2</sup>	—
2	<i>hī<sup>3</sup></i>	<i>hahin</i> <sup>4</sup>	<i>hā</i> <sup>5</sup>	<i>hahun</i> <sup>6</sup>	<i>halē</i> <sup>3</sup>	<i>hal<sup>a</sup>hin</i>	<i>halā</i> <sup>4</sup>	<i>hal<sup>a</sup>hun</i>
3	<i>hai</i> <sup>7</sup>	<i>hahin<sup>a</sup></i>	<i>hai<sup>a</sup></i>	<i>hain</i> <sup>10</sup>	<i>hal<sup>a</sup></i>	<i>hal<sup>a</sup>hin<sup>a</sup></i>	<i>halan</i> <sup>7</sup>	<i>hal<sup>a</sup>thin<sup>a</sup></i>

Optional forms:—

<sup>1</sup> *Hakt, hīkū*; <sup>2</sup> *hiai*; <sup>3</sup> *hā, hē, hai, hahī, hahī*; fem. *hī, hī*; <sup>4</sup> *hahie*; <sup>5</sup> *hahū, hahō, hahō*; <sup>6</sup> *hahhun*; <sup>7</sup> *hā, hō, hō, hā, has, hakuī, hahī*; <sup>8</sup> *hahin*; fem. *hahin, hahini*; <sup>9</sup> *hah, hahī*; <sup>10</sup> *hathin*; fem. *hathin, hathini*.

Optional forms:—

<sup>1</sup> *Hali*; <sup>2</sup> *haliai*; <sup>3</sup> *halā, halē, hal<sup>a</sup>hī, halā*; fem. *halī, halī*; <sup>4</sup> *halāh, hal<sup>a</sup>hū, hal<sup>a</sup>hō, hal<sup>a</sup>hū*; <sup>5</sup> *halai, hal<sup>a</sup>hī*; fem. *halī*; <sup>6</sup> *hal<sup>a</sup>-khin*; fem. *hal<sup>a</sup>khin, hal<sup>a</sup>khini*; <sup>7</sup> *hal<sup>a</sup>thi*; fem. *hal<sup>a</sup>thin*; <sup>8</sup> fem. *hal<sup>a</sup>thin, hal<sup>a</sup>thinī*.



**B.—Transitive Verb.—***Jākhāb*, to see. Root, *dēkh*.

*Verbal nouns*. 1, *dēkhāb*, obl. not used; 2, *dēkhā*, obl. *dēkh'ā*; 3, *dēkh*, obl. *dēkh*.

*Participles*. *Pres.* *dēkhī*, *ikhāt*, *dekhait*; fem. *-ī*; obl. *-te*; *Past.* *dēkhāl*; fem. *-ī*; obl. *-je*.

*Conjunctive Participle*, *dēkh ke* or *dekh kar*.

*Simple Present*. I see, etc. *Present Conditional*, (if) I see, etc.

*Past*. I saw, etc.

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhā</i> <sup>1</sup>	—	<i>dēkhī</i> <sup>2</sup>	—	<i>dēkh'ā</i> <sup>1</sup>	—	<i>dēkh'ī</i> <sup>2</sup>	—
2	<i>dēkh</i> <sup>3</sup>	<i>dēkh'hin</i>	<i>dēkhā</i> <sup>4</sup>	<i>dēkh'hun</i>	<i>dēkh'ā</i> <sup>1</sup>	<i>dēkh'hin</i>	<i>dēkh'ā</i> <sup>4</sup>	<i>dēkh'hun</i>
3	<i>dekhai</i> <sup>5</sup>	<i>dēkh'hin</i> <sup>6</sup>	<i>dēkhath</i> <sup>7</sup>	<i>dēkh'thin</i> <sup>8</sup>	<i>dēkh'lak</i> <sup>3</sup>	<i>dēkh'al'kan</i> <sup>6</sup>	<i>dēkh'al'thi</i>	<i>dēkh'al'hun</i> <i>dēkh'al'thin</i> <sup>7</sup>

Optional forms:—

<sup>1</sup> *dēkhī*; <sup>2</sup> *dēkhiai*; <sup>3</sup> *dēkhā*, *dēkhā*, *dēkhā*, *dēkh'ā*; fem. *dēkhī*; *ikhī*, *dēkhū*; <sup>4</sup> *dēkhāh*, *dēkh'hū*, *dēkh'hō*, *dēkh'hū*; <sup>5</sup> *dēkhē*, *dēkhas*; <sup>6</sup> *dēkh'khin*; fem. *dēkh'khin*, *dēkh'khini*; <sup>7</sup> *dēkhī*, *dēkh'thi*; <sup>8</sup> *dēkhin*, *dēkh'thin*; fem., *dēkh'thin*, *dēkh'thini*.

Optional forms:—

<sup>1</sup> *dēkh'li*; <sup>2</sup> *dēkh'liai*; <sup>3</sup> *dēkh'le*, *dēkh'lā*, *dēkh'al'hī*; fem. *dēkhī*, *dēkh'li*, *dēkh'lū*; <sup>4</sup> *dēkh'lāh*, *dēkh'al'hū*, *dēkh'al'hō*, *dēkh'al'hū*; <sup>5</sup> *dēkh'kai*, *dēkh'al'kai*; fem. *dēkh'li*; <sup>6</sup> *dēkh'lan*, *dēkh'al'kin*; fem., *dēkh'lin*, *dēkh'al'kin*, *dēkh'al'khin*, *dēkh'al'khini*; <sup>7</sup> *dēkh'al'hin*, *dēkh'al'kathin*; fem., *dēkh'al'thin*, *dēkh'al'thini*.

*Future*, I shall see.—Two varieties.

Variety I—

Variety II—

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhāb</i> <sup>1</sup>	—	<i>dēkh'bai</i>	—	Wanting	Wanting	Wanting	Wanting
2	<i>dēkh'bē</i> <sup>2</sup>	<i>dēkhāb'hin</i>	<i>dēkh'bā</i> <sup>3</sup>	<i>dēkhāb'hun</i>	Wanting	Wanting	<i>dēkhihā</i> <sup>4</sup> <i>dēkhihē</i>	Wanting
3	Wanting	Wanting	Wanting	Wanting	<i>dēkhī</i> <i>dēkhath</i> <sup>5</sup>	<i>dēkh'al'hin</i> <sup>3</sup>	<i>dēkh'tan</i> <sup>4</sup>	<i>dēkh'al'thin</i> <sup>5</sup>

Optional forms:—

<sup>1</sup> *dēkh'hō*, *dēkh'baū*; fem. *dēkh'bi*; <sup>2</sup> *dēkh'bā*, *dēkh'bē*, *dēkhābā*, *dēkhāb'hē*; fem. *dēkh'bi*, *dēkh'bē*, *dēkh'bū*; <sup>3</sup> *dēkh'bāh*, *dēkhāb'hū*, *-hō*, *-hū*;

Optional forms:—

<sup>1</sup> *dēkhihāh*; <sup>2</sup> *dēkh'tai*; <sup>3</sup> *dēkh'hin*, *dēkh'khin*; fem. *dēkh'khin*, *dēkh'khanī*; <sup>4</sup> *dēkh'al'thi*; fem. *dēkh'tin*; <sup>5</sup> fem. *dēkh'al'thin*, *dēkh'al'thini*.

*Past Conditional*, (if) I have seen, etc.

The *Imperative* is the same as the *Simple Present*. *Precative Forms* are *dēkhāb'hū*, *dēkhihā*, and *dēkhī*.

	Form I	Form II	Form III	Form IV
1	<i>dēkhait</i> <sup>1</sup>	—	<i>dēkhaitī</i>	—
2	<i>dēkhā</i> <sup>2</sup>	<i>dēkhait'hin</i>	<i>dēkhaitā</i>	<i>dēkhait'hun</i>
3	<i>dēkhait</i>	<i>dēkhait'hin</i>	<i>dēkhaitan</i>	<i>dēkhait'thin</i>

*Present Indefinite*, I see; *dēkha hī* or *dēkhe hī*, and so throughout, conjugating the *Auxiliary Verb*.

*Past Indefinite*, I saw; *dēkha halū*, or *dēkhe halū*, and so throughout.

*Present Definite*, I am seeing; *dēkhait* (*dēkhī* or *dēkhath*) *hī*, and so throughout.

*Imperfect*, I was seeing; *dēkhait* (etc.) *halū* and so throughout.

Or *dēkh'tū*, or *dēkhitū*, and so throughout. The word *hal* may be added throughout. Thus *dēkhaitū hal*. Optional forms as in the *Past* of the *Auxiliary*.

*Perfect*, I have seen, formed by adding *hai*, *hē*, *ha*, or *hā* to the *Past*. Thus, *dēkh'ā hāi*, I have seen. *Pluperfect*, I had seen, similarly formed by adding *hal* or *halai*. Thus *dēkh'ā hal*, I had seen.

**C.—Neuter Verbs.**—These only differ in the conjugation of the *Preterite*, and of the tenses derived from it, which follow that of *halū* not that of *dēkh'ā*. Thus 3, Form I, *giral*, he fell. So *gir'ā hāi*, I have fallen.

**D.—Verbs whose roots end in ā; pāeb**, to obtain. *Pres. Part.*, *pāwat*, *pāit*.

	Simple Pres.	Future.	Past.	Past Conditional.	Forms containing <i>au</i> , like <i>paulū</i> , <i>pautū</i> , are only used in the case of transitive verbs, except <i>khāeb</i> , to eat, which does not use such forms. They are never used in the east of the Magahi tract.
1	<i>pā</i> <sup>1</sup> or <i>pāwī</i>	<i>pāeb</i>	<i>paulū</i> or <i>pailū</i>	<i>pautū</i> or <i>paitū</i>	
2	<i>pāwā</i>	<i>pāibā</i> or <i>pābā</i>	<i>paulā</i> or <i>pailā</i>	<i>pautā</i> or <i>paitā</i>	
3	<i>pāwath</i>	<i>pāi</i> , <i>pāit</i>	<i>paulak</i> or <i>pailak</i>	<i>pāwat</i> or <i>pāit</i>	

**E.—Irregular Verbs.**

*Jāeb*, to go; *Past Part.*, *gēl*.  
*Karab*, to do; " *kail*.  
*Marab*, to die; " *muil* or *mūl*.  
*Dēb*, to give; " *dēl* or *dīhal*.  
*Lēb*, to take; " *lēl* or *līhal*.  
*Hōeb*, to become; " *kōl*, *kōil* to *bhēl*.

## BHOJPURI.

<i>Lāṭhi-mē guṇa bahuta haṭ,</i>	<i>sadā rākhihā saṅga,</i>
<i>Naddi nāra-agāha jala,</i>	<i>tahā bachāwai aṅga.</i>
<i>Tahā bachāwai aṅga,</i>	<i>jhapaṭa kuttō-ḷē mārai :</i>
<i>Dushmana dāwāgira,</i>	<i>hōe tina-hū-kē jhārai.</i>
<i>Kaha Giri-dhara Kabi-rāya,</i>	<i>bāta bādhdā yaha gāṭhī.</i>
<i>Saba hathyāra-kē chhāri</i>	<i>hātha-mē rākhi lāṭhi.</i>

*The Bhojpuri National Anthem.*

(Thus paraphrased by Mr. W. S. Meyer, I.C.S.)

Great the virtues of the Stick !  
Keep a Stick with you alway—  
Night and day, well or sick.

When a river you must cross,  
If you'd save your life from loss,  
Have a stout Stick in your hand,  
It will guide you safe to land.

When the angry dogs assail,  
Sturdy Stick will never fail.  
Stick will stretch each yelping hound  
On the ground.

If an enemy you see,  
Stick will your protector be.  
Sturdy Stick will fall like lead  
On your foeman's wicked head.

Well doth poet Girdhar say  
(Keep it carefully in mind)  
' Other weapons leave behind,  
Have a Stick with you alway.'

**Bhojpuri**, or, if the word were strictly transliterated, **Bhoj'puri**,<sup>1</sup> is properly speaking the language of Bhojpur, the name of a Town and Pargana in the north-west of the District of Shahabad. It is a place of some importance in the modern history of India. The town is the original head-quarters of the Dumraon Raj, and the battle of Buxar was fought at Bagh'sar a few miles to its west. Politically, it belongs rather to the United Provinces than to Bibār, although it is at the present day included within the boundaries of the latter province. It was from its neighbourhood that the famous Bundelkhand heroes, Alhā and Ūdan, traced their origin, and all its associations and traditions point to the west and not to the east.

The language called after this locality has spread far beyond its limits. It reaches, on the north, across the Ganges, and even beyond the Nepal frontier, up to the lower ranges of the Himalayas, from Champaran to Basti. On the South, it has crossed the Sone, and covers the great

<sup>1</sup>The word Bhojpuri has obtained currency in English, and it would be an affectation of purism to spell the name 'Bhoj'puri.'

Ranchi plateau of Chota Nagpur, where it ultimately finds itself in contact with the Bengali of Manbhum, and with the Oṛiyā of Singhbhum.

Of the three Bibārī dialects, Maithilī, Magahī, and Bhojpurī, it is the most western:

**The language boundaries.** North of the Ganges, it lies to the west of the Maithilī of Muzaffarpur, and, south of that river, it lies to the west of the Magahī of Gaya and Hazaribagh. It then takes a south-easterly course, to the south of the Magahī of Hazaribagh, till it has covered the entire Ranchi Plateau, including the greater part of the Districts of Palamau and of Ranchi. Here, it is bounded on the east by the Magahī spoken in the sub-plateau parganas of Ranchi and by the Bengali of Manbhum. On the south it is here bounded by the Oṛiyā of Singhbhum and the Native State of Gangpur. The boundary then turns to the north, through the heart of the Jashpur State, to the western border of Palamau, along which line it marches with the form of Chhattisgarhī spoken in Sargūjā and western Jashpur. After passing along the western side of Palamau, the boundary reaches the southern border of Mirzapur. It follows the southern and western borders of that District up to the river Ganges. Here it turns to the east, along the course of that stream, which it crosses near Benares, so as to take in only a small portion of the north Gangetic portion of Mirzapur. South of Mirzapur, it has still had Chhattisgarhī for its neighbour, but on turning to the north, along the western confines of that District, it has been bounded on the west, first by the Baghēli of Baghelkhand, and then by Awadhī. Having crossed the Ganges, its boundary line lies nearly due north to Tāṇḍā on the Gogra, in the District of Fyzabad. It has run along the western boundary of the Benares District, across Jaunpur, along the west of Azamgarh, and across Fyzabad. At Tāṇḍā, its course turns west along the Gogra and then north up to the lower ranges of the Himalayas, so as to include the District of Basti. Beside the area included in the above language frontier, Bhojpurī is also spoken by the members of the wild tribe of Thārūs, who inhabit the Districts of Gonda and Bahraich.

**Bhojpurī compared with the other Bihārī dialects.** The area covered by Bhojpurī is, in round numbers, some fifty thousand square miles. At home, it is spoken by some 20,000,000 people as compared with the 6,235,782 who speak Magahī, and the 10,000,000 who speak Maithilī. So far, therefore, as regards the number of its speakers, it is much more important than the other two Bihārī dialects put together. This division of the dialects of Bihārī into two groups, an eastern, consisting of Maithilī and Magahī, and a western, Bhojpurī, commends itself on both linguistic and ethnic grounds. The two eastern dialects are much more closely connected with each other than either is connected with Bhojpurī. In grammatical forms, Maithilī and Magahī have much in common that is not shared by Bhojpurī, and, on the other hand, Bhojpurī has peculiarities of declension and conjugation which are unknown to the other two. There is a difference of intonation, too, between the east and the west, which is very marked to anyone who is familiar with the languages of Eastern Hindōstān. In Maithilī, the vowel *a* is pronounced with a broad sound approaching the 'o in hot' colour which it possesses in Bengali. Bhojpurī, on the contrary, pronounces the vowel with the clear sharp-cut tone which we hear all over Central Hindōstān. Contrasted with this the dialect also possesses a long drawled vowel, which is written in many different ways,

but which is always pronounced like the *aw* in *awl*.<sup>1</sup> This last sound also occurs both in Maithilī and in Magahī, but not nearly to so great an extent, and moreover, when it does occur in these dialects, it is not so liable to be noticed owing to the broad sound of the frequently occurring vowel *a*, with which it is, as pronounced in the east, easily confounded. In Bhojpurī, on the contrary, the contrast between this drawled *á* and the clear-cut sound of the common *a* is so very marked, and the drawled *á* is of such frequent occurrence, that it gives a tone to the whole language which is recognised at once.

In the declension of nouns, the favourite Bhojpurī postposition of the genitive is *ke*, while in the Eastern dialects it is either *k* or *kar* or *kēr*.

Declension and conjugation compared.

Besides this, the genitive of a Bhojpurī substantive has an oblique form, a thing unknown to Maithilī or Magahī. As regards pronouns, Bhojpurī has a word for 'your honour',—viz. *raure*,—which does not occur in the east. In the conjugation of verbs, the Bhojpurī verb substantive, *bāṭē*, he is, does not appear in the other two, while the form of the verb substantive which may be called common to the three dialects,—*hai*, he is,—is throughout its conjugation pronounced so differently in Bhojpurī that it can hardly be recognised as the same verb. In the conjugation of the finite verb, Bhojpurī has a present tense,—*dēkhī-lā*, I see,—which is peculiar to itself, and is not met in the other two dialects. Finally,—Bhojpurī has cast aside all that maze of verbal forms which appals the student when he first attempts to read Maithilī or Magahī. All those forms which depend upon the person of or the degree of respect to be shown to the object, which are so characteristic of these two dialects, are absent from Bhojpurī, and instead we have a simple conjugation, with rarely more than one form for each person.

Bhojpurī has three main varieties,—the Standard, the Western, and Nagpuriā. It

Sub-dialects.

has also a border sub-dialect called Madhēsī, and a broken form called Thārū. Standard Bhojpurī is spoken mainly in the Districts of Shahabad, Ballia, and Ghazipur (Eastern half), and in the Doab of the Gogra and the Gandak. As its name implies, Western Bhojpurī is spoken in the Western Districts of Fyzabad, Azamgarh, Jaunpur, Benares, the western half of Ghazipur, and South-Gangetic Mirzapur, while Nagpuriā is spoken in Chota Nagpur. Madhēsī is spoken in Champaran, and Thārū Bhojpurī along the Nepal frontier from that district to Bahraich.

Standard Bhojpurī extends over a large area, and exhibits some local peculiarities.

Standard Bhojpurī.

The most noticeable is the preference of the more southern Districts of Shahabad, Ballia and Ghazipur, and of the southern part of Saran, for the letter *r* instead of *ṛ* in the conjugation of the auxiliary verb. Thus, while the Northern Standard Bhojpurī prefers to say '*bāṭē*' for 'he is,' the Southern prefers *bāṛē*. In the centre and north of Saran, there is a peculiar form of the Past tense of the verb, in which *u* is substituted for the *l* which is usually typical of Bihārī; but this anomaly does not go further north, and in Eastern Gorakhpur, the language differs but little from that of Shahabad. Still further to the north-west, in Western Gorakhpur and in Basti, there are a few other divergencies from the Standard, but they are not of importance, and are mainly due to the influence of the neighbouring western

<sup>1</sup> This is the sound which I transliterate by *á*.

variety of the dialect. Natives, who are quick to recognise any divergence of dialect, call the language of Eastern Gorakhpur Gorakhpurī, and the language of the west of that district and of Basti, Sarwariā.<sup>1</sup>

Western Bhojpurī is frequently called Pūrbī, or the Language of the East, *par excellence*. This is naturally the name given to it by the inhabitants of Western Hindōstān, but has the disadvantage of being indefinite. It is employed very loosely, and often includes languages which have nothing to do with Bhojpurī, but which are also spoken in Eastern Hindōstān. For instance, the language spoken in the east of the District of Allahabad is called Pūrbī, but the specimens of it which have been sent to me are clearly those of a form of Eastern Hindī. It altogether wants the characteristic features of Bhojpurī,—the present in *-lā* and the Past in *-al*,—and instead has the well-known Eastern Hindī Past in *-is*. I have hence decided to abandon the term Pūrbī altogether, and to use instead the term ‘Western Bhojpurī,’ which, while not so familiar to Natives, has the advantage of being definite, and of connoting exactly what it is wanted to express.

Western Bhojpurī also known as Pūrbī.

As compared with Standard Bhojpurī, the following are the principal points of difference in Grammar. In Standard Bhojpurī, the termination of the Genitive is *ke*, with oblique form *ka*; in the Western dialect it is *ka* or *kāi*, with an oblique form *kē*. The latter has also an Instrumental Case ending in *an*, which is altogether wanting in the Standard language. In Western Bhojpurī, the adjective is liable to change according to the gender and case of the noun which it qualifies. This is much rarer in the Standard form of the language. The use of the pronouns in the two forms of speech differs considerably. The forms of the demonstrative pronouns vary, and the word *tūh* can be used as an honorific pronoun of the second person in the West, which is not the case in the East. In the East the oblique form of nouns and pronouns usually ends in *ā*, while in the West, it always ends in *ē*. The Verb Substantive has two forms in both sub-dialects, but the *hāwī*, I am, of the East has become *hawī* in the West. As forms of this verb are of frequent occurrence, and as the difference of pronunciation is very marked, the result of this last point is that the ‘tone-colour’ of each of the two sub-dialects shows considerable diversity from that of the other. In the conjugation of the verb, there are two marked differences. Nothing is more marked in Standard Bhojpurī than the nasal tone which is given to the termination of the first person plural, which, being also used for the singular, is of frequent occurrence. Thus a man of Shahabad says *ham kailī* for ‘I did’. In Western Bhojpurī this nasal is dropped in the plural, and we only have *ham kailī*. Moreover, in the latter, the first person plural is not nearly so often used for the Singular, as in the Standard. The termination of the third person plural also differs considerably in the two forms of speech. In the Standard it ends in *-an* or in *-ani*, and in the West it ends in *-ai*. The above are only the most noteworthy points of difference between the two main forms of Bhojpurī. There are many other minor ones, for which the reader is referred to the grammatical notes prefixed to the specimens. See, especially, pp. 249 and ff.

Standard Bhojpurī and Western Bhojpurī compared.

Nagpurīā.

The Nagpurīā of Chota Nagpur differs from the Standard type principally in the fact that it has borrowed grammatical forms from the neighbouring Chhattisgarhī of the east of the Central Provinces.

<sup>1</sup> For an explanation of this last name, see pp. 238 and ff.

Instances are the use of the termination *-har*, to give definiteness to a noun, and the suffix *-man* to form the plural. There are other divergencies from the Standard which will be found described on pp. 280 and ff. It may be noted that Nagpuriā is sometimes known by the people who speak it as Sadān or Sadri and is called by the Munḍa tribes of Chota Nagpur 'Dikkū Kāji.'

The Madhēsī of Champaran is the language of the ' *Madhya-dēśa*, ' or ' Middle country,' between the Maithilī of Tirḥut and the Bhojpuri of Gorakhpur. As its name implies it is a border form of speech possessing some of the characteristics of each dialect. Its structure is, however, in the main that of Bhojpuri.

The Thārūs who inhabit the Tarai along the Nepal frontier have no speech of their own. Wherever we find them they have adopted more or less completely the language of their Aryan neighbours. Those who are found in the British districts from Bahraich to Champaran speak a corrupt form of Bhojpuri, mixed here and there with aboriginal words which will repay the investigations of the ethnologist. It is worth noting that the Thārūs of Bahraich and Gonda speak Bhojpuri, although the local Aryan language is not that language, but is Eastern Hindī.

The area in which Bhojpuri is spoken is shown in the map facing page 1.

The following are the figures which show the number of speakers of Bhojpuri within the area in which it is a vernacular. The totals are given for each sub-dialect. For details, district by district, the reader is referred to the various sections dealing with each sub-dialect:—

Southern Standard . . . . .	4,324,293
Northern Standard, <i>viz.</i> :—	
Dialect of Saran . . . . .	1,504,500
Gorakhpuri . . . . .	1,307,500 <sup>1</sup>
Sarwariā . . . . .	3,353,151 <sup>1</sup>
	TOTAL . . . . .
	6,165,151
Western Dialect . . . . .	3,939,500
Nagpuriā . . . . .	594,257
Madhēsī . . . . .	1,714,036
Thārū Bhojpuri . . . . .	39,700
	TOTAL . . . . .
	16,776,937

Besides the above, there is the population of the Nepal Tarai, which, of necessity, cannot be numbered. A moderate estimate would put the Bhojpuri speakers of that tract at three millions, so that we are justified in estimating the whole number of people who speak Bhojpuri at home, as in round numbers 20,000,000.

For the reasons stated when dealing with Maithilī, *vide ante* pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Bhojpuri, but who live in parts of India where Bhojpuri is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam the following estimated figures. No figures of any kind are available for the rest of India.

<sup>1</sup> Include some speakers of Thārū Bhojpuri and Domrā.

Table showing the estimated number of speakers of Bhojpurī, within the Lower Provinces of Bengal, but outside the Area in which Bhojpurī is the Vernacular Language.

Name of District.	Number of Speakers.	REMARKS.
Burdwan . . . . .	12,800	
Bankura . . . . .	1,600	
Birbhum . . . . .	9,200	
Midnapur . . . . .	40,600	
Hooghly . . . . .	4,900	
Howrah . . . . .	19,000	
24-Parganas . . . . .	23,000	
Calcutta . . . . .	71,600	
Nadia . . . . .	3,600	
Jessore . . . . .	1,500	
Murshidabad . . . . .	40,900	
Khulna . . . . .	1,600	
Dinajpur . . . . .	7,300	
Rajshahi . . . . .	4,000	
Rangpur . . . . .	17,900	
Bogra . . . . .	9,400	
Pabna . . . . .	7,000	
Darjeeling . . . . .	4,500	
Jalpaiguri . . . . .	9,300	
Kuch-Bihar (State) . . . . .	4,800	
Dacca . . . . .	11,600	
Faridpur . . . . .	2,300	
Backergunge . . . . .	900	
Mymensingh . . . . .	24,800	
Chittagong . . . . .	1,200	
Noakhali . . . . .	162	
Tippera . . . . .	2,200	
Bhagalpur . . . . .	7,406	
Cuttack . . . . .	350	
Puri . . . . .	340	
Balasore . . . . .	920	
Jashpur State . . . . .	200	
TOTAL . . . . .	346,878	

Table showing the estimated number of speakers of Bhojpurī within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS.
Cachar Plains . . . . .	18,400	
Sylhet . . . . .	18,500	
Goalpara . . . . .	3,100	
Kamrup . . . . .	900	
Darrang . . . . .	3,200	
Nowgong . . . . .	1,800	
Sibsagar . . . . .	10,300	
Lakhimpur . . . . .	9,000	
Naga Hills . . . . .	130	
Khasi and Jaintia Hills . . . . .	350	
Lushai Hills . . . . .	50	
TOTAL . . . . .	65,730*	* Nearly all these are tea-garden coolies.

The following is, therefore, the total number of speakers of Bhojpurī recorded in the above tables :—

Number of people speaking Bhojpurī at home . . . . .	20,000,000
"    "    "    " elsewhere in the Lower Provinces . . . . .	346,878
"    "    "    " in Assam . . . . .	65,730
Total . . . . .	<u>20,412,608</u>

Bhojpurī has hardly any indigenous literature. A few books have been printed in it. Those which I have met will be found mentioned in the list of Texts given under the head of Authorities. So far as I am aware, no portion of the Bible has been translated into the dialect. Numerous songs are current all over the Bhojpurī area, and the national epic of Lōrik, which is also current in the Magahī dialect, is everywhere known.

#### AUTHORITIES—

##### A.—EARLY REFERENCES.

I know of no early references to the Bhojpurī language. Bhojpur, itself, is frequently mentioned by Muhammadan historians, and its wild inhabitants are referred to in no complimentary terms. Nor is the word Pūrbi, so far as I am aware, met with in any early writer, as the name of a language. The following article, taken entire from Yule's 'Hobson Jobson,' illustrates the use of the word from the earliest times as a geographical and ethnical title.

Poorub, and Poorbeea, ss. Hind. *Pūrāb*, *Pūr̄b*, 'the East,' from Skt. *pūrva* or *pārba*, 'in front of,' as *paścha* (Hind. *pachham*) means 'behind' or 'westerly' and *dakshina*, 'right-hand' or 'southerly.' In Upper India the term usually means Oudh, the



Benares division, and Behar. Hence POORBEEA (*pūrbiyā*), a man of those countries, was, in the days of the old Bengal army, often used for a sepoy, the majority being recruited in those provinces.

1553. "Omaum (Humayun) Patziah.....resolved to follow Kerchan (Sher Khan) and try his fortune against him..... and they met close to the river Ganges before it unites with the river Jamona, where on the West bank of the river there is a city called Canose, one of the Chief of the kingdom of Dely. Kerchan was beyond the River in the tract which the natives call PUEBA. ...." *Barros*, IV. ix. 9.

1616. "Bengala, a most spacious and fruitful province, but more properly to be called a kingdom, which hath two very large provinces within it, PUEB and Patan, the one lying on the East, the other on the West side of the river." *Terry*, Ed. 1665, p. 357.

1666. "La Province de Halabas s'appelloit autrefois PUROP ....." *Thevenot*, v. 197.

1881. ".....My lands were taken away,

And the Company gave me a pension of just eight annas a day;

And the POORBEAHS swaggered about our streets as if they had done it all.....".

*Attar Singh loquitur*, by 'Sowar,' in an Indian paper, the name and date lost.

#### B.—GRAMMARS AND VOCABULARIES.

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HOERNLE, A. F. R., C.I.E.,—*A Grammar of the Eastern Hindī compared with the other Gauḍian Languages*. London, 1880. Contains a Grammar of Western Bhojpuri, under the name of 'Eastern Hindī.'

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#### C.—TEXTS.

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- TEGG 'ALI,—*Badmāsh-darpan*. Benares, 1889. A collection of songs in the language of Benares City.

The character in general use in writing Bhojpurī is the Kaithī, for the alphabet of which, see the plate facing p. 11. The Dēva-nāgarī is also used by the educated classes. Examples of both these alphabets will be found in the following specimens.

Written Character.

Pronunciation.

There is a marked difference between the pronunciation of Bhojpurī and that of the two eastern dialects of Bihārī. The sound of the latter, especially of Maithilī, more nearly approaches that of Bengali, owing to the frequent occurrence of the letter *a* which is pronounced rather broadly. In Bhojpurī, on the contrary, the letter *a* is usually pronounced in the clear-cut way which we find elsewhere in the North-Western Provinces, *i.e.*, like the *u* in *nut*.

The long, drawled *a* which I transliterate *ā*, is especially common in Bhojpurī, and its contrast with the short clear-cut *a*, which is of frequent occurrence, gives a striking piquancy to the general tone-colour of the dialect. Usually, this drawled *ā* is left unrepresented in writing but its existence is fully recognised, and various attempts are made by different people to portray it. Thus, some write the sign ' over the consonant containing this vowel. Others write ' after it. Others write : after it, and others repeat the letter अ after it. For instance, the word *dēkhā-lā*, you see, is written by some देखल; by others देखलः; by others देखलः; and by others देखललल. The first method is that adopted by the present writer.

The short vowel, which I transliterate *ā*, which is pronounced like the *a* in *mad*, and which is common in Maithilī and Magahī, does not occur in Bhojpurī. The clear-cut *a* pronounced like the *u* in *nut* is always substituted.

The Rule of the Short Antepenultimate occurs in Bhojpurī as in the other Bihārī dialects. The only difference is that a long *ā* is shortened to *a* and not to *ā*. Thus, the third person Past of *māral*, to strike, is *mar'las*, he beat, not *mār'las*. For further particulars regarding the shortening of the Antepenultimate, a fact which is continually observed in Bhojpurī, see pp. 24 and ff.

As customary, when the letter *a* in the middle of a word is silent, or is only very lightly heard, it is represented by a small ° above the line. As elsewhere, this is not done in poetry, in which every *a*, even the *a* at the end of a word is fully pronounced.

Bhojpurī Grammar is much more simple than that of Maithilī or Magahī. Except in a few isolated instances, the form of the verb depends only on the subject. The Object has no effect upon it. In Standard Bhojpurī, the first person singular is very rarely used, the plural being used instead, but this is not the case in the Western sub-dialect.

Bhojpurī has a peculiar form of the Present Indicative, which closely corresponds to the Naipālī Future, and which is, itself, often used in the sense of the Future. It

is formed by adding the suffix *-lā* to the Present Subjunctive. According to Dr. Hoernle, this suffix means 'gone,' and is used like the *-gā* of the Hindōstānī Future. Just as the Hindōstānī *dēkhū-gā*, mean literally 'I am gone that I may see,' hence 'I am going to see,' hence 'I shall see,' so do the Naipālī *dēkhū-lā*, and the Bhojpurī *dēkhī-lā*. In the last named instance the tense has come to be more often used as a present.

Bhojpurī has its own Verb Substantive. Just as *chhī*, I am, is typical of Maithilī, and *hī*, I am, is typical of Magahī, so *bāṭī*, *bāṭī*, or *bānī*, is typical of Bhojpurī.

It is hoped that, if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Bhojpurī grammar, as shown in the following sketch :—

## BHOJPURĪ SKELETON GRAMMAR.

## I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghōrā*, (long) *ghor<sup>o</sup>wā*, (redundant) *ghorauā*. The long form sometimes ends in *ē* instead of *ā*. Thus, *ghor<sup>o</sup>wē*. All these forms may have their termination nasalised. Thus *ghor<sup>o</sup>wā̄*. The short form may be weak (as *ghōr*) or strong (as *ghōrā*).

**Number.**—Plural is formed by adding *ni*, *n̄h*, or *n*, and shortening a preceding long vowel. Thus *ghōrā*, horse; *ghōrani*, *ghōranh*, or *ghōran*, horses; *ghar*, a house, pl. *gharani*, *gharanh* or *gharan*. Plural may also be formed by adding nouns of multitude, such as *sabh*, all, *log*, people. Thus *ghōrā sabh*; *rājā log*.

**Case.**—The only true cases are the Instrumental and Locative Singular, formed, as in Maithili, by the addition of *ē* and *ē* respectively, before which a final *ā* is elided, and a final *i* or *ū* is shortened. Thus, *ghōrē*, by a horse; *ghōrē*, on a horse; *phal*, a fruit, *phalē*, *phalē*: *mālī*, a gardener; *mālīē*, *mālīē*. These forms do not occur in the plural.

Other cases are formed by postpositions added to the nominative, or (when such exists) to the oblique form; see below. Some of these are *kē*, to (also used as a sign of the accusative); *sē*, *tē*, *santē* or *kar<sup>o</sup>tē*, by; *khātīr*, *lāg*, *lā*, for; *sē*, *lē*, from; *k*, *ke*, *kāi*, of; *mē*, *mō*, on.

Before the postposition *k*, a final long vowel is shortened, as in *ghōrak*, of a horse; when the noun ends in a consonant, *a* is inserted, as in *gharak*, of a house. There is an oblique genitive postposition *kā*. Thus *rājā-ke mandir*, the king's palace; but *rājā-kā mandir-mē*, in the king's palace. The distinction is seldom observed by the uneducated.

**Gender.**—In Standard Bhojpuri, adjectives do not change for gender.

**Oblique Form.**—Verbal nouns in *al* have an oblique form in *lā*. Thus *dēkhal*, seeing; *dēk<sup>o</sup>lā-mē*, in seeing. Verbal nouns in the form of the root have an oblique form in *e*. Thus, *dēkh*, seeing; *dēkh-e-lā*, for seeing. In all other nouns, the oblique form is the same as the nominative.

## II.—PRONOUNS—

	I.		Thou.		Your Honour.	Self, Your Honour.	This.	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.				
Sing. Nom.	<i>mē</i>	<i>ham</i>	<i>tū</i> or <i>tē</i>	<i>tū</i> or <i>tē</i>	<i>rauvā</i> <i>rawā</i> <i>raurā</i> as nom.	<i>ap<sup>o</sup>ne</i>	<i>i, ihe, ihā</i>	<i>ū, ē</i>
Obl.	<i>mohi</i> or <i>mō</i>	<i>ham<sup>o</sup>rā</i>	<i>tohi</i> or <i>tō</i>	<i>toh<sup>o</sup>rā</i>		<i>ap<sup>o</sup>nā</i>	<i>ehi, ehē, ihā</i>	<i>ohi, oh, ō, uhā</i>
Gen.	<i>mōr, mōre</i>	<i>hamār, ham<sup>o</sup>re</i>	<i>tōr, tōre</i>	<i>tohār, tok<sup>o</sup>re</i>	<i>rāur, raure</i>	<i>apan, appan,</i> or <i>ap<sup>o</sup>ne</i> .	<i>eh-ke</i>	<i>oh-ke</i>
Plur. Nom.	<i>ham<sup>o</sup>nī-kā</i>	<i>ham<sup>o</sup>ran</i>	<i>toh<sup>o</sup>nī-kā</i>	<i>tok<sup>o</sup>ran</i>	<i>rauran</i> <i>rawan</i> Ditto.	<i>ap<sup>o</sup>nan</i>	<i>inh-kā</i>	<i>unh-kā</i>
Obl.	<i>ham<sup>o</sup>nī</i>	<i>ham<sup>o</sup>ran</i>	<i>tok<sup>o</sup>nī</i>	<i>tok<sup>o</sup>ran</i>		<i>ap<sup>o</sup>nan</i>	<i>inh</i>	<i>unh</i>

	Who.	He, that.	Who?	What (thing).	Any one, some one.
	Sing. Nom.	<i>jē, jawan, jaun</i>	<i>sē, tē, tawan, taun</i>	<i>kē, kawān, kaun</i>	<i>kā</i>
Obl.	<i>jeh, jaunā</i>	<i>teh, taunā</i>	<i>keh, kaunā</i>	<i>kā, kāhe, ketih</i>	<i>keū, kēhū, kaunō</i> <i>kek<sup>o</sup>ro, kathiyō,</i> <i>kek<sup>o</sup>ro</i>
Gen.	<i>jeh-ke, jē-ka, jek<sup>o</sup>re</i>	<i>teh-ka, tē-ka, tek<sup>o</sup>re</i>	<i>keh-ke, kē-ka, kek<sup>o</sup>re</i>	<i>kā-ke, kāhē-ke,</i> <i>ketih-ke</i>	
Plur. Nom.	<i>jinh-kā, jawan, jaun</i>	<i>tinh-kā, tawan, taun</i>	<i>kinh-kā, kawān, kaun</i>	Anything, something, is <i>kuchhu, kuchhō</i>	
Obl.	<i>jinh</i>	<i>tinh</i>	<i>kinh</i>	or <i>kuchhuo</i> . Declined like a substantive.	
Gen.	<i>jinh-ke</i>	<i>tinh-ke</i>	<i>kinh-ke</i>		

An optional form of the oblique singular of *ū*, is *wāhi*; of *jē, jāhi*; of *tē, tāhi*; of *kē, kāhi*. For *teh*, we can substitute *tehi* or *tē*; for *oh, ōh* or *ō*, and so on for the others.

There are many forms of the oblique plural in all the above. The following are those of *i*. The others can be formed by analogy. *Ek<sup>o</sup>nī* *nān, inān, inh<sup>o</sup>nī*; so *ok<sup>o</sup>hē, unān, etc.*; *jek<sup>o</sup>nī, etc.* The spelling of all these fluctuates.

The genitives *hī* and *re* have a feminine form in *ī*, which is met in poetry. Thus *mōri, ham<sup>o</sup>rī*, and so on.

All these genitives have an oblique form in *ā*, viz. *mōrā, ham<sup>o</sup>rā, tōrā, tok<sup>o</sup>rā*; so also *ek<sup>o</sup>rā, ok<sup>o</sup>rā, jek<sup>o</sup>rā, tek<sup>o</sup>rā* and *kek<sup>o</sup>rā*. These can be used as fresh oblique bases of the Pronoun. Thus *mōrā-sē*, from me; *ek<sup>o</sup>rā-sē*, from this, and so on. In the plural they become *ham<sup>o</sup>ran, tok<sup>o</sup>ran, ek<sup>o</sup>ran, etc.*; thus *ham<sup>o</sup>ran-sē*, from us.

III.—VERBS—

*General Note.*—In all Verbs, the first person singular is hardly ever used except in poetry. The plural is used instead. The use of the second person singular is vulgar. The plural is here also used instead. The first person plural is commonly used instead of the second person when it is desired to show respect. The syllable *sá* may be added to the second or third person to show the plural number or respect. Thus *dēkhá-lá-sá*, your honour sees.

It is quite common to use Masculine forms instead of the Feminine.

A.—Auxiliary Verbs, and Verbs Substantive—

*Present, I am, etc.*

Form I.				Form II.				
Sing.		Plur.		Sing.		Plur.		
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	
1	( <i>bārḍ</i> )	—	<i>bārī</i> or <i>bānī</i>	<i>bāryā</i>	( <i>hāwḍ</i> )	—	<i>hāwī, hāī</i>	<i>hāwyā</i>
2	<i>bār, bārē,</i> <i>bārasī, bāras</i>	<i>bāris</i>	<i>bārā, bārāh</i>	<i>bāryē</i>	<i>hāwē,</i> <i>hāwas, etc.</i>	<i>hāwis</i>	<i>hāwā, hāwāh</i>	<i>hāw</i>
3	<i>bā, bārē,</i> <i>bāra, bārō,</i> <i>bārasī, bārasu,</i> <i>bāras</i>	—	<i>bāran</i>	<i>bārin</i>	<i>hā,</i> <i>hāwē,</i> <i>hāwasī,</i> <i>hāwas</i>	—	<i>hāwan</i>	<i>hāwin</i>

*Past, I was, etc.*

Form I.				Form II.				
Sing.		Plur.		Sing.		Plur.		
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	
1	( <i>rah'ḷḍ</i> )	—	<i>rah'ḷē</i>	<i>rah'lyū</i>	( <i>rah'ḍ</i> )	—	<i>rahī</i>	<i>rahīyū</i>
2	<i>rah'ḷē</i> <i>rah'ḷas</i>	<i>rah'ḷī</i> <i>rah'ḷis</i>	<i>rah'ḷā</i> <i>rah'ḷāh</i>	<i>rah'lū</i>	<i>rahē</i> <i>rahas</i>	<i>rahī</i> <i>rahis</i>	<i>rahā, rahāh</i>	<i>rahū</i>
3	<i>rahāḷ, rah'ḷē,</i> <i>rah'ḷasī,</i> <i>rah'ḷas</i>	<i>rah'ḷī</i>	<i>rah'ḷan</i>	<i>rah'ḷin</i>	<i>rahē</i> <i>rahasī,</i> <i>rahas</i>	<i>rahī</i>	<i>rahan</i>	<i>rahin</i>

Sometimes the *h'* is dropped. Thus *raī*, I was.

The Strong Verb Substantive is *hōkhāḷ*, to become, conjugated regularly.

The Negative Verb Substantive is *nahīkhāḷ* or *nahīhē*, I am not, conjugated regularly, but only in the present tense.

B.—Finite Verb—

**Verbal Nouns.**—(1) *dēkh*, obl., *dēkhe*; (2) *dēkhal* (infinitive), obl., *dēkh'ā*; (3) *dēkhab*, no obl. form. All mean 'to see' 'the act of seeing.'

**Participles.**—Pres. *dēkhat*, *dēkhit*, *dēkhasi*; Fem., *dēkh'ti*, etc.; obl., *dēkh'tā*, etc.: Past, *dēkhal*; Fem., *dēkh'li*; obl. *dēkh'lā*.

**Conjunctive Participle.**—*dēkh-ke* or *dēkhi-ke*; *kā* may be used instead of *ke*.

**Simple Present.**—I see, etc.; and Present Conditional (if) I see, etc.

**Present Indicative, I see, etc., I shall see, etc.**

	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	( <i>dēkh'ō</i> )	—	<i>dēkhā</i>	<i>dēkhyū</i>	( <i>dēkhā-l'ō</i> )	—	<i>dēkhi-lī</i> <i>dēkhi-lē</i>	<i>dēkhā-lyū</i>
2	<i>dēkh</i> , <i>dēkhē</i> <i>dēkhasi</i> , <i>dēkhas</i>	<i>dēkhis</i>	<i>dēkhā</i> <i>dēkhāh</i>	<i>dēkhū</i>	<i>dēkhā-lē</i> <i>dēkhe-lē</i>	<i>dēkhā-lisi</i>	<i>dēkhā-lā(h)</i> <i>dēkhe-lā(h)</i>	<i>dēkhā-lū</i>
3	<i>dēkhē</i> , <i>dēkha</i> , <i>dēkhō</i> , <i>dēkhasi</i> , <i>dēkhasu</i> , <i>dēkhas</i>	—	<i>dēkhan</i> <i>dēkhani</i>	<i>dēkhin</i>	<i>dēkhā-lī</i> <i>dēkhe-lī</i>	<i>dēkhā-lī</i>	<i>dēkhā-lē</i> , <i>-lan</i> , <i>-lani</i> <i>dēkhe-lē</i> , <i>-lan</i> , <i>-lani</i>	<i>dēkhā-lin</i>

*Past, I saw, etc.*

*Future, I shall see, etc.*

	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	( <i>dēkh'ī</i> )	—	<i>dēkh'ī</i>	<i>dēkh'iyū</i>	( <i>dēkh'ō</i> ) ( <i>dēkh'bau</i> )	—	<i>dēkhab</i> , <i>dēkh'vi</i> <i>dēkhihā</i>	<i>dēkhib</i> , <i>dēkhiōi</i>
2	<i>dēkh'ī</i> <i>dēkh'ias</i>	<i>dēkh'vi</i> <i>dēkh'vis</i>	<i>dēkh'īā(h)</i>	<i>dēkh'īū</i>	<i>dēkh'ō</i>	<i>dēkh'vi</i> <i>dēkh'vis</i>	<i>dēkh'ōā(h)</i>	<i>dēkh'ōū</i>
3	<i>dēkh'ī</i> <i>dēkh'ias</i> <i>dēkh'iasi</i>	<i>dēkh'vi</i>	<i>dēkh'īan</i> <i>dēkh'īani</i>	<i>dēkh'īin</i>	<i>dēkhi</i>	—	<i>dēkhihē</i> <i>dēkhihen</i>	—

*Past Conditional, I had seen, etc.*

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	( <i>dēkh'ī</i> )	—	<i>dēkh'ī</i>	<i>dēkh'tyū</i>
2	<i>dēkh'ī</i> <i>dēkh'ias</i>	<i>dēkh'vi</i> <i>dēkh'vis</i>	<i>dēkh'īā(h)</i>	<i>dēkh'īū</i>
3	<i>dēkhat</i> , <i>dēkhit</i> <i>dēkh'ī</i> <i>dēkh'ias</i> <i>dēkh'iasi</i>	<i>dēkh'vi</i>	<i>dēkh'īan</i> <i>dēkh'īani</i>	<i>dēkh'īin</i>

<sup>1</sup> or *dēkhitī*, and so throughout.

The Imperative is the same as the Simple Present. Preca-tive Forms are; singular, *dēkhihē*, *dēkhū*, *dēkh'bē*; Plural, *dēkhihā*, *dēkhihau*, *dēkhi*, *dēkh'ā*.

**Present Definite.** I am seeing, *dēkhat bānī*, and so on. Contracted form *dēkh'tānī*, or *dēkh'tārī* and so on. The participle does not change for gender or number.

**Imperfect.** I was seeing, *dēkhat rah'ī*, or *dēkhat rahē*, and so on. The participle does not change for gender or number.

**Perfect, I have seen,** formed by adding *hā* or *hā* to the Past. *hā* is used in the first and third persons plural, and *hā* in the second person, and in the third person singular. Thus *dēkh'ī* *hā*, I have seen: *dēkh'īā* *hā*, you have seen. *hā* may be substituted for *hā* <sup>1</sup> *hā* for *hā*.

Another form of the Perfect is made by conjugating the locative of the Past Participle, with the Present tense of the auxiliary verb. Thus, *dekh'le bānī*, I have seen, *dekh'le bārā*, you have seen, and so on.

**Pluperfect**, I had seen, *dekh'le rah'ī* or *rah'ī* and so on. The syllable *hā* may be added. Thus, *dekh'le rah'ī hā*. In the second person, and in the third person singular, *hā* is used instead of *hē*.

**C.—Neuter Verbs—**

In the third person singular masculine of the past, they may take the form of the Past Participle, without any suffix. Thus beside *gir'le* and *gir'las*, we may have also *giral* (fem. *gir'li*), meaning, 'he fell.'

In the second form of the Perfect, the nominative, and not the locative of the Past Participle is used. Thus, *giral bānī*, not *gir'le bānī*, I have fallen. In the Pluperfect, the form is the same as in the Active Verb. Thus, *gir'le rah'ī* or *rah'ī*, I had fallen.

**D.—Verbs whose roots end in *aw* and *ā*—**

Those in *aw* are all transitive verbs, except the neuter verb *gāw*, sing.

Example,—*pāwal*, to obtain; Pres. Part., *pāwat*, *pāwit*, *pāit*; Past Part., *pāwal*.

	Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
1	<i>pāḍ</i>	<i>pāḍī</i>	<i>pāwe-lḍ</i>	<i>pāi-lā</i>	<i>paulḍ</i>	<i>paulḍī</i>	<i>paibḍ</i>	<i>pāib</i>	<i>pautḍ</i>	<i>pautḍī</i>
2	<i>pāwē</i>	<i>pāwā</i>	<i>pāwe-lē</i>	<i>pāwe-lā</i>	<i>paulē</i>	<i>paulā</i>	<i>paibē</i>	<i>paibā</i>	<i>pautā</i>	<i>pautā</i>
3	<i>pāwas</i>	<i>pāwan</i>	<i>pāi-lā</i>	<i>pāwe-lē</i>	<i>paulas</i>	<i>paulan</i>	<i>pāi</i>	<i>paihē</i>	<i>pāit</i> or <i>pāwat</i>	<i>pautan</i>

Those in *ā* are all neuter verbs, except the active verb *khā*, eat.

Example,—*khāil*, to eat; Pres. Part., *khāit* or *khāt*; Past Part., *khāil*.

	Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
1	<i>khāḍ</i>	<i>khāḍī</i>	<i>khā-lḍ</i>	<i>khāi-lā</i>	<i>khāilḍ</i>	<i>khāilḍī</i>	<i>khāibḍ</i>	<i>khāib</i>	<i>khāitḍ</i>	<i>khāitḍī</i>
2	<i>khāwē</i>	<i>khāwā</i>	<i>khā-lē</i>	<i>khā-lā</i>	<i>khāilē</i>	<i>khāilā</i>	<i>khāibē</i>	<i>khāibā</i>	<i>khāitē</i>	<i>khāitā</i>
3	<i>khāwas</i>	<i>khāwan</i>	<i>khā-lā</i>	<i>khā-lē</i>	<i>khāilas</i>	<i>khāilan</i>	<i>khāi</i>	<i>khāihē</i>	<i>khāit</i>	<i>khāitan</i>

A neuter verb, such as *aghā*, be satiated, would make its 3rd sg. past optionally *aghāil*. The verb *āw*, come, is treated as a verb in *aw* in the Present Indicative (*āwe-lā*), he comes, and the Preterite Conditional (*autḍī*, (if) I had come). In the other tenses, it is treated as a verb in *a*. Thus *aiḍī*, I came; *āil*, he came.

**E.—Irregular Verbs—**

*karal*, to do; Past Part. *karal* or *kāil*, Conj. Part. *ke* or *kā*.  
*dharaḷ*, to place, seize; " *dharaḷ* or *dhāil*, " *dhai* or *dhā*.  
*mar*, to die; " *maral* or *mūal*, Pres. Part., *marat* or *mūat*.  
*jāil*, to go; " *jail*.  
*dāl*, to give; " *dihal* or *dāl*.  
*lāl*, to take; " *lihal* or *lāl*.  
*hāal*, to become; " *bhāil*.

**F.—Causal Voice**, formed by adding *aw* to root. Thus *dekhāwi-lā*, I cause to see. The double causal adds *'awāw*.

**G.—Potential Passive Voice**, formed by adding *ā* to the root. Thus *dekhāi-lā*, I can be seen.

## MAITHILĪ OR TIR'HUTIYĀ.

The standard dialect is the language which is specially called Tir'hutiya by people in other parts of India. It is called Maithili by its speakers. Its head-quarters are the North and Centre of the Darbhanga District, where the Maithil Brāhman̄s muster in large numbers. In the South of Darbhanga it is spoken in the slightly corrupt form which I call Southern Standard Maithili. It is spoken in its greatest purity by Maithil Brāhman̄s, and the other higher castes of its habitat. The lower castes have a habit of clipping their final syllables which will be abundantly shown in the specimens. The same peculiarity is observable in the Southern variety of the Standard Language.

Standard Maithili is also spoken in that portion of the District of Monghyr (except in the southern portion of Gogri Thana), which lies north of the Ganges. As its geographical position would suggest, it is the Southern variety which is spoken here. The District of Bhagalpur is similarly divided into two portions, a northern and a southern by the Ganges. North Bhagalpur is a long narrow strip of country which runs from the Ganges right up to the Nepal frontier, and includes two sub-divisions, *viz.*, Supaul on the north, and Madhipura, south of Supaul, on the banks of the Ganges. Standard Maithili is spoken over the whole of North Bhagalpur, the pure variety being spoken in Supaul, and the southern in Madhipura.

In the District of Purnea, which lies to the east of North Bhagalpur, the bulk of the population speak Eastern Maithili, but the Brāhman̄s of that District, especially those living to the west on the Supaul border, speak pure Standard Maithili.

The following is the estimated population speaking both varieties of Standard Maithili :—

Name of District.	Number of Speakers.
Darbhangā . . . . .	2,460,000
Monghyr . . . . .	800,000
Bhagalpur . . . . .	956,800
Purnea . . . . .	30,000
TOTAL .	4,246,800

With reference to the above, it may be mentioned that the Magistrate of Monghyr has returned 1,000,000 people as speaking Maithili in his District. On further inquiry it appears that it may be estimated that, of these, 800,000 speak Standard Maithili, and the remaining 200,000 the Chhikā-chhiki Bōli of the South of the Ganges. All the above figures are estimates made by the local officers, as the Census figures do not distinguish between Maithili and the Hindī dialects of the North-Western Provinces.

No attempt has been made by the local officials to distinguish the populations speaking the true Standard Maithili and its Southern variety. The matter is not of



great importance, but the following estimates, based on my own experience, will not, I think, be found to be very incorrect :—

## TRUE STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhangā . . . . .	1,460,000
Bhagalpur . . . . .	456,800
Purnea Brāhman . . . . .	30,000
TOTAL .	1,946,800

## SOUTHERN STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhangā . . . . .	1,000,000
Monghyr . . . . .	800,000
Bhagalpur . . . . .	500,000
TOTAL .	2,300,000

The following specimen is in the pure Maithili dialect used by the Tirhutīā Brāhman and other higher class people of the Darbhanga District, their head-quarters. It is written in the character which they use themselves,—the Maithilī, *par excellence*. This character is only used by these Brāhman, and accordingly I have also given the same specimen in the variety of the Kaithī character which is used in that District. Both specimens are in facsimile. Writers in this part of the country are very careless, and hence, there are minor differences, principally owing to slips of the pen, between the two copies. These are not sufficient to render separate transliterations necessary, and so I have given only one transliteration, following, as a rule, the copy in the Maithilī character, and silently correcting any mistakes as they occur. It should be remembered that the Maithilī character is used only by Brāhman, and that other higher class people use the Kaithī character :—

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARI.

MAITHILĪ DIALECT (MAITHILĪ CHARACTER, AS USED BY BRĀHMAṆS).

(DARBHANGA DISTRICT.)

कोनोमन्मकैहउरेशेभहेनि ३हिमकुइकावापमकहनकैकिसेवां  
 बाहुधनममपतिमेमजे ह्यरहिम्माह्यमेहमवादीयतअन३कन्म  
 अपनममपतिशिशेदेनशीनि ३ओकेहीनफितनाउंउ प्रोइकावशे  
 मउकिहुकैकतहुदुदेउठनगेनअउवउउ हिअठपनी मेअपनमम  
 त्रिउठादेनकअअन३मउ किपुमूठिकयवु वन तअन ३हिदेअ  
 मेमहअकानपेतेनेकअउवउ क्वाकनेमहेअनगतिकअउवउअक  
 ३हिदेअकनिवासीमउमेमअकगेमशेकोउवहे नाननजेउकरा  
 अपनमअतमउमेह गववावनेँपकेनकेअउवउउहीविमडिम  
 केमूगवअगतहुनेकअअनपेथेउवेँठाउतेहुनआउवकोउकान  
 हिकिवुदेअकअअअअअनउकराअनउनेक३ विअवकैनकडे  
 ह्मवापकै वनिहवेमउकअयकमअधिकगोशेपकेतहेनिअउव

हमदसममयेही हमअपना वापकनग अणुव आउवकनकामकहा वैकि  
 जेखौंवाबूहमधमकिविदूह आउवअपनेक अमझ पापकय  
 नअवि हमकेविअपनेकावशैकहावैक यो गानहिही हमवाअपन  
 बनिहावजै कावाअनआउ तअनउठान आउवअपना वापकममी  
 पवननपानुअअनउठवाकहिब नकीउकवकपउक्यादमिकेँ दयाके  
 नथीहि आउवदोतिकेँउक्यागवाअनपहि केँउक्याबुझाँनेनथीहि  
 वैशैद्वनकाकहैकिहि जेखौंवाबूहमधमकि विदूह आउवअपनेकअ  
 मझपापकयनअवि हमके विअपनकवैशैक हावैक योअनहिही  
 पव नुवापअपना नोकामउमकहनथीहि जेमउमउठमबुबुरगव  
 केँहिनकपहिवरह आउवहिनका हाअमेउ वापउ वामपनहीप हिवरुआ  
 अहमामनाकनिअगुआ आउवअनद कवी कि एकत एहमववैशैअज्ञानबुनम  
 कोजिउनअवि हेउअनु नमेकेविउहैनअवि आउवअनउ नोक  
 निअनकवैतँ गनाह  
 एकउठवैशैअतमेबुनोक अअनउ अकममीपकवन उअनउवाअ  
 आउवनावकउदअननक आउवअपनामेयकमउ नमउककेँअप

मानवजाकेंपुनकेकजेग्राकीमिकेकउच्चनकामकंहनके  
 निअअपानवगगअथनवुमिआउरअपानकराण वउउमे  
 व कयननिअवुिहेउकीकनकारेगानिगेगनाउनअवुिपवनुउ  
 जोधकेडीतनहिगेनाह वेहेउकनकराणवाहवअवि कनका  
 वुमारैंगनाहउवापाकंडउवदननिजे देखुहमएउक वषम  
 अपानकसेवाकवेडीआउरकहिउअपानकआछाठलंनवहि  
 केनआउरअपानेहम्याकहिउवागावावहिदनजेहमअपना  
 मिमउकमईअनन कवितकनपनुअपनेकडायेथेअरे  
 शेअरेगामाउकमईअपनेकममनवि थापनअविउंहिआ  
 उनअपानउक्यामि मिउ वउउंसेवकवनअवि वाप कनकाक  
 हनथीहिजेहेरानक ठोसदाहमवेमदुवुआउवाउकिउ  
 हमवअवुिसेताहवमिककपवनु खानन कथन वसितहे  
 वउठितुन कियकठडागेहवडागामुजानवुनकेविडीउनअ  
 वुहेअननुनकेविउहेनअवि =

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT, KAITHĪ CHARACTER.

(DARBHANGA DISTRICT.)

(AS USED BY HINDŪS OF THE HIGHER CASTES, WHO ARE NOT BRĀHMANS.)

~~कोनोमनुज्यैकेइईवेदान्तैएिआओरिमेसँद्वेएषा-वापसौं-काएकेरि-देओ-~~  
~~वायु-धनसम्पति-मेसो-फेहमन-हिस्ताहारे-सेहमनादीक्ष-एजन-ओहुनका-~~  
~~अपन-सम्पति-वादि-देठयिन्. थैठिक-दीन-विनठ-उल-द्वेदका-वेध-राज~~  
~~प्रिदुऐउठै-उतुइदेश-वठिठ-ओम-वातरे-वपनीमे-अपन-सम्पति-ड्डा~~  
~~देछ. एजनवेसिग-प्रिदुजवेउ-उपठ-एजन-वाहिदेशमे-महाक्षण-मडठेउ-ओन~~  
~~वासना-उठेशहारे-उठिठ-अओन-वेओरु-वाहिदेश-निवासी-रुनेसो-~~  
~~रेउओधउते-रहे-उठ-देशउना-अपना-एन-सगमे-अगन-वनयेठे-पठेठे~~  
~~ओन-ओरि-दिमडि-सोदेउगन-जोरिदवेउ-अपनपेद-रुने-वाहिरपठ-आ~~  
~~ओन-उओनरि-ओउना-प्रिदुदेउ-अओन-एजनओउना-ग्याउरुठेउ-पाविवा~~  
~~उठउपे-हमना-वापिठे-वनिरानशजउ-जारेउठो-अप्रिउ-रुधीपेठेदेकि-ओतहम-~~  
~~अजसो-मरेदी-हमअपना-वापउ-वातेए-वाहिय-अओन-हुनकाशो-उहयेकिदे~~  
~~ओन-हमधमउ-पिउध-ओन-अपनेउ-अध-वापउठअदि-हमठेनि-अपनेउ~~  
~~वेधउहोके-ओम्यतहिदी-हमना-अपनवनिहान-जुओरुजउपारे-एजनपेठेठे~~  
~~अओन-अपना-वापठ-रामीप-वठठ-पनीउ-एपनपेठे-अप्रिउठेठ-ओओना~~  
~~वापओउना-वेओठे-अप्रिउठेठ-ओन-दोउठे-वाँना-मानमे-ठपठिके-ओ~~

~~उनाचुआठिठशीक-वेडाअन्ना-उठठेकि-दे-श्रीवाउ-हमधमउविउघ-श्रीरअ~~  
~~पनेकअम्यद पापयैठअदि-हमसेनिअपकेउ-वेघउरुकेउ-योपनहिदी-~~  
~~परिउ-वाप-अपना-नेउनु-शानशी-उठठशीकवे-शगुर्योउलम-वध्न-पालेउ-~~  
~~हिनका-परिनात्र-अश्रोतहिनज-राशेम-श्रीठी-अश्रीन-परेपेम-मनलीमहिनाप~~  
~~आश्रीन-हमताठेठिकि-जोई-श्रीग-आनक-उनी-उभेउगो-हहमवेरा-मुईठ~~  
~~दठसेठिनि-विठठ-शदि-हेनारेठदठ-सेठिने-नेदठअदि-आमान-गजन-अभि~~  
~~ठेकि-आनकउने-ठगठल-श्रीजनदेठवेरा-जेठेमदठेठे-वजन-श्रीवतप-समीप~~  
~~पहुवठ-वजनवेवादा-श्रीन-नाकउसक-उनुनठउ-आश्रीन-अपना-सेवउ-~~  
~~शामेसी-लेउठेअपनाठग-पवाठे-उदठठेउ-देईअथठिठ-श्रीदुनखोसोपठठठ~~  
~~दे-अपनेउ-गोई-आरेठदधि-अश्रीन-अपनेउ-वाप-कउउतसकेठेठेकि~~  
~~अदि-परिउवोकीघठे-गीगन-वहिगेठल-लेउदुनकावाप-वाएनआदि~~  
~~दुनआ-उहापरे-ठगठल-श्रीवापठे-उतरदठठधिक-वेदेपु-हमरेठेठ-पनज~~  
~~शो-अपनेउ-वेवाउठेदी-आश्रीनउठिमी-अपने-उमम्याउ-उठधन-नहिठेठ-~~  
~~आश्रीन-अपने-हमसाअठिमी-दशगपोनहिदेठ-देहमअपना-मित्रसगउ-ठाआन~~  
~~नउनिगठ-परिउअपनेउईवेघ-जेवेस्था-सगउसंग-अपनेउ-सध्यानि-जोघेठ~~  
~~अदि, जेरिनेआरेठ-अपने-जोउगा-निमित्त-कउउतसकेठेठ-अदि. वापदुनजा~~  
~~उठठपीक-पाठउगो-सका-हमगा-संगध-आश्रीन-जेठिपु-हम-अदि-~~  
~~गोल-धिउहु.परिउ-आनकउतय-हकिग-हेम-एवीकदठ-उभेउगो-~~  
~~ईगोल-गोई-मुईठदठ-ठेठिठिठ-अदि-लेजारेठदठ-ठेठिनेदठअदि~~

[No. 1.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAITHILĪ DIALECT AS USED BY BRĀHMĀNS AND HIGHER CASTE HINDŪS.

(DARBHANGA DISTRICT.)

Kōnō manukhya-kē dui bēṭā rahainhī. Ohī-sā chhoṭ'kā  
*A-certain man-to two sons were. Them-from the-younger*  
 bāp-sā kahāl'kainhī, jē, 'au bābū, dhan-sarpattī-mē-sā jē  
*the-father-to said, that, 'O Father, the-property-in-from which*  
 hamar hissā hōy, sē ham'rā diyā.' Takhan ō  
*my share may-be, that to-me be-good-enough-to-give.' Then he*  
 hun'kā apan sampattī bāṭī del'thinhī. Thōrek din  
*to-them his-own property having-divided gave. A-few days*  
 bit'lā-uttar chhoṭ'kā bēṭā sabh-kichh<sup>a</sup>-kē (ekatthā kāi),  
*on-passing-after the-young son everything (together having-made),*  
 katah<sup>a</sup> dūr dēs chal-gel; āor ōtahī luch'pani-mē apan  
*somewhere far country departing-went; and there debauchery-in his-own*  
 sampattī urā-dēlak. Jakhan ō sabh-kichh<sup>a</sup> kharch kāi  
*property (he)-squandered. When he everything expenditure having-done*  
 chukal, takhan ohī dēs-mē mahā akāl par'laik, āor ok'rā  
*finished, then that country-in a-great famine fell, and to-him*  
 kalēs hōe lag'laik, āor ō jāe-kā ohī dēsak nibāsi-  
*trouble to-be began, and he having-gone that country-of the-dwellers-*  
 sabh-mē-sā ek-gōṭāk-otai rahāi lāgal, jē ok'rā  
*all-(sign of plur.)-in-from one-individual's-near to-dwell began, who him*  
 ap'nā khēt-sabh-mē sūgar charāba-lāi pathaul'kai, āor ō ohī  
*his-own fields-(plur.)-in swine feeding-for sent, and he those*  
 chhīmarī-sā jē sūgar khāit-chhalaik apan pēt bharāi chāhait-chhal.  
*husks-with which the-swine eating-were his-own belly to-fill wishing-was,*  
 āor keo ok'rā nahī kichh<sup>a</sup> dēik. Āor jakhan ok'rā jñ(gy)ān  
*and anyone to-him not anything gives. And when to-him sense*  
 bhelaik, ō bichār-kailak jē, 'ham'rā bāp-kē banihār-sabhak  
*became, he considered that, 'my father's labourers-(plur.)-of*  
 khāek-sā adhik rōṭi pakait-chhainhī, āor ham bhūkh-sā  
*eating-of-than more loaves being-cooked-are, and I hunger-from*  
 marāichhī. Ham ap'nā bāpak-lag jāeb, āor hun'kā-sā kah'bainhī  
*am-dying. I my-own father's-near will-go, and him-to I-will-say*

jē, "au bābū, ham dharmak biruddh āor ap<sup>n</sup>ek adhyaksh  
*that, " O Father, I of-virtue against and of-your-Honour (in)-sight-of*  
 pāp kail-achh<sup>i</sup>. Ham phēr<sup>i</sup> ap<sup>n</sup>ek bētā kahābāik y(j)ogy<sup>a</sup>  
*sin have-done. I again your-Honour's son of-being-called fit*  
 nah<sup>i</sup> chhī. Ham<sup>rā</sup> apan banihār jakā rākhāl-jāo." ' Takhan ō  
*not am. Me thine-own labourer like please-to-keep." ' Then he*  
 uṭhal, āor ap<sup>nā</sup> bāpak samīp chhal, parantu jakhan ō pharākah<sup>i</sup>  
*arose, and his-own father-of near went, but when he at-a-distance*  
 chhal, kī ōkar bāp ok<sup>rā</sup> dēkh<sup>i</sup>-kāi dayā kail<sup>i</sup>-thinh<sup>i</sup>, āor  
*was, that his father him having-seen compassion made, and*  
 dauri-kāi ok<sup>rā</sup> garā-mē lapat<sup>i</sup>-kāi ok<sup>rā</sup> chumbā lel<sup>i</sup>-thinh<sup>i</sup>.  
*having-run him on-the-neck having-embraced to-him a-kiss took.*

Bētā hun<sup>kā</sup> kahal<sup>i</sup>-kainh<sup>i</sup> jē 'au bābū, ham dharmak biruddh āor  
*The-son to-him said that " O Father, I of-virtue against and*  
 ap<sup>n</sup>ek adhyaksh pāp kail-achh<sup>i</sup>. Ham phēr<sup>i</sup> ap<sup>n</sup>ek bētā  
*of-your-Honour in-sight-of sin have-done. I again your-Honour's son*  
 kahābāik y(j)ogy<sup>a</sup> nah<sup>i</sup> chhī.' Parantu bāp ap<sup>nā</sup> nōkar-  
*of-being-called fit not am.' But the-father his-own servants-*  
 sabh-sā kahal<sup>i</sup>-thinh<sup>i</sup> jē, 'sabh-sā uttam bastra bahār (bāhar) kāi  
*(plur.)-to said that, 'all-than excellent clothes out having-made*  
 hin<sup>kā</sup> pahirābāh, āor hin<sup>kā</sup> hāth-mē aūthī, paer-mē pan<sup>hī</sup>  
*this-person clothe, and this-person's hand-on a-ring, feet-on shoes*  
 pahirābā, āor ham<sup>rā</sup>-lokani khāi, āor ānand kari; kiek-tā i  
*put-on, and-(let) us-people eat, and rejoicing make; because this*  
 hamar bētā muil chhal, sē phēr<sup>i</sup> jīul achh<sup>i</sup>; herāel chhal, sē phēr<sup>i</sup>  
*my son dead was, he again alive is; lost was, he again*  
 bhētal achh<sup>i</sup>.' Āor takhan ō-lokani āna(nd) karāi lag<sup>i</sup>-lāh.  
*met is.' And then they-people rejoicing to-do began.*

Ō-kar jēṭh bētā khēt-mē chhalaik. Jakhan ō gharak samīp  
*His elder son field-in was. When he of-the-house near*  
 pahūchal, takhan ō bājā āor nāchak śabd sun<sup>lak</sup>, āor ap<sup>nā</sup>  
*arrived, then he music and dancing-of the-sound heard, and his-own*  
 sēbak-sabh-mē-sā ek-kē ap<sup>nā</sup> lag bajā-kāi, puchhal<sup>i</sup>-kaik  
*servants-(plur.)-in-from one-to of-himself near having-called, he-asked*  
 jē, 'i kī thikaik?' Ō hun<sup>kā</sup>-sā kahal<sup>i</sup>-kainh<sup>i</sup> jē, 'ap<sup>n</sup>ek  
*that, 'this what is?' He him-to said that, 'your-Honour's*  
 bhāi āel chhath<sup>i</sup>, āor ap<sup>n</sup>ek bāp baṛ utsab kailanh<sup>i</sup>-  
*brother come is, and your-Honour's father a-great feast has-*  
 achh<sup>i</sup>: ē hēt<sup>a</sup> kī hun<sup>kā</sup> bēs nirōg pāol-achh<sup>i</sup>.  
*made: (for)-this reason that him well safe-and-sound has-found.'*  
 Parantu ō krōdh kāi bhitar nah<sup>i</sup> gēlāh. Ē hēt<sup>a</sup> hunak  
*But he anger having-made within not went. (For)-this reason his*



bāp            bāhar            āb<sup>i</sup>            hun<sup>kā</sup>            bujhābāi            lag<sup>lāh</sup>.            Ō  
*father            outside            having-come            him            to-remonstrate-with            began.            He*  
 bāp-kē            uttar            dēlanh<sup>i</sup>            jē,            'dēkhū,            ham            etek            barakh-sā  
*the-father-to            answer            gave            that,            'look,            I            so-many            years-from*  
 ap<sup>nek</sup>            sēbā            karaichhī,            āor            kahiō            ap<sup>nek</sup>            ājñ(gy)ā(k)  
*your-Honour's            service            am-doing,            and            ever            your-Honour's            orders*  
 ullaṅghan            nah<sup>i</sup>            kail,            āor            ap<sup>ne</sup>            ham<sup>rā</sup>            kahiō            chhāgar-ō            nah<sup>i</sup>  
*disobedience            not            did,            and            your-Honour            to-me            ever            a-goat-even            not*  
 dēl,            jē            ham            ap<sup>nā</sup>            mitra-sabhak            saṅg            ānand            karitāh<sup>ā</sup>.  
*gave,            that            I            (my)-own            friends-(plur.)-of            with            rejoicing            I-might-make.*  
 Parantu            ap<sup>nek</sup>            i            bētā,            jē            bēsyā-sabhak            saṅg            ap<sup>nek</sup>  
*But            your-Honour's            this            son,            who            harlots-(plur.)-of            with            your-Honour's*  
 sampatt<sup>i</sup>            khā-gēl-achh<sup>i</sup>,            jēh<sup>i</sup>            āel,            ap<sup>ne</sup>            ok<sup>rā</sup>            nimitt  
*property            has-devoured,            when            he-came,            your-Honour            of-him            for-the-sake*  
 baṛ            utsab            kail-achh<sup>i</sup>.            Bāp            hun<sup>kā</sup>            kahal<sup>thinh</sup><sup>i</sup>            jē,            'hē            bālak,  
*a-great            feast            has-made.'            The-father            to-him            said            that,            'O            child,*  
 tō            sadā            ham<sup>rē</sup>            saṅg            chhā,            āor            jē-kichh<sup>ā</sup>            hamar            achh<sup>i</sup>,            sē            tōhar  
*thou            always            of-me-even            with            art,            and            whatever            mine            is,            that            thine*  
 thikāh<sup>ā</sup>. Parantu            ānand            karab,            harkhit            haib,            uchit            chhal,            kiek-tā  
*is.            But            rejoicing            to-make,            rejoiced            to-be,            proper            was,            because*  
 i            tōhar            bhāi            muil            chhal,            phēr<sup>i</sup>            jīul            achh<sup>i</sup>:            herāel            chhal,            phēr<sup>i</sup>  
*this            thy            brother            dead            was,            again            alive            is:            lost            was,            again*  
 bhētal            achh<sup>i</sup>.  
*met            is.'*

The next specimen is a letter in Standard Maithili, which formed part of the record of a case tried by me in the Darbhanga District some twenty years ago. It was originally written in the Kaithi character, but is here given in the Dēva-nāgarī. It is in other respects given exactly as it was written, only names of persons and places being, for obvious reasons, changed.

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

॥ श्री चंपाबती निकट दुरमिल भा लिखित पत्र ॥

स्वस्ति चिरंजीवि चंपाबती के आशीख, आगा लकुमनक जुवानो ओ चीठी सौ अहाँ सभक कुशल हेम बूभाल, मन आनंद भेल । श्री लक्ष्मी देवि के नेना छोट छैन्हि, जेहि सौ ओकर परवरश होइक से अवश्य कर्त्तव्य थोक । हुनिका माता नहि ; अहँ लोकनिक भरोस तेल कुँड़क निगाह रहैन्हि । एक बकस पठाओल अछि, से अहाँक हेतु, अहाँ राखब ; बकस में छौ ६) टा रुपैया छैक, श्री मसाला सभ छैक ; से बकस खोलि दुइटा रुपैया ओ आधा २ सभ मसाला लक्ष्मी दाइ के अपने चुपे देबैन्हि, दुइटा रुपैया मसाला बकस अपने राखब ; अहँ लै भेजाओल अछि । कोनो बातक मन में अदेशा मति राखो ; जे चीज वस्तु सभ अहाँक नोकसान भेल अछि से सभ पहुँचत, तखन हम निश्चित छैब ॥

श्री समधी जी के प्रनाम ; आगा भोला साहू के बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिं करैछिएन्हि ; हमार बेटा जेहन छथि से खूब जनैछी ; जल्दी रुपैया असूल करू, नहिं त पोछू पकृताएब । बखारीक धान सभ बेच लेलन्हि । एह बेकूप के कहाँ तक नीक अकिल हैतैक ॥

श्री बाबू गोबिंद के आशीख ।

	रुपैया	अमोट धारा
रहिकाक पहुना	२)	२
श्री लक्ष्मी दाइ	२)	२
श्री कीटी जनी	२)	२

[No. 2.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

## TRANSLITERATION AND TRANSLATION.

Śrī Champābatī nikat Durmil Jhā likhit patra.  
*The-respected Champābatī near (to) Durmil Jhā written letter.*

Swastī.

*It-is-well (i.e. may-good-luck-attend-you).*

Chiramjib<sup>1</sup> Champābatī-kē āśikh, āgā Lachhumanak  
*The-long-lived Champābatī-to blessings, moreover (from)-Lachhuman's*  
 jubānī ō-chithī-saū ahā sabhak kuśal-chhēm būjhal. Man ānand  
*words and-letter-from you all well-being I-learnt. Heart pleased*  
 bhēl. Śrī Lachh<sup>1</sup>mī-Dēb<sup>1</sup>-kē nēnā chhōṭ chhainh<sup>1</sup>,  
*became. The-respected Lakshmi-Dēbi-to child little is,*  
 jeh<sup>1</sup>-saū ōkar parbaras hoik sē abāsya kartabya thik. Hunikā  
*what-(means-) by his support may-be that surely to-be-done is. To-her*  
 mātā nah<sup>1</sup>; ahaī lokanik bharōs tēl kūrak nigāh rahainh<sup>1</sup>.  
*mother (is-)not; you people-of hope oil pot-of (let-the-)eye remain.*  
 Ēk bakas pathāol-achh<sup>1</sup>, sē ahāk hēt<sup>a</sup>, ahā rākhab;  
*One box I-have-sent, that you-of for, you will-keep-(it);*  
 bakas mē chhau-tā rupaiyā chhaik ō masālā sath chhaik; sē  
*box in six rupees are and spices all are; that*  
 bakas khōl<sup>1</sup> dui-tā rupaiā ō ādhā ādhā sabh masālā Lachh<sup>1</sup>mī  
*box opening two rupees and half half all spices Lakshmi*  
 Dā<sup>1</sup>-kē ap<sup>1</sup>ne chuppē debainh<sup>1</sup>, dui-tā rupaiā masālā bakas  
*Dāi-to you silently will-give, two rupees spices box*  
 ap<sup>1</sup>ne rākhab; ahaī lai bhejāol-achh<sup>1</sup>. Kōnō bātak man mē  
*you keep; you for I-have-sent. Any things-of heart in*  
 andēsā mat<sup>1</sup> rākhi; jē chij bast<sup>a</sup> sabh ahāk noksān  
*anxiety do-not keep; whatever things property all your injured*  
 bhēl-achh<sup>1</sup>, sē sabh pahūchat, takhan ham nischint  
*has-been, that all will-reach-(you), then I easy-in-(my)-mind*  
 haib. Śrī sam<sup>1</sup>dhi-jī-kē pranām; āgā  
*will-be. The-respected father-in-law-to compliments; moreover*  
 Bhōlā Sāh<sup>1</sup>-kē bahut din bhelainh<sup>1</sup>, ahā lokani takājā nah<sup>1</sup>  
*Bhōlā Sāhu-to many days passed, you people demand not*

karaichhiainh<sup>i</sup>; hamār bētā jēhan chh<sup>i</sup>, sē khūb janaichhī;  
*are-making; my son what-sort, is, that well you-know;*  
 jaldī rupaiā asūl karū, nah<sup>i</sup>-ta pīchhū pachh<sup>a</sup>tāeb.  
*soon rupees realization make, otherwise afterwards you-will-repent.*  
 Bakhārik dhān sabh bēch-lēlanh<sup>i</sup>, eh bēkūph-kē kahā-tak  
*Of-granary the-paddy all he-has-sold, this fool-to till-when*  
 nik akil haitaik. Śrī Bābū Gōbind kē āśikh.  
*good sense will-be. The-respected Bābū Gōbind to blessings.*

	Rupaiā. Rupees.	Amōṭ dhārā. Mango- conserve slabs.
Rahikāk . . . . . <i>Of-Rahikā bridegroom.</i>	2	2
Śrī Lachhamī Dāi . . . . . <i>Respected Lakshmi Dāi.</i>	2	2
Śrī chhōṭī janī . . . . . <i>Respected little girl-folk.</i>	2	2

### TRANSLATION OF A LETTER WRITTEN BY DURMIL JHĀ TO MUSAMMAT CHAMPĀBATĪ.

After compliments,—May you live for a long time. My good wishes to Champā-batī. Moreover, I have learnt both from the mouth of Lakshman and from your letter that you are all well, and my heart has been pleased thereby. Lakshmi Dēbī has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets everything necessary (*lit.* oil and pots). I have sent you a box herewith; it is for you, keep it. In the box there are six rupees, and some Kābulī \* fruits; open the box and give two rupees and half the fruit to Lakshmi Dāi, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don't be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bhōlā Sāhu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gōbind Bābū.

	Rs.	Slabs of mango conserve.
For the Rahikā bridegroom	2	2
For Lakshmi Dāi . . . . .	2	2
For the little girl . . . . .	2	2

\* The word *masālā* usually means spices. I am, however, assured that here it must be translated as above.

The next specimen is a short poem by the famous old Master-singer, Vidyāpati Thākur, who flourished at the end of the 15th century. He was court poet to Rājā Śiva-simha of Sugāonā, a village still existing in the Darbhanga District. There is a tradition that this king was summoned by the Emperor to Delhi for some offence, and that Vidyāpati obtained his patron's release by an exhibition of clairvoyance. The Emperor locked him up in a wooden box and sent a number of the courtesans of the town to bathe in the river. When all was over he released him, and asked him to describe what had occurred. Vidyāpati immediately recited *impromptu* the poem which I now give as a specimen of his powers, describing a beautiful girl at her bath. Astonished at his power, the Emperor granted his petition to release King Śiva-simha.

The poem has been handed down by word of mouth for centuries, and the language is, no doubt, modernised; but there is little doubt that, whatever we may think of the legend, the ideas are those of the poet himself.

As customary, the poet inserts in the last verse his own name.

In poetry, all vowels, even a silent *a* at the end of a word, and those represented in prose by small letters above the line in the middle or at the end of a word, are fully pronounced.

A POEM BY VIDYĀPATI THĀKUR.

कामिनि करण सिनाने । हेरइते हृदय हरण पचबाने ॥  
 चिकुर गलण जल धारा । मुख-ससि डर जनि रोअण अंधारा ॥  
 तितल बसन तनु लागू । सुनि-हुँ-क मानस मन-मथ जागू ॥  
 कुच-जुग चारु चकेवा । निअ कुल घानि मिलाओल देवा ॥  
 ते सकाण भुज पासे । बाँधि धरिअ घन उड़त अकासे ॥  
 भनहि बिद्यापति भाने । सुपुरुख कबहुँ न होए नदाने ॥

### TRANSLITERATION AND TRANSLATION.

Kāmini karāe sinānē,  
*A-fair-one does t̄rthing,*  
 herāite hṛidaya harāe pacha-bānē.  
*on-seeing the-heart seizes the-five-arrowed-one.*  
 Chikura galāe jala-dhārā,  
*Her-locks melt (in)-a-water-stream,*  
 mukha-sasi dara jani roae ādhārā.  
*moon-face '(in)-fear as-though weeps darkness.*  
 Titala basana tanu lāgū,  
*The-wet garments (to-)the-body cling,*  
 muni-hū-ka mānasa mana-matha jāgū.  
*hermits-even-of (in)-the-soul the-God-of-Love awakes.*  
 Kucha-juga chāru chakēwā,  
*The-bosom-pair fair chakēwās,*  
 nia kula āni milāola dēwā.  
*own family having-brought united the-God.*  
 Tē sākāe bhujā-pāsē,  
*Therefore in-fear in-the-arm-noose,*  
 bādhi dharia, ghana urata akāsē.  
*having-bound clasp, clouds they-will-fly into-the-sky.*  
 Bhanahi Bidyāpati bhānē,  
*Smith Vidyāpati the-sun-(of-poets),*  
 su-purukha kaba-hū na hōe na-dānē.  
*a-wise-man ever not becomes a-fool.*

## FREE TRANSLATION OF THE FOREGOING.

1. The pretty one is bathing, and as I gaze, the five-arrowed (God of Love) seizes my heart.

2. Her locks melt in a cascade of water-drops, as though darkness were weeping in fear of the brightness of her moon-face.

3. Her garments, wet (and transparent), cling to her form, and so fair is the vision that (Cupid), the soul-disturber, awakes even in the hearts of hermits.

4. Her two fair bosoms are a pair of sweet *chakēwās*,<sup>1</sup> as though God had brought and united each to its mate.

5. Therefore, for fear that they will fly away to the clouds in the sky, bind them and hold them fast in the snare of thine arms.

6. Singeth Vidyāpati, the Sun among the Poets, 'a wise man never proves himself a fool.'<sup>2</sup>

The above is the straightforward meaning of the above lines. But, as is customary in Indian poetry, it is so arranged that altogether different senses can be obtained by dividing the words differently. Thus, if we divide the first line as follows, and slightly alter the spelling, we get,—

*Kā Maina kara e sinānē, hera ite hṛidaya Hara Pacha-bānē.*

Which means, 'O Maina, God of Love, why art thou beckoning? See here, on her heart is seated Hara (i.e., her bosom), (thine enemy,) O thou who hast five arrows.'

So the second line may be divided,—

*Chikura galae jala-dhārā, mukha-sasi dara jani ro, ae ādhārā.*

Which means, 'Weep not (jani ro), O darkness, in fear of her moon-face, for her locks are clouds, which will soon overshadow (its brightness).

Again, the third verse,—

*Tita lava sanatana lāgū, muni-hū-ka mānasa Mana-matha jāgū.*

Which means, 'There (on her bosom, or Hara,<sup>3</sup>) the pious have fixed their devotion, for thou, O Cupid, hast awoken even in the hearts of hermits.

The next specimen is a short extract from the *Hari vans*, a poetical life of Kṛishna, written by Man-bōdh Jhā in the latter half of the eighteenth century.

<sup>1</sup> The Brahminy duck, a snow-white bird. Under ordinary circumstances, they are cursed never to pass the night together.

<sup>2</sup> I.e., verb. sap. sat.

<sup>3</sup> In the first verse, her bosom was compared to the God Hara, who was the destroyer of the Indian Cupid. Hence, when the latter attacks the saints, they fix their minds on the former in self-protection. But, alas for their good intentions, Hara, himself, has taken the form of her bosom.





## FREE TRANSLATION OF THE FOREGOING.

When some time had passed, (the babe) Hari soon began to be able to use his hands and feet.

What place was there, where he did not go? How often did he go outside even the court-yard of the house?

Gleefully used Madam Jasōdā to laugh, as she ever and again caught him up, and brought him back from the outer doorway.

Sharp as a little needle would he strut about, till he became the worry of her life.

How often did she snatch burning coals out of his very hand! and how often did he burn (his fingers) when she was not looking!

The next specimen is a short poem written in the middle of the last century by Bhānu-nāth Jhā. It describes the pangs suffered by a Herd maiden who has been deserted by Kṛishṇa. According to custom, the poet enters his own name, and that of his patron, the father of the present Mahārāja of Darbhanga in the last verse.

[No. 5.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

A POEM BY BHĀNU-NĀTH JHĀ.

जदुपति बुभिक्ष बिचारी । अभिनव बिरह बेआकुलि नारी ॥  
 जलिन सयन नहिं भाबे । तनि पथ हेरइति दिवस गमाबे ॥  
 केओ चानन कर लेपे । केओओ कहइ जिउ रहल सँछेपे ॥  
 कोन परि करति निबाहे । सित-कर किरन सतत कर दाहे ॥  
 तप जनि करइ सकामे । निस दिन जपइति रह तसु नामे ॥  
 भानु-नाथ कवि भाने । रस बुभ महेसुर सिंघ सुजाने ॥

TRANSLITERATION AND TRANSLATION.

Jadupati	bujhia	bichāri,		
<i>O-Krishṇa</i>	<i>understand</i>	<i>having-considered,</i>		
abhinaba	biraha	beākuli	nāri.	
<i>fresh</i>	<i>severance</i>	<i>distraught</i>	<i>the-lady.</i>	
Nalina	sayana	nahī	bhābē,	
<i>Lotus</i>	<i>bed</i>	<i>not</i>	<i>pleases,</i>	
tani	patha	herāiti	dibasa	gamābē.
<i>his</i>	<i>path</i>	<i>watching</i>	<i>the-day</i>	<i>she-passes.</i>
Keo	chānana	kara	lēpē,	
<i>Some</i>	<i>sandal</i>	<i>do</i>	<i>anointing,</i>	
keao	kahai	jiu	rahala	sāchhēpē.
<i>some</i>	<i>say</i>	<i>life</i>	<i>was</i>	<i>in-danger.</i>
Kona	pari	karati	nibāhē ?	
<i>What</i>	<i>on</i>	<i>will-she-make</i>	<i>recourse ?</i>	
Sita-kara	kirana	satata	karu	dāhē.
<i>Moon</i>	<i>rays</i>	<i>continually</i>	<i>do</i>	<i>burning.</i>
Tapa	jani	karai	sakāmē,	
<i>Austerities</i>	<i>as-it-were</i>	<i>she-does</i>	<i>zealously,</i>	
nisa	dina	japāiti	raha	tasu nāmē.
<i>night</i>	<i>day</i>	<i>muttering</i>	<i>she-remains</i>	<i>his name.</i>
Bhānu-nātha	kabi	bhānē,		
<i>Bhānu-nāth</i>	<i>poet</i>	<i>sings,</i>		
rasa	bujha	Mahesura	Singha	sujānē.
<i>sentiment</i>	<i>understands</i>	<i>Mahēśvara</i>	<i>Siṃha</i>	<i>the-wise.</i>

## FREE TRANSLATION OF THE FOREGOING.

O Kṛishṇa, learn and understand. Distraught is the lady by the fresh severance.

Even a bed of lotuses pleases her not. On his (*i.e.*, thy) path gazing does she pass the day.

Some are anointing her body with cooling sandal-paste, while others stand by and say she cannot live.

To what can she have recourse? Even the cool rays of the moon continually burn her.

She is, as it were, performing austerities with but one fixed desire, and night and day she prays, murmuring but his<sup>1</sup> name in her prayers.

Saith the Poet Bhānu-nāth, The wise Mahēśvara Simha understands the sentiment.

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The next specimen is a translation of the Parable of the Prodigal Son into the form of Maithilī which is used by the lower caste Hindūs of the Darbhanga District. It will be noticed that the principal differences are that in the first place the vocabulary is not so sanskritised, and, in the second place, that the forms of the verb which end in *nh̄i*, and which denote that respect is shown to the object are not used.

It is printed in Kaithī type.

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<sup>1</sup> *Tasu* is an old or poetical form of the genitive, equivalent to *takar*.

[No. 6.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

एक गोटा के दुइ वेटा रहैक । छोटाका वेटा वाप सौं कहलकैक ज वाप हमन हिस्सा सग धन है दह । वाप ओकरन हिस्सा धन वाटि देलकैक । थोकेक दिन पन छोटाका वेटा अपन सग धन एकट्ठा कै वढ़ी दून देस यठि गेठ । ओग अपन सगटा धन कुकाम में ओहा देलक । ओकरन सग धन जखन ओहा गेठैक, ओही देस में वढ गानी अकाठ पड़ै । जखन ओ ओही देस में एक गोटाक ओही गाम सुगन यजेवा पन नोकरन रहै । ओकरना सुगनक धैवाक नूसो ने धैवा ठै मेठै । जखन ओकरना होस मेठैक भोग पड़ै जे हमना वापक ओही गाम कगेक नोकरन अछि जकरना धा पी के अधिक धन वयैकैक । हम एग नूथे नजेकी । हम वापक ओग जाएव कहवै जे हम गोहन ओ मगावानक वड़ अपनाध कैठ । हम गोहन वेटा कहैवाक जोग नहि छिओ । हमना गो अपना ओहि गाम नोकरन नाथ । ई सग वाग मन में गनि वापक ओग यठठ । वापक ठग पहुंयठ । ठेकिन जखन सुनकंहि छठ ओकरन वाप देखिगहि मनक ठेठ ओकरना दिस जठहो यठठै, ओकरना गनदनि में ठगा के युमुवा ठेठकैक । वेटा कहलकै जे वाप हम गोहन मगावानक वड़ अपनाध कैठहु गौं हम गोहन वेटा कहैवा जोग नहि छी । ओकरन वाप यहि पन अपना नोकरन के कहलकै जे धूव नोकर २ गुआ ठा, एकना पहना, औंगी हाथ में दही, पनहो से पहना दही । मोटाएठ वाखा ठा के मान जे हम सग धा पी के धुसो करी । कियेक गो हमन वेटा मनि के जी एठै । ई वेटा हेना गेठ छठ से छैन मेठठ । ई कहि सग धुसो करन ठागठ ।

जखन ओकरन वड़का वेटा धैगसौं धन अवैग रहै, धनक नजदीक नाथ ओ गान सुनठक । अपना नोकरन सौं पुछलकै जे आरि की छियेक जे नाथ गान होखैक । ओ सग कहलकैक जे गोहन मारि आएठ अछि नीके जेका एठै है गौं गोहन वाप एक मोटाएठ वाखा मनठक है । गहि पन ओ पनसाए गेठै, आंगन नही गेठ । जखन ओकरन वाप वाहन आवि ओकरना नेहोना करन ठागठै । ओ अपना वाप सौं कहलक जे एकेक दिन सौं हम गोहन सेवा कैठिओ गोहन कहठा सौं कोनो काज वाहन नही

जैठ, तैओ गौ हमना कहिओ वक्रीक वय्यो ने प्याए ठै देहठ जे हम अपना दोस  
 सगक संगे प्युसी कनिगहुं । ठेकिन गोलन ई वेठा जे अपन सग वन नन्डीवाजी में  
 ओहा कं आएठ अकि गकना ठै गौ मोटाएठ वाळा मानठ अकि, वाप कहठकै, वेठा  
 गौ हनदम हमना संगे नहैकै, जे किछु वन हमना अकि से सग गोलने छिओक ।  
 हमना सगके प्युव प्युसी कन वूह जे गोलन नाई मनि कं सुन जो एठौ अकि ।

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

## TRANSLITERATION AND TRANSLATION.

Ek gōṭā-kē dui bēṭā rabaik. Chhoṭ<sup>a</sup>kā bēṭā bāp-saū  
*One person-to two sons were. The-younger son father-to*  
 kahal<sup>a</sup>kaik jē, 'bāp, hamar hissā sabb dhan dāi dāh.' Bāp  
*said that, 'Father, my share all wealth having-given give.' Father*  
 ō-kar hissā dhan bāṭi del<sup>a</sup>kaik. Thōrek din par chhoṭ<sup>a</sup>kā bēṭā  
*his share wealth dividing gave. A-few days on the-younger son*  
 apan sabb dhan ekatṭhā kāi baṛi dūr dēs chal<sup>i</sup> gēl.  
*his-own all wealth together making very distant country going went.*  
 Ōt apan sabb-tā dhan ku-karam-mē ohā-dēlak. Ō-kar  
*There his-own entire wealth bad-deeds-in he-wasted. His*  
 sabb dhan jakhan ohā-gelaik, oh<sup>i</sup> dēs-mē bar bhāri  
*all wealth when was-wasted, that country-in a-great heavy*  
 akāl paṛ<sup>a</sup>lai. Takhan ō oh<sup>i</sup> dēs-mē ēk gōṭak oh<sup>i</sup>-ṭhām  
*famine fell. Then he that country-in a person's near*  
 sūgar charaibā-par nōkar rahal. Ok<sup>a</sup>rā sugarak khaibāk  
*swine feeding-on servant remained. By-him of-swine of-feeding*  
 bhūs-ō nē khaibā-lāi bhōṭai. Jakhan ok<sup>a</sup>rā hōs bhelaik, mōn  
*chaff-even not eating-for was-got. When to-him senses became, consideration*  
 paṛ<sup>a</sup>lai jē, 'ham<sup>a</sup>rā bāpak oh<sup>i</sup>-ṭhām katek nōkar achhi, jak<sup>a</sup>rā  
*happened that, 'my father's near how-many servants are, to-whom*  
 khā-pī-kā adhik dhan bachai-chhaik; ham ēta bhūkhē  
*having-eaten-(and)-drunk much wealth remains-iser; I here by-hunger*  
 marai-chhi. Ham bāpak ōta jāeb, kah<sup>a</sup>bai jē, "bam tōhar ō  
*am-dying. I father's there will-go, I-will-say that, "I of-thee and*  
 Bhag<sup>a</sup>bānak baṛ ap<sup>a</sup>rādh kail. Ham tōhar bēṭā kahaibāk jōg  
*of-God great sin did. I thy son of-being-called worthy*  
 nah<sup>i</sup> chhiau. Ham<sup>a</sup>rā tō ap<sup>a</sup>nā oh<sup>i</sup>-ṭhām nōkar rākhā."'  
*not am-by-thee. Me thou thine-own near a-servant keep."'*  
 Ī-sabb bāt man-mē ṭhān<sup>i</sup>, bāpak ōta chalal. Bāpak  
*These words mind-in having-resolved, father's there he-went. Father's*  
 lag pahūchal. Lēkin jakhan pharakā-h<sup>i</sup> chhal, ō-kar bāp  
*near he-arrived. But when at-a-distance-even he-was, his father*

dekhitáh<sup>i</sup> mam<sup>a</sup>tak lél; ok<sup>a</sup>rā dis jal<sup>a</sup>dī chal<sup>a</sup>lai; ok<sup>a</sup>rā gar<sup>a</sup>dan<sup>i</sup>-mē  
*on-seeing compassion took; his direction quickly he-went; his neck-on*  
 lagā-kā chumbā lel<sup>a</sup>kaik. Bētā kahal<sup>a</sup>kai jē, ‘bāp, ham  
*having-stuck kiss took. The-son said that, ‘Father, I*  
 tōhar Bhag<sup>a</sup>bānak bar ap<sup>a</sup>rādh kailāh<sup>a</sup>. Tai<sup>i</sup> ham tōhar bētā  
*of-thee of-God great sin did-for-thee. Therefore I thy son*  
 kahaibā jōg nah<sup>i</sup> chhī.’ Ō-kar bāp eh<sup>i</sup>-par ap<sup>a</sup>nā nōkar-kē  
*(of)-being-called fit not am.’ His father this-on his-own servants-to*  
 kahal<sup>a</sup>kai jē, ‘khūb nīk nīk nuā lā, ek<sup>a</sup>rā pahirā;  
*said that, ‘very good good garment bring, on-this-(person) put-on;*  
 aūthī hāth-mē dahī; pan<sup>a</sup>hī-sē pahirā-dahī; moṭael bāchhā lā-kā  
*a-ring hand-on put; shoes-with clothe; the-fatted calf having-brought*  
 mārā, jē ham-sabh khā-pī-kā khusī kari.  
*kill, that we having-eaten-(and)-drunk happiness may-make.*  
 Kiyāik-tau hamar bētā mar<sup>i</sup>-kā jī-ailai; i bētā herā-gēl-  
*Because my son having-died has-come-to-life; this son had-been-*  
 chhal, sē phēr bhēṭal.’ Ī kahi<sup>i</sup> sabh khusī  
*lost, he again has-been-got.’ This saying all happiness*  
 kara lāgal.  
*for-making began.*

Jakhan ō-kar bar<sup>a</sup>kā bētā khēt-saū ghar abait-rahai, gharak  
*When his elder son the-field-from home was-coming, of-the-house*  
 naj<sup>a</sup>dik nāch ō gān sun<sup>a</sup>lak. Ap<sup>a</sup>nā nōkar-saū puchhal<sup>a</sup>kai je,  
*near dancing and singing he-heard. His-own servant-from he-asked that,*  
 ‘āi kī chhiaik, jē nāch gān hoi-chhaik?’ Ō-sabh kahal<sup>a</sup>kaik  
*this what is, that dancing singing is-occurring?’ They said*  
 jē, ‘tōhar bhāi āel achh<sup>i</sup>; nīkē jekā ailai-hai, tai<sup>i</sup> tōhar  
*that, ‘thy brother come is; well because he-is-come, therefore thy*  
 bāp ek moṭael bāchhā mār<sup>a</sup>lak-hai.’ Tah<sup>i</sup>-par ō tam<sup>a</sup>sāe-gelai,  
*father a fatted calf has-killed.’ That-on he became-angry,*  
 āgan nah<sup>i</sup> gēl Tal<sup>h</sup>an ō-kar bāp bāhar āb<sup>i</sup> ok<sup>a</sup>rā  
*to-the-inner-court not went. Then his father outside having-come to-him*  
 nehōrā kara lag<sup>a</sup>lai. Ō ap<sup>a</sup>nā bāp-saū kah<sup>a</sup>lak jē, ‘etek  
*entreaty to-make began. He his-own father-to said that, ‘so-many*  
 din-saū ham tōhar sēbā kailiau. Toh<sup>a</sup>rā kah<sup>a</sup>lā-saū kōnō kāj  
*days-from I thy service did-for-thee. Thy saying-from any action*  
 bāhar nah<sup>i</sup> kail, taiō tō ham<sup>a</sup>rā kahiō bak<sup>a</sup>rik  
*outside not I-did, nevertheless thou to-me ever of-a-goat*  
 bachch-ō nē khāe-lāi dēlāh, jē ham ap<sup>a</sup>nā dōst-sabhak  
*the-young-one-even not eating-for gavest, that I my-own friends-of*  
 saṅgē khusī karitāhū. Lēkin tōhar i bētā, jē apan  
*with happiness might-have-made. But thy this son, who his-own*

sabh dhan raṇḍī-bāji-mẽ ohā-kã äel achh<sup>i</sup>, tak<sup>rā</sup>-lāi tõ  
*all wealth harlotry-in having-squandered come is, him-for thou*  
 moṭāel bāchhā mar<sup>lā</sup>-achh<sup>i</sup>. Bāp kahal<sup>kai</sup>, ' bētā, tõ har-dam  
*the-fatted calf hast-killed.' The-father said, ' son, thou always*  
 ham<sup>rā</sup> saṅg rahi-chhai. Jē-kichh<sup>u</sup> dhan ham<sup>rā</sup> achh<sup>i</sup>, sē sabh tohar-ē  
*me with remaines!. Whatever wealth to-me is, that all thine-even*  
 chhiau. Ham<sup>rā</sup>-sabh-kẽ khūb khusī-kar būjh, jē tohar  
*is-to-thee. To-us much happiness-of (there-is)-propriety, for thy*  
 bhāi mar<sup>i</sup>-kã phēr jī-ailau-achh<sup>i</sup>.  
*brother having-died again has-come-to-life-for-thee.'*



## SOUTHERN STANDARD MAITHILĪ.

Between the District of Darbhanga, and those Districts of Bengal proper in which the Bengali language is spoken, lie the northern portions of the Districts of Monghyr and Bhagalpur, and the entire Districts of Purnea and Malda, all of which lie north, or, in the case of Malda, north-east of the River Ganges. Purnea and Malda may be left out of consideration for the present. Northern Bhagalpur consists of two subdivisions, Supaul and Madhipura. The former is the northern of the two, and is bounded on the west by the Darbhanga District and on the east by the low country which contains the shifting bed of the River Kusi, and which separates it from the District of Purnea. The language and people of Supaul are the same as that of Northern and Central Darbhanga, and the specimens previously given for that area, will also do for the dialect spoken in it. Going from west to east in order, the Samastipur subdivision of Darbhanga, North Monghyr, and the Madhipura subdivision of Bhagalpur form a belt of land on the northern bank of the Ganges, in which also Maithili is spoken, but not quite so purely as in the true Standard Maithili tract of Central and North Darbhanga. A grammar of the form of the dialect here spoken will be found in part V of the *Seven Grammars of the Dialects and Sub-dialects of the Bihari Language*, written by the present author. The following are the chief points of difference between it and Standard Maithili:—

### A. PRONUNCIATION—

The principal difference is that the rule of shortening the antepenultimate vowel is not followed in the case of the Simple Present of a verb. Thus, 'he sees,' is *dēkhai*, not *dekhai* as in Standard Maithili.

### B. NOUNS—

Another termination of the Genitive is *ke*. Before the Genitive termination *k*, a final long vowel is shortened. Thus, from *nēnā*, a boy, one form of the Genitive is *nēnak*, not *nēnāk*, as in Standard Maithili. The Locative in *ē*, which is rare in Standard Maithili, is much more common in this southern form of the dialect.

### C. PRONOUNS—

The Genitives of the Personal Pronouns are as follows,—*mōr*, *mōre*, or *mōra*; *hamar*, *ham're*, or *ham'ra*; *tōr*, *tōre*, or *tōra*; *tōhar*, *toh're*, or *tok'ra*. The Honorific pronoun of the second person is *ais*, *ahā*, or *ap'ne*. The Genitives of *jē*, who; *sē*, he; and *kī*, who?; are *jē-kar*, *tē-kar*, and *kē-kar*, respectively. The corresponding oblique forms are *jek'rā*, *tek'rā*, and *kek'rā*. The oblique form of *kī*, what?, is *kathī*, *kethī*, *kāhe*, *kak'*, or *kiyē*.

### D. VERBS—

The following are the terminations used in the Simple Present, and in the Past, Indicative and Conditional. The four Forms have the same power as in Standard Maithili:—

Person.	Form I.	Form II.	Form III.	Form IV.
1	<i>ā</i> , <i>ē</i> , or <i>aā</i> . . . .	Same as Form IV .	<i>ī</i> , <i>ai</i> (Fem. <i>ī</i> ) . . . .	<i>iaih</i> .
2	<i>ē</i> (Fem. <i>ī</i> ), <i>ē</i> , <i>ai</i> , <i>aē</i> , <i>hē</i> , or <i>hēh</i> .		<i>āh</i> , <i>ā</i> , <i>hau</i> , or <i>hauk</i> . . . .	<i>huh</i> .
3	<i>ai</i> or <i>aik</i> . . . .		<i>aih</i> , <i>aih'</i> , <i>ā</i> (Fem. <i>ī</i> ), or <i>anh</i> (Fem. <i>ih</i> .)	<i>ihih</i> , <i>hinh</i> .

The Past tense Indicative of transitive verbs has the following terminations in the third person:—

Forms I and II.—*ak*, *kāik*. Form III.—*kā*, *ē*, *anh*, *āt*. Fem. *kī*, *ih*, *it*. Form IV.—*hinh*, *khinh*.

In the case of intransitive verbs, the second person has the following terminations:—

Form I.—*ā, haĩ, hā.*

In the third person, Form I either drops all terminations, or else take one of the following,—*ē, ai*, and, in North Monghyr, *a*. The terminations of Forms III and IV are those given above in the table, with, in addition, *ē, āt*; fem. *it*.

In addition to the above, the following terminations may be used in the Past tense of any verb, whether transitive or intransitive:—

Form I.—1st person, *ā* (only in North Monghyr); 3rd person, *kai*.

Form III.—1st person, *ianh, ihanh*; 2nd person, *hā*.

The following are the terminations of the Future:—

Person.	Form I.	Form III.	Forms II and IV.
1	<i>bō, bai, baik</i>	<i>ab</i>	<i>buinh.</i>
2	<i>bē, bē, bai, baĩ, bhē, bhaĩ, bhē, bhāik</i>	<i>bāh, hā, bhau, bhauk</i>	<i>bhauh.</i>
3	<i>at, tai, taik</i> ; (Fem.) <i>aitē</i>	<i>tanh</i> (Fem. <i>tinh</i> ), <i>tā</i> (Fem. <i>tī</i> ), <i>tāt</i> (Fem. <i>tīt</i> ), <i>tatkh.</i>	<i>thinh, thanī.</i>

As in Standard Maithilī, the object influences the form of the verb which should be used. The following rules illustrate this:—

Forms I and II are used when the subject is non-honorific. Forms III and IV when it is honorific.

Forms II and IV are used when the object, direct or remote, is mentioned with respect.

When the object, direct or remote, is in the second person, an *ai* or *aik* in any termination of the first or third person is changed to *au* or *auk*, respectively. The terminations *hē, ai*, and *aik*, are only used when the object, direct or remote, is inferior to the subject. So also *au* and *auk*, except that, when they are pronounced with a kind of drawl, the object is mentioned with some, though not great, respect.

#### AUXILIARY VERBS—

Instead of *kai*, he is, the following forms are also used:—*ak', ah, eh, yeh, ya, ha, ehai.*

Besides the base '*chha*' which we meet in Standard Maithilī, there is also a base *chhika*. Thus, *chhikai*, he is. A common form of the 3rd singular of the simple verb is *achh*, or *chha*, instead of *achh'*.

In Madhipura, the Past Participle of the verb *hōeb*, to become, is *hōl*, as well as the *bhēl* of Standard Maithilī.

#### AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihāri Language. Part V. South Maithilī. Dialect of South Darbhanga, North Mungger, and the Mudlapurā subdivision of Bhagalpur.* Calcutta, 1885.

The first of the following specimens is a portion of the Parable of the Prodigal Son, in the form of the dialect spoken in Madhipura. As the dialect so closely resembles Standard Maithilī, and as other specimens will be given, it is unnecessary to give the entire Parable.

Note the tendency to throw a final short *i*, by epenthesis, into the preceding syllable. Thus *chail*, for *chal'*, having gone; *pair* for *paĩ'*, having fallen, and *bāet*, i.e., *bāit*, for *bāĩ'*, having divided. Note, also, the form *kar'-kai-kō*, having done.

[No. 7.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(MADHIPURA, BHAGALPUR.)

## SPECIMEN I.

कोए आदमी के दुइ बेटा छथै । छोटा बेटा अपना बाप के कहैके कि  
 हमन हिस्सा बन बाँट देअ । ओकर बाप दूनो भाई के बन बाँट देके ।  
 कुछ दिनक बाद छोटा बेटा बन सब जमा करि के जो कौनो आउत मुठुक  
 के बैठ देके । एव आपन बन सब सौपीनिक पाषाँ बेनबाद के देके  
 जयन ज सब पनथ के देके एव ओगे वैड़ अकाठ पैड़ गेठै । एव ज आदमी  
 गरीब होवै गजग । एव शहन में कौनो आदमी कोगे ज नोकर रहि गेठ ॥

## TRANSLITERATION AND TRANSLATION.

Kōe ād<sup>a</sup>mī-kē dui bēṭā chhalai. Chhoṭ<sup>a</sup>kā bēṭā ap<sup>a</sup>nā bāp-kē  
*A-certain man-to two sons were. The-younger son his-own father-to*  
 kahal<sup>a</sup>kai ki, 'hammar hissā dhan bāeṭ deā.' Ōkar bāp dūnō  
*said that, 'my share wealth having-divided give.' His father the-two*  
 bhāi-kē dhan bāeṭ del<sup>a</sup>kai. Kuchh<sup>a</sup> dinak bād chhoṭ<sup>a</sup>kā bēṭā dhan  
*brothers-to wealth having-divided gave. Some of-days after the-younger son wealth*  
 sab jamā kar<sup>a</sup>-kāi-kō, kōno āur muluk-kē chail-del<sup>a</sup>kai. Tab āpan dhan  
*all collected having-made, some other country-to went-away. Then his-own wealth*  
 sab aukhinik pāchhā ber<sup>a</sup>bād kāi-del<sup>a</sup>kai. Jakhan ū sab kharach kāi-del<sup>a</sup>kai, tab  
*all revelry-of after wasted he-made. When he oll spent had-made, then*  
 onē bair akāl pair gelai. Tab ū ād<sup>a</sup>mī garib hōwāi lāgal.  
*there a-great famine having-fallen went. Then that man poor to-be began.*  
 Tab sahar-mē kōno ād<sup>a</sup>mī kōtē ū nōkar rahi-gel.  
*Then the-city-in a-certain man near he a-servant remained.*

The next specimen comes from the Begusarai Subdivision of North Monghyr. It is a folk-tale, illustrating the proverbial folly of a Jolahā, or man of the weaver caste. The Jolahās are the wise men of Gotham of Bihār folk-tales.

The original is given in facsimile, as it is a good specimen of the Kaithi character of North Monghyr.

## SPECIMEN II.

## A FOLK-TALE.

फोए - गांव - में - एगो - जोरहा - 15 + नव - 6 - कामाधन -  
 कामाधन - एह - पण्डित - गुँआ - जोर - फोफ - नव -  
 अपना - मौगी - से - कहोफ - फि - ऐ - गुँआ - से - इम -  
 गैस - मोठ - ठेव - मान - ओफा - दूध - दही - पाएन -  
 मोइया - जोरहा नीआं - कहोके - फि - इमूँ - दूध - दही  
 ठेहा - पण्डित - काल + 2 - वाग - सुनि - के - जोरहा -  
 पिसिआएके - ओफा - नव - मानि - मानोके - मान -  
 कहोके - फि - इमन - दूध - दही - जैवेल - फोमइ  
 इ - ठेहा - पण्डित + नैया - ओफा - मौगी - इतिके -  
 ठेहा - योठे - नव - जोरहा - ओफा - पावु - पावु  
 किताव - ठेठ - योठ - पाधन - पाधन - अपना - सुभान  
 जोठ - नव - ओफा - साग - ओफा - से - पुएठके -  
 फि - गो - फहा - ओठे - अए - नैया - 6 - जोरहा -

फइ० फौ - फि - इम - न - नोइ - रिआं - औ० औं - अइ -  
 मव - ओफा - सा - ओफा - सँ - आ० वँ - इ० -  
 पूव० ०।० ० - नव - खि - वा - वराए - वराए - फँ - फइ० फँ -  
 नैप - ओफा - सा - ओफा - वा - मा - मा० फँ -  
 आ - फइ० फँ - फि - औं - नोइ - नैस - इम - टाटी -  
 गे - किम - उपा० - अरि - नैप - ० - जो ० इवा -  
 फइ - ०।० ० - फि - आ० ए० - ए० न - न - इम -  
 नैसिओ - न - ० ० ० ० ० - नोइ - टाटी - फँ - सँ -  
 उपा० ० - नैप - ओफा - सा - फइ० ०।० ० - फि -  
 आ - पु० वफ - नैस - नो - ० ० ० ० - नव - इम - वरि -  
 दु - फइ० सँ - नैव० फौ - नो - ओफा - मा - पी०  
 गी - गी - न - फँ ० इ - अ - नव - जो ० इवा -  
 पुइ० फ - आ - अप - वइ० फँ - इ - प - फ -  
 ० ० फ - आ - इ - नैफ - अप - वा - आ० ० -  
 आ - पु - सँ - ० ० - ०।० ० -

[No. 8.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARI.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(BEGUSARAI, NORTHERN MONGHYR.)

## SPECIMEN II.

## A FOLK-TALE.

## TRANSLITERATION AND TRANSLATION.

Kōi gāw-mē ēgō jol<sup>h</sup>ā rahai. Jab ō kamāet kamāet  
*A-certain village-in a weaver was. When he labouring labouring*  
 das pand<sup>r</sup>ah rupaiā jaur kailak, tab ap<sup>n</sup>ā maugī-sē kah<sup>l</sup>ak ki,  
*ten fifteen rupees collected made, then his-own wife-to he-said that,*  
 ‘ai rupaiā-sē ham bhaīs mōl-lēb, ār ō-kar dūdh dahī khāeb.’  
*‘these rupees-with I a-buffalo will-buy, and its milk (and) tyre will-eat.’*  
 Oi-par jolah<sup>n</sup>iā kahal<sup>k</sup>kai ki, ‘ham-hū dūdh dahī laihar  
*That-on the-weaver’s wife said that, ‘I-also milk (and) tyre to-my-father’s-house*  
 pathāel karab.’ I bāt sun<sup>i</sup>-kē jolah<sup>w</sup>ā khisiāe-kē ok<sup>r</sup>ā  
*sending will-do.’ This word having-heard the-weaver having-become-angry her*  
 bar mār<sup>i</sup> mārāl<sup>k</sup>kai, ār kahal<sup>k</sup>kai ki, ‘ham-ta dūdh dahī  
*a-great beating beat, and said that, ‘I-on-my-part milk (and) tyre*  
 khaibē na kaili-ah, i laih<sup>r</sup>ē pathaiti.’ Tai-par  
*eating-even not have-done, this-(woman) to-her-father’s-house will-send.’ That-on*  
 ōkar maugī rūsi-kē lahirā chal<sup>l</sup>ai. Tab jolah<sup>w</sup>ā  
*his wife having-been-huffed to-her-father’s-house went. Then the-weaver*  
 ok<sup>r</sup>ā pāchh<sup>u</sup> pāchh<sup>u</sup> phirābāt-lēl chalal. Jāet jāet apan  
*her behind behind causing-her-to-return-for went. Going going his-own*  
 sasurār gēl. Tab ō-kar sār ok<sup>r</sup>ā-sē puchhal<sup>k</sup>kai  
*father-in-law’s-house he-reached. Then his brother-in-law him-from asked*  
 ki, ‘Tō kahā ailē-achh?’ Tai-par ō jolah<sup>w</sup>ā kahal<sup>k</sup>kai ki, ‘ham-ta  
*that, ‘You where have-come?’ That-on that weaver said that, ‘I-on-the-one-hand*  
 toh<sup>r</sup>ē hiā ailaū-ah.’ Jab ō-kar sār ok<sup>r</sup>ā-sē ābāi-ke  
*to-you only-here have-come.’ When his brother-in-law him-from coming-of*  
 hāl pūchhe lāg<sup>l</sup>ai, tab ō sah bāt banāe-banāe-kē  
*the-reason asking began, then he the-whole affair constructing-constructing*  
 kahal<sup>k</sup>kai. Tai-par ō-kar sār ok<sup>r</sup>ā bar mār<sup>i</sup> mārāl<sup>k</sup>kai, ār kahal<sup>k</sup>kai  
*told. That-on his brother-in-law him a-great beating bent, and said*  
 ki, ‘āi-rē! tōhar bhaīs hamar tāti rōj kia. ujārai-ah?’ Tai-par  
*that, ‘Ah! your buffalo my mat-fence every-day why destroys?’ That-on*

ō jolah<sup>a</sup>wā kahe lāg<sup>a</sup>lai ki, 'āe-hō, ekh<sup>a</sup>nē-ta hara bhāisi-ō  
*that weaver saying began that, 'Oh! oh! now-even-on-the-one-hand I a-buffalo-even*  
*na lelaū-achh. Tōhar tāti kaisē ujārai-chha?' Tai-par ō-kar sār*  
*not have-got. Your mat-fence how is-it-destroying?' That-on his brother-in-law*  
*kahāi lāg<sup>a</sup>lai ki, 'arē bur<sup>a</sup>bak, bhaīs tō lēlē nai, tab hamar bahin dūdh*  
*saying began that, 'O fool! a-buffalo you did-get not, then my sister milk*  
*kahā-sē bhejhal<sup>a</sup>kau jē tō ok<sup>a</sup>rā mār pīt gāri gañjan*  
*where-from sent-of-thine that you her beating striking abuse distress*  
*kail<sup>a</sup>hī-achh?' Tab jolah<sup>a</sup>wā bujh<sup>a</sup>lak, ār ap<sup>a</sup>nā bah<sup>a</sup>-ke hāth pakar<sup>a</sup>*  
*have-done?' Then the-weaver understood, and his-own wife's hand seizing*  
*lēlak, ā dun<sup>a</sup> bēkat<sup>a</sup> ap<sup>a</sup>nā ghar āel, ār sukh-sē rahāi*  
*took, and the-two persons their-own house came, and happiness-with to-remain*  
*lāgal.*  
*began.*

### FREE TRANSLATION OF THE FOREGOING.

In a certain village there dwelt a weaver. When he had saved some ten or fifteen rupees by honest labour, he said to his wife, 'I'll buy a buffalo with this money, and drink the milk and tyre which I get from it.' His wife replied, 'and I'll send some milk and tyre regularly to my own people.' This reply angered the weaver, and he gave her a sound drubbing, saying, 'before I've eaten my milk and tyre, this creature wants to send it to her father's house.' Then up got his wife, and went off in a huff to her own people. The weaver followed her in the hope of bringing her back, and at length reached his father-in-law's. There he met his brother-in-law, who asked him why he had come, 'O, as for me,' he said, 'I've only come to see you.' The brother-in-law, however cross-questioned him, and the weaver told him the whole story in detail. Thereon the brother-in-law gave *him* a sound drubbing, crying, as he did so, 'Ah, then, so it's your buffalo that breaks down my fence every day!' The weaver cried between the blows, 'Oh! Oh! Why I don't even own a buffalo, so how can it have broken down your fence.' Then said the brother-in-law, 'You fool! If you had not a buffalo, how did my sister send the milk here about which you gave her all that beating and abuse?' Then the weaver understood, and took his wife by the hand and brought her home, and there they lived happy ever afterwards.

## EASTERN MAITHILĪ OR GĀŌWĀRĪ.

The language of the greater part of Purnea District closely resembles the South Maithilī with which we have just been dealing. East of the Mahananda, however, the bulk of the population speaks a form of Northern Bengali, which has already been described, under the head of that language. We may, therefore, say that Maithilī is the language of Central and Western Purnea, as contrasted with the Bengali of the East of the District. Over this tract, and especially in the West, people of the Brāhmaṇ caste speak pure Standard Maithilī similar to what is spoken in North Darbhanga, and in the Supaul Subdivision of Bhagalpur. The number of speakers of this Standard dialect in the District is estimated at 30,000. The corrupt Maithilī which is illustrated by the following specimens is spoken by the illiterate classes throughout the centre and west of the District, and, even to the east of the River Mahananda by Hindūs. The Bengali of the east of the District is principally spoken by Muhammadans. This corrupt form of Maithilī is locally known as Gāḍwārī, or the village dialect. If it is desired to give it a more definite name, we may call it Eastern Maithilī. It is estimated that it is spoken by 1,300,000 speakers.

To the above, 1,300,000 speakers of Eastern Maithilī, should be added the 2,300 Thārūs who inhabit the northern part of the District, who, so far as I can gather, speak a corrupt form of the dialect.

Full particulars regarding the Thārūs will be found on pp. 311 and ff, under the head of Bhojpurī. Unfortunately, in Purnea, they are so wild that it has been found impossible to procure any specimens of their language.

The total number of speakers of Eastern Maithilī is therefore 1,302,300.

The principal points of difference between it and Standard Maithilī are the following:—

I. PRONUNCIATION.—As in Southern Maithilī, in the Simple Present, a long vowel is not shortened before *ai* or *au*. Thus, *dēkhai*, not *dekhai*, he sees.

II. NOUNS.—The termination of the Genitive is *k*, *ke*, *kar* or *kūr*.

III. PRONOUNS.—One form of the nominative of the pronoun of the first person is *hammē*, and of the second person, *tōhē*. The genitive singular sometimes ends in *e*; thus, *tōhar* or *toh<sup>r</sup>re*, thy. The Honorific Pronoun of the second person is *ap<sup>r</sup>ne*, *ihā*, or *ahā*. The Demonstrative pronouns are *i*, *ī*, *ē*, *ihāy*, *ethī*, or *ithī*, this, and *ū*, *wē*, *wahāy*, or *uthī*, that. The genitives of *jē*, who; *sē*, he; and *kē*, who? are *jakar* or *jē-kar*; *takar* or *tēkar*; and *kakar* or *kē-kar*, respectively. The corresponding oblique forms are *jak<sup>r</sup>rā* or *jek<sup>r</sup>rā*; *tak<sup>r</sup>rā* or *tek<sup>r</sup>rā*; and *kak<sup>r</sup>rā* or *kek<sup>r</sup>rā*. 'What?' is *kī* or *kā*, oblique, *kathī* or *kithī*. Anyone, someone, is *kōi*, oblique, *kathū*, *kōnō*, *kak<sup>r</sup>ro*, *kek<sup>r</sup>ro*, or *kek<sup>r</sup>rahan*. Anything, something, is *kuchh* or *kuchh<sup>r</sup>*, oblique, *kuchh*, *kuchh<sup>r</sup>*, or *kethī*. The plural of all pronouns is formed by adding *sab*, *sibī*, *sī*, or *ār*.

IV. VERBS.—In Standard Maithilī, there are four sets of forms to each person, depending on the respect shown both to the subject and the object. In the first form, the subject is non-honorific, and the object also non-honorific. In the second, the subject is non-honorific, but the object is honorific. In the third, the subject is honorific, and the object non-honorific. In the fourth, both are honorific. In Eastern Maithilī, the forms in which special honour is shown to the object have almost disappeared, that



is to say, only the first and third forms are in common use. A few isolated instances of the fourth form will be mentioned subsequently.

As in Standard Maithilī, the plural is the same as the singular. The first person is often used honorifically instead of the second.

The following are the terminations used in the Simple Present, the Past, and the Past Conditional:—

Person.	Form I.	Form III.
1	$\tilde{a}$ , $\bar{o}$ , $a\tilde{u}$ , $\bar{a}\tilde{u}$ , or $\tilde{a}$	$\bar{i}$ , $i\bar{a}$ .
2	$\bar{a}$ , $\bar{e}$ , $\bar{e}$ , or $a\tilde{i}$	$\bar{a}$ , $h\bar{a}k$ , $hauk$ .
3	$ai$ , $aik$	$at$ .

In the Past tense, the third person singular also may end in *kai* or *kuik*, and, in the case of transitive verbs, in *ak*. In the case of intransitive verbs, we may also have, for the same person, the termination *kā*.

For the Future, we have the following terminations:—

Person.	Form I.	Form III.
1	$bai$ , $b\tilde{o}$ or $ba\tilde{u}$	$ah$ , $bf$ .
2	$b\bar{a}$ , $b\bar{e}$ , $b\bar{e}$ , $ba\tilde{i}$ , $bh\bar{e}$ , or $m\bar{e}$	$b\bar{a}$ , $b^h\bar{a}k$ , $bhauk$ .
3	$at$ , $tai$ , $it$ , $itai$ , $tah$ , $itah$	...

*ibai*, *ibō*, etc., may be substituted for *bai*, *bō*, etc., thus resembling the Bengali form. Eastern Maithilī *dekhībō*, is equivalent to the Bengali *dēkhība*, pronounced *dekhībō*, I will see.

Regarding the use of these persons, it may be said that, as a rule, forms ending in *ai* or *aik* are used when the direct or remote object of the sentence is inferior to the subject. Moreover, when such terminations have the object, direct or remote, in the second person, they are changed, as in Standard Maithilī, to *au* and *auk*, respectively.

In the second and third persons, we sometimes find a termination *ain* used when special respect is shown to the object, direct or remote. If it is in the second person, this *ain* becomes *aun*. These are the only relics of the second and fourth forms of Standard Maithilī.

#### AUXILIARY VERBS—

The initial *h* of the Standard Maithilī *hai*, he is, is dropped, and we have *ai*. This verb forms a future, *haibai*, I shall be, which is conjugated throughout.

Besides the base 'chha,' we have also a strengthened base 'chhika.' Thus, *chhai*, *achh*, or *chhikai*, he is.

The Past tense of the verb *hōeb*, to become, is *hōl*, not *bhēl*, as in Standard Maithilī. In this, also, we see an approach to Bengali. *Bhēl* is, however, also used. 'Having become,' is *bhē-ke*.

#### FINITE VERBS—

The Past Participle in Standard Maithilī ends in *al*, thus, *dēkhal*, seen. In Eastern Maithilī it may also end in *il*. Thus, *dēkhiil*. This is specially the case in Central

Purnea, on the Bengali Frontier. The same termination may also optionally be preserved in the tenses derived from that participle. Thus, Past, *dekh<sup>h</sup>lai* or *dekhilai*, he saw. Here again, we see the shading off into Bengali, which has *dekhilen*. Sometimes *in* is substituted for *l*, as in *kainē-chhaun*, for *kailē-chhaun*, (thy father) has made.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Part VIII.—*Maithil-Bangālī Dialect of Central and Western Puraniyā*. Calcutta, 1887.

The first specimen is the Parable of the Prodigal Son. It is printed in the Kaithī character, and as the copy sent by the Collector is an excellent example of the way in which that character is written in Purnea, it is printed in facsimile. With it is given a transliteration into the Roman character. It has not been thought necessary to give an interlinear translation.

The second specimen is a popular song. It is printed in Kaithī type, and is accompanied by a transliteration and an interlinear and a free translation.

As usual, in written Kaithī, the spelling is capricious. The mistakes have been silently corrected in the transliteration of the first specimen.

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PUNEĀ.)

## SPECIMEN I.

रैउगोचउ डूँवेचादेव पौंउगोशे घोउठा पापशे  
 उउउ उउेवाप एग वप्या लेशापन दारन एग  
 दद नव्यगठ पौंउग शपन पांटा देउठै औरथोडेउ  
 एव पागठेशे घोउठापेटा शमै पचोनाठे दूइदेश वठगै  
 और दौने अपन शपन सुपनगामे उइँठै औरनव्यग  
 शमै उइँठै उइँठै गगन अउाठ गै और उ  
 पलगामे गगे ठगठ नव्यग उइँठै रैउचगउउ पठग  
 पउउउ उअपन वनशामे उगन पापे गेगठकैव और  
 पौंउग मग नई उ उवठउशप गेउगन वारथै अपन पेट  
 गे दौरे पौंउग वग दे नई नव्यग पापाउउ उइँग  
 पाप उवे उगन पगपग उगैव और ए उव्यमगैवा  
 ए उइँठै अपन पाप उगै गेवै और पौंउग उइँठै उइँ  
 पाप एगो वगमावशे और गेगन शपन अपनचउठैव

औरं अं ईजोडा नरं उमेठ गोदा देच उरैदौन  
 इना गिरे अपन पनाशनंदन पनापद नपठिउते अपन  
 पापउ ठग यठठ औरुठ जेयना अरुठैरे उवोडा देयते  
 योडा पापउ दमा नैठे औरुठे दौनठे योडा गठठा ठगए  
 ठेठठे औरुठ वधु उमठठे देचयोडा उरठठे इमठे

नगमानउने औरुठोदाउने अपनाय उेठाउ औरुठ

अय ईजोडा नरं उमेठ गोदा देच उरैदौन अपन  
 गौडा शपरो योडा पाप उरठठे उगाउ नाउपशना  
 नाडाकाभाउ औरुठ योडा नाना-गोउ औरुठ योडा धधठे  
 अठठ औरुठ जैठठे जना नानाए द्योउ औरुठ अय व्यम  
 औरुठ नाउ नबैअ ठारे न इना ईवेचारेठे अपनाठठे  
 देनारेठठे अयनाठठठे जेयनाठठे अशाठठे ठागठ औरुठ  
 योडा यडठा देच व्यमठे गौ जेयना धाउठठा अरुठठे  
 गाव औरुठ गोयउ शपद उवठठे जेयना रेउ गौडाउठे  
 योठाएठे उवठठे ठे ईडा धाउठे उरठठे उगोठे योडे  
 औरुठठे औरुठ गोदा नान यडा उगशय उेठे औरुठ  
 रेभाउ ठेठ जेठे नाउ नैठठेठे उठिअ नठे नाना



[No. 9.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

## SPECIMEN I.

## TRANSLITERATION.

Ēk gōṭā-kē dui bēṭā rahain. Ok<sup>a</sup>rā-mē-sē chhoṭ<sup>a</sup>kā bāp-sē kah<sup>a</sup>lak ke, 'hō bāp, hamar bakh<sup>a</sup>rā jē sampat hōetaḥ ha<sup>a</sup>mrā dē-dā.' Tekh<sup>a</sup>nī ū ok<sup>a</sup>rā sampat bāṭ<sup>i</sup> del<sup>a</sup>kai. Aur thōrek dīn bit<sup>i</sup>lē-sē chhoṭ<sup>a</sup>kā bēṭā sabhai baṭōr<sup>i</sup>-ke dūr dēs chal gelai, aur oṭē apan sampat luch<sup>a</sup>panī-mē burail<sup>a</sup>kai. Aur jekh<sup>a</sup>nī sabhai burāe chukal ū dēs-mē bhārī akāl bhelai, aur ū bip<sup>a</sup>ti-mē gire lāgal. Takh<sup>a</sup>nī ū dēsak ēk dhanikak paṭhaṅgā<sup>i</sup> pakar<sup>a</sup>lak. Ū apan khēt sabh<sup>a</sup>-mē sūgar charābe bhejal<sup>a</sup>kain, aur ok<sup>a</sup>rā man rahai ke ū chhil<sup>a</sup>kā sab jē sūgar khāe-chhai apan pēṭ bharē. Kōi ok<sup>a</sup>rā nahī dai-rabai, takh<sup>a</sup>nī bichār<sup>a</sup>lak ke, 'hamar bāp kanē ket<sup>a</sup>nā banihārī karaichh, aur ham bhūkh marai-chhī, ham uṭhī-ke apan bāp kanai jaibai, aur ok<sup>a</sup>rā kah<sup>a</sup>bai ke, "hō bāp, hammē Bhag<sup>a</sup>mān-sē aur toh<sup>a</sup>rā sām<sup>a</sup>nē ap<sup>a</sup>rādh kail-chhihaun, aur ab ī jōkar nahī ke phēr<sup>a</sup> toh<sup>a</sup>rā bēṭā kah<sup>a</sup>lai-haun. Ham<sup>a</sup>rā tōhē apan banihār nāhat banābāh." Tab uṭhī-ke apan bāpak lag chalal, aur ū jekh<sup>a</sup>nī phar<sup>a</sup>kaī rahē ke ok<sup>a</sup>rā dekhī-ke ōkar bāp-kē dayā bhelai; aur dauṛ<sup>i</sup>-ke ok<sup>a</sup>rā gallā lagāe lel<sup>a</sup>kai; aur bahut chumalkai. Bēṭā ok<sup>a</sup>rā kahal<sup>a</sup>kai, 'hammāi Bhag<sup>a</sup>mān kanē aur toh<sup>a</sup>rā kanē ap<sup>a</sup>rādh kailāū, aur ab ī jōkar nahī ke phēr<sup>a</sup> tōhar bēṭā kah<sup>a</sup>lai-haun.' Apan naukar sab-sē ōkar bāp kahal<sup>a</sup>kai ke, 'nik nik bastar nikāl<sup>i</sup> ānāh, aur ok<sup>a</sup>rā pinhābhauk; aur ok<sup>a</sup>rā hāth mē āguṭhī, aur pair-mē jutā pinhāe dahauk, aur ham khaīa, aur nik manāia, kiē jē hamar ī bēṭā (muil) rahe, ab jīl chīe; herāel-rahē ab milal-chhē.' Tekh<sup>a</sup>nī ū khusī kare lāgal.

Aur ōkar baṛ<sup>a</sup>kā bēṭā khēt-mē rahai. Jakh<sup>a</sup>nī gharak lag ailaiḡ git āur nāchak sabad sun<sup>a</sup>lak. Takh<sup>a</sup>nī ēk naukar-kē bolāe-ke puchhal<sup>a</sup>kai ke, 'ī kī chhikai?' Ū kahal<sup>a</sup>kai ke, 'toh<sup>a</sup>re bhāi ail-chhaun, aur tōhar bāp baṛā utsab kaine-chhaun, ethik lēl jē ū nik pail<sup>a</sup>kaun.' Ū kur<sup>a</sup>dh bhē-ke bhīt<sup>a</sup>rī nahī gel; ke bhīt<sup>a</sup>rī āg<sup>a</sup>nā-sē bap ōkar bah<sup>a</sup>rāe-ke ok<sup>a</sup>rā bodh<sup>a</sup>lak. Ōkar uttar-mē bāp-sē kahilak ke, 'dēkhā tah, et<sup>a</sup>nā baras-sē tōhar sēbā karaichhī; kakhan<sup>a</sup> haū tōhar bāt-sē pharak nahī bhelaū; tai par ēk-ṭā bak<sup>a</sup>rik bachchō nahī delā-hai, ke apan hit-lōk-sē mil-ke khusī manāmaū; aur jakhan tōhar ī bēṭā ailaun, jē tōhar sampat paturīā-mē bhūṭ-kail<sup>a</sup>kaun tō ek<sup>a</sup>rā lēl baṛā utsab kail<sup>a</sup>hauk.' Ū ok<sup>a</sup>rā kahal<sup>a</sup>kai, ke, 'hē bālak, tōhē har-dam hamar saṅg chhāh; jē sab sampat hamar chhah, sē tōhar chhik<sup>a</sup>haun. Takh<sup>a</sup>nī utsab kar<sup>a</sup>nā uchit rahe, kiē jē tōhar ī bhāi muil rahaun sē jīl<sup>a</sup>haun; aur herāil-rahau sē bhēṭ<sup>a</sup>haun.'

[No. 10.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PUNEĀ.)

## SPECIMEN II.

## A FOLK-SONG.

कथी विनु मुहमां भठिन मेठ सखिआ हे । कथी विनु देहिआने ह्मनी गेठनां ।  
 पान विनु मुहमाने भठिन मेठ सखिआ हे । पिआ विनु देहिआने ह्मनी गेठनां ।  
 गनजो उठे घन घोन सखिआ हे । सेहो देपि उठे जिअ मोन सखिआ हे ।  
 धनवै जोगिनि कर मेस में सखिआ हे । करवै में जिआ के उदेस सखिआ हे ।

## TRANSLITERATION AND TRANSLATION.

Kathi binu muhamā malina bhela, Sakhīā hē,  
*What without face pale became, Friend O,*

Kathi binu dehiā, re, jhamari gela nā?  
*What without body, ah, emaciated went O?*

Pāna binu muhamā, re, malina bhela, Sakhīā hē,  
*Betel without face, ah, pale become, Friend O,*

Piā binu dehiā, re, jhamari gela nā.  
*Beloved without body, ah, emaciated went O.*

Garaji uṭhala ghana ghōra, Sakhīā hē,  
*Roaring rose clouds terrible, Friend O,*

Sē-hō dēkhi darala jiba mōra, Sakhīā hē.  
*That-also seeing feared life my, Friend O.*

Dhārabai jōgini-kara bhēsa mē, Sakhīā hē,  
*I-will-take ascetic-of guise. I, Friend O,*

Karabai mē piā-ke udēsa, Sakhīā hē.  
*Will-do I beloved-of search, Friend O.*

## FREE TRANSLATION OF THE FOREGOING

For want of what has your face become pale, O Friend ?  
For want of what has your body become emaciated ?  
For want of betel, my face has become pale, O Friend,  
For want of my Beloved, has my body become emaciated.  
The clouds have risen with a sound of thunder, O Friend,  
When I see that also, my soul is terrified, O Friend.  
I will assume the garb of an ascetic, O Friend,  
And will search for my beloved, O Friend.



## CHHIKĀ-CHHIKĪ BŌLĪ.

This dialect is almost confined to the south of the Ganges. The only exception is a small tract on the north of the Ganges, in the south of the Gogri Thana of the Monghyr District, in which Chhikā-chhikī has intruded into the territory which properly belongs to Southern Standard Maithilī. It is spoken in the eastern part of South Monghyr, in South Bhagalpur, except in a small tract in the west of the Banka Sub-division, and in the north and west of the Sonthal Parganas, where it is separated from Bengali, by the range of hills running from the north-east to the south-west through the centre of that District. This mountain chain forms a natural barrier which precludes the existence of an intermediate form of speech between the two languages. Only in the south-west of the District, in the Subdivision of Deoghur (Dēogarh) is there a small tract, south and east of the town of Deoghur, where the two languages overlap without combining, Maithilī being spoken by people from Bihār, and Bengali by those of Bengal. The state of affairs is illustrated in the map opposite. It will, of course, be understood that this description takes no account of the Mundā and Dravidian languages which are spoken in the Sonthal Parganas and the neighbouring Districts. Here the aborigines live more or less side by side with the speakers of Aryan languages, and in some parts of the Sonthal Parganas, as many as four languages are spoken by different tribes of people living in the same locality.

The following is the estimated number of people speaking Chhikā-chhikī Bōlī.

Name of District.	Number of Speakers.
Monghyr . . . . .	200,000
Bhagalpur . . . . .	920,000
Sonthal Parganas . . . . .	599,781
TOTAL . . . . .	1,719,781

The name 'Chhikā-chhikī' is that given to the dialect in Bhagalpur. In Monghyr, it is simply called Maithilī, which is misleading. In the Sonthal Parganas, it appears to have been considered to be a kind of Magahī, but this, as will be subsequently shown, is incorrect. It is called 'Chhikā-chhikī Bōlī,' owing to the frequency with which the word *chhikai*, meaning 'he is,' and its congeners is used. It is unnecessary to describe the grammar of this form of the dialect in detail. It closely resembles the language spoken north of the river in Madhipura and Purnea. Suffice it to draw attention to two peculiarities which it shares with the dialect spoken in Monghyr. The first is the fondness which it has for adding the sound of 'o' in the English word 'hot' to the end of words. This sound it represents by the letter *ओ*, which is represented in transliteration by *ō*. It should be remembered that, in the following specimen, every *ō* at the end of a word is pronounced *ō*, like the 'o' in the word 'hot.' Thus, what in Standard Maithilī would be *apan*, *own*, becomes in South Bhagalpur *ap<sup>o</sup>nō*, pronounced *ap'nō*. The other peculiarity is the tendency there is to lengthen a final short *i*. Thus, instead of the Standard Maithilī *kar<sup>i</sup>*, having done, South Bhagalpur has *karī*. The local dialect has

other peculiarities which are not illustrated in the specimen. These can be learnt from the grammar mentioned below.

The language of Bhagalpur is partly influenced by the Bengali spoken in the neighbouring districts of Bengal. Excluding the Sonthal Parganas, it is the most eastern of the South-Gangetic Districts in which Bihārī in any form is spoken. It is of some special interest, because, so far as I know, the first translation of any portion of the Bible into a vernacular language of Northern India of which we have any record was made into it. Some time at the end of the 18th century 'Antonio, a Roman Catholic Missionary at Boglipur on the Ganges, translated the Gospels and the Acts into the dialect of the people of that District.'<sup>1</sup> It is to be regretted that no trace of this translation can now be found.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Calcutta, 1887. Part VII.—*South Maithilī-Baṅgālī Dialect of South Bhagalpūr*. Calcutta, 1887.

The following specimen of the dialect is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, and is accompanied by a transliteration into the Roman character. The dialect so closely resembles that of the country across the Ganges, that an interlinear translation is unnecessary. Although printed in the Dēva-nāgarī character, it should be understood that the usual character employed in Bhagalpur, as in other parts of Bihār, is the Kaithī.

<sup>1</sup> *Calcutta Review*, Vol. v, June, 1846, p. 722. Also *Journal of the Bengal Asiatic Society*, Vol. lxii, 1893, pp. 41 and ff.

[No. II.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

एक आदमी के दू बेटा रहै। आँकरा में से छोटाका अपनी बाप से कहलकै कि बाबू जे धन हमरा बखरा में होय ज हमरा दै दे। प्रकरा पर ज अपनी धन आँकरा बाँटी देलकै। आरौ थोड़ी दिन भी नय बितलै कि आँकरो छोटाका बेटा सब अपनी धन इकट्ठा करि के कोइ दोसरो देश घूमै लै चली गेलै आरौ वहाँ अपनी सब धन के ऐश जैश में खरच करी देलकै। तबे ही मुलुक में बड़ी अकाल पड़लै आरू ज कंगाल होय गेलै। ज ही देश के नगर बासी के यहाँ गेलै आरौ वहाँ रहै लगलै। ज आँकरा अपनी खेत में सूअर चरावै ले भेजी देलकै। ज आँकरा खावै ले नय दैतियै। तबे ज हरख होई के अपनी पेट भूसा में भरी लेतियै जे सूअर के खाय लै देल जाय रहै। जबे आँकरा होस भेलै तबे ज अपनी मनो में कहै लगलै कि हमरो बाप के प्रतना धन कै कि कौतै नौकर खाय रहली कै आरू बचै भी कै। जबे हमे भूख से मरी रहल छी। तबे हमे बाबू के यहाँ जायछी आरौ बाबू के कहभैन कि हमे भगवान के उलटा काम करले छी। प्रकरे में दुखी छी आरौ तोरो लिगचाँ भी तोरो बेटा कहलावै लायक नय रहलाँ। हमरो भी नौकर रक्ख। जबे ज अपनी बाप कन गेलै ही बहुत दूर पर रहै कि आँकरो बाप आँकरा देखलकै आरू आँकरा बहुत दया भेलै। तबे ज दौड़ी के बेटा के गला में लगाय लेलकै आरू चुन्ना लेलकै। तबे आँकरो बेटा बोले लगलै कि बाबू हमे भगवान के उलटा काम करी के पापी भेल छी आरौ तोरो लगीच में भी तोरो बेटा कहलावै के जोग नय रहलाँ। तबे आँकरो बाप अपनी नौकर से कहलकै कि बढियाँ २ कपड़ा लत्ता लै लाने आरौ आँकरा पिनाभैं आरू एक आँगठी भो हाथ में पिन्हाय दहीं आरू गोड़ में जुत्ता पिन्हाय दहीं आरौ एक मोटो हेनो बछेड़ा के लानो के मारें आरू हमरा सब मिली के खाओँ पीओँ आरौ खुसी करौँ ॥

तखनी आँकरो बड़का बेटा खेत में छेलै। जखनी ज घर लिगचाँ ऐलै ज नाच गीत सुनी के नौकर से पुछलकै कि ई सब कि होय कै। तबे हुनक नौकर बोललहैन कि तोरो छोटाका भाई ऐल छौन। तोरो बाबू मोटो हेनो बछेड़ा मारले छौन। हुनी अपनी गेल लड़का के पैलकात जैहनी रहैन तैहनी। ज इ बात सुनि के खिसियाय गेलै आरौ घर जावै में रुसी गेलै। तबे आँकरो बाप बाहर चललो ऐलै आरौ आँकरा से बहुत निहोरा बिनती करलकै। तबे आँकरो बेटा बाप से कहलकै कि इतना दिन से हमे तोरो सेवा करलिहौन आरौ तोरो बात कभी नय टारलिहौन तबे तौँ एको पाठा भो नय देलहे कि हमे यार दोस्त के संग खुशी करताँ। जब कि हमरो भाय कसबी पतुरिया के साथ अपनी सबटा धन लुटा पटाय चलल ऐलहौन तौँ आँकरा ले मोटा हेनो बछेड़ा मारलहे। तबे आँकरो बाप बोललै कि तौँह तो सब दिन संग रहै छ भव जे कुछ हमरा पास कै ज सब तोरे छेकौँ। अब ई बात मुनासिब छेकौँ कि हमरा सब मिली जुली के खुसी करौँ आरौ ज तोरो भाय छेकौँ जे मरी गेल रहौन से फेर जिल-हौँ आरौ जे हेराय गेल रहौन से फेर पैली गेलहौन ॥

[No. II.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

## TRANSLITERATION.

Ek ād<sup>mī</sup> kē dū bētā rahi. Ok<sup>rā</sup> mē sē chhot<sup>kā</sup> ap<sup>nō</sup> bāp sē kahāl<sup>kai</sup> k<sup>i</sup>, 'bābū, jē dhan ham<sup>rā</sup> bakh<sup>rā</sup> mē hōy ū ham<sup>rā</sup> dai dē.' Ek<sup>rā</sup> par ū ap<sup>nō</sup> dhan ok<sup>rā</sup> bāṭi dēl<sup>kai</sup>. Āro thōrō din bhī nay bit<sup>lai</sup> k<sup>i</sup> ok<sup>rō</sup> chhot<sup>kā</sup> bētā sab ap<sup>nō</sup> dhan ikatṭhā kar<sup>i</sup> ke kō<sup>i</sup> dos<sup>rō</sup> dēs ghūmāi lāi chal<sup>lō</sup> gēlai āro wahā ap<sup>nō</sup> sab dhan kē aīs jais mē khar<sup>ch</sup> kar<sup>i</sup> del<sup>kai</sup>. Tabē hau muluk mē baṛī akāl par<sup>lai</sup>, ā<sup>r</sup> ū kangāl hōy gēlai. Ū hau dēs ke nagar-bāsi ke yahā gēlai āro wahā rahe lag<sup>lai</sup>. Ū ok<sup>rā</sup> ap<sup>nō</sup> khēt mē sūar charāwāi le bhējī del<sup>kai</sup>. Ū ok<sup>rā</sup> khāwāi le nay detiyai. Tabē ū har<sup>kh</sup> hōi ke ap<sup>nō</sup> pēt bhūsā sē bhari letiyai jē sūar ke khāy lāi dēl jāy rahi. Jabē ok<sup>rā</sup> hōs bhēlai tabē ū ap<sup>nō</sup> manō mē kahe lag<sup>lai</sup> k<sup>i</sup>, 'ham<sup>rō</sup> bāp ke et<sup>nā</sup> dhan chhai k<sup>i</sup> ketai naukar khāy rah<sup>lō</sup> chhai ā<sup>r</sup> bachai bhī chhai. Jabē hamē bhūkh sē marī rahal chhi. Tabē hamē bābū ke yahā jāy-chhi, āro bābū kē kah<sup>bhain</sup> k<sup>i</sup>, "hamē Bhag<sup>wān</sup> ke ul<sup>tā</sup> kām kar<sup>le</sup> chhi. Ek<sup>rāi</sup> sē dukhī chhi, āro tōrō lig<sup>chā</sup> bhī tōrō bētā kah<sup>lāwe</sup> lāyak nay rah<sup>lā</sup>. Ham<sup>rō</sup> bhī naukar rakkh." ' Jabē ū ap<sup>nō</sup> bāp kan gelai hau, bahut dūr par rahi k<sup>i</sup> ok<sup>rō</sup> bāp ok<sup>rā</sup> dekhāl<sup>kai</sup> ā<sup>r</sup> ok<sup>rā</sup> bahut dayā bhelai. Tabē ū daurī ke bētā ke galā mē lagāy lel<sup>kai</sup> ā<sup>r</sup> chummā lel<sup>kai</sup>. Tabē ok<sup>rō</sup> bētā bole lag<sup>lai</sup> k<sup>i</sup>, 'bābū hamē Bhag<sup>wān</sup> ke ul<sup>tā</sup> kām kar<sup>i</sup> ke pāpī bhēl chhi, āro tōrō lagīch mē bhī tōrō bētā kah<sup>lāwāi</sup> ke jōg nay rah<sup>lā</sup>.' Tab ok<sup>rō</sup> bāp ap<sup>nō</sup> naukar sē kahāl<sup>kai</sup> k<sup>i</sup>, 'baṛhiyā baṛhiyā kap<sup>rā</sup> lattā lāi lānē āro ok<sup>rā</sup> pinābhai; ā<sup>r</sup> ek ōg<sup>ṭhi</sup> bhī hāth mē pinhāy dahī; ā<sup>r</sup> gōṛ mē juttā pinhāy dahī; āro ek mōṭō hēnō bachhērā kē lān<sup>i</sup> ke mārē ā<sup>r</sup> ham<sup>rā</sup> sab mili ke khāō piō āro khusī karō.'

Takh<sup>nī</sup> ok<sup>rō</sup> baṛ<sup>kā</sup> bētā khēt mē chhelai. Jakh<sup>ni</sup> ū ghar lig<sup>chā</sup> āilai ū nāch gīt sunī ke naukar sē puchhal<sup>kai</sup> k<sup>i</sup>, 'i sab k<sup>i</sup> hōyehai?' Tabē hunak naukar bolal<sup>hain</sup> k<sup>i</sup> 'tōrō chhot<sup>kā</sup> bhāi ail chhaun. Tōrō bābū mōṭō hēnō bachhērā mār<sup>lē</sup> chhaun. Hunō ap<sup>nō</sup> gēl lar<sup>kā</sup> kē pail<sup>kāt</sup> jāih<sup>nō</sup> rahain tāih<sup>nō</sup>.' Ū i bāt sun<sup>i</sup> ke khisiyāy gelai āro ghar jāwāi mē rusi gelai. Tabē ok<sup>rō</sup> bāp bāhar chal<sup>lō</sup> āilai āro ok<sup>rā</sup> sē bahut nihōrā bin<sup>ti</sup> karal<sup>kai</sup>. Tabē ok<sup>rō</sup> bētā bāp sē kahāl<sup>kai</sup> k<sup>i</sup>, 'it<sup>nā</sup> din sē hamē tōrō sēbā kar<sup>lihaun</sup> āro tōrō bāt kabhi nay tār<sup>lihaun</sup>, tabē tō ekō pāthā bhī nay dēl<sup>hē</sup>, ki hamē yār dōst ke saṅg khusī kar<sup>tā</sup>. Jab k<sup>i</sup> ham<sup>rō</sup> bhāy kas<sup>bī</sup> paturiyā ke sāth ap<sup>nō</sup> sab<sup>tā</sup> dhan luṭā paṭāy chalal āil<sup>haun</sup>, tō ok<sup>rā</sup> le mōṭā hēnō bachhērā mār<sup>lāi</sup>?' Tabē ok<sup>rō</sup> bāp bol<sup>lai</sup> k<sup>i</sup>, 'tōh tō sab din saṅg rahi chhā, ab jē kuchh ham<sup>rā</sup> pās chhai ū sab tōre chhekaū. Ab i bāt munāsib chhekaū k<sup>i</sup> ham<sup>rā</sup> sab mili juli-ke khusī karaū, āro ū tōrō bhāy chhekaū jē marī gēl rahaun sē phēr<sup>ā</sup> jil<sup>haū</sup> āro jē herāy gēl rahaun sē phēr<sup>ā</sup> pāilau gel<sup>haun</sup>.'

The District of Monghyr, like that of Bhagalpur, is divided into two tracts, a northern and a southern, by the river Ganges. Northern Monghyr consists of the Begusarai Subdivision, and of a portion of the Head-quarters Subdivision. South Monghyr consists of the rest of the Head-quarters Subdivision and of the Subdivision of Jamūi. The main language of the District is Bihāri which is spoken in two dialects. In Begusarai Subdivision, and in the greater part of that portion of the Head-quarters Subdivision which is north of the Ganges, Southern Standard Maithili is spoken, in the form which has been already illustrated. In the south of Gogri Thana, which is in the Head-quarters Subdivision north of the Ganges, and in the eastern portion of the same Subdivision which is south of the Ganges, in what is known as the Kharagpur country, a variety of Maithili is spoken, which closely resemble the ' *Chhikā-chhikī* ' dialect of Bhagalpur. In the rest of the District, the main language of the people is the Magahī dialect of Bihāri, with which we have nothing to do at present.

The following version of the Parable of the Prodigal Son is in the form of Maithili which is spoken in the south of Gogri Thana, and in the Kharagpur country. It is spoken, approximately, by 200,000 people.

As it so closely resembles the dialect of Bhagalpur, it is unnecessary to discuss the grammar of the specimen. The following are the main peculiarities of the dialect.

It is very fond of adding a sound resembling the 'ō' in the English word 'hot' at the end of a word. It represents this sound sometimes by the letter *o* as in 'ham<sup>o</sup>ro', my, and sometimes by 'a', as in 'chal<sup>a</sup>la', he went. There is no rule observed in this 'o' or 'a' being used according to the fancy of the writer. In the specimen, sometimes one and sometimes the other is used, and I have followed this in the transliteration. All that is to be remembered is that every final 'o' and every final 'a' is to be pronounced like the 'ō' in 'hot'.

The vowels *e* and *i* are freely interchanged. Thus, in the same sentence, we have both *chhīlai*, and *chhelai*, he was.

Words, which in Standard Maithili, as well as in the Southern Standard Maithili of Begusarai end in a short <sup>ˈ</sup>, above the line, which is hardly pronounced, in this dialect end in a long *ī*. Thus, *karī*, having done, which corresponds to the *kar*<sup>ˈ</sup> of Standard Maithili and of Begusarai.

Note the forms *ham-ār*, we, and *ap<sup>nok</sup>*, your-Honour.

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

कोई आदमी के दू वेटा छैठै ओकरना में से छोटका वाप से कहलकै कि हो वाप जे कुछ धन संपन छै ओए में जे हमरो हिससा होए छ से हमना दै द एव ज धन संपन के वांछी देलकै वहुन दिन नी नी मेठई कि ओकरना छोटका वेटा सव यीज क रकड़गी कनी यनी क वहुन दून मुहुक यठठ गेठै और उहाँ पुयापनी में दिन नाए रही क समे धन संपन थोए देलकै जव कि सव धन संपन यठठ गेठै एव ज गाँव में अकठ मेठै आनी ज विठठठा हो गेठो आनी एव ज एक वर गाँव के नहवैआ कन नह ठागठ जे ओकरना सुअन यनावै ठेठ अपना थोए में मेजठकै आनी ज सुअन के थोवै क जे वोषठा छैठै सेहे थोएके अपना पेठ मन याहैछेठ और ओकरना कोए कुछ न दै एव ओकरना थोए मेठै कि हमनी वाप के नौकरन सन क नूष्य से वेसी नोटी मिठैछै और हमे नूष्य मनीं हमे उगी क अपना वापो के पास जैव आनी कहैमै कि हो वाप हमे नगावनों सोहा और गोहनी सोहा पाप कैठ छी अब हमे गोहन वेटा कहावे के जोकरन नरखी अब हमना अपना नौकरन नाथी मान एवे ज उगी के अपना वापो के पास यठठ एव ज दूने में छठो कि ओकरनी वाप ओकरना पर माया करठकर और दौनी क ओकरना गठठ में ठपठो के युनुमा ठेठकै वेटा कहलकै हो वाप हमे गोनी और परमेश्वरों सोहा पाप करठों अब हम गोनी वेटा कहावे के जोग नई छी एव वाप अपना नौकरन के कहलकै कि समे से अथा कपड़ा निकानी क एकना पहनाए दही आनी हाथ में थंगुगी और गोड़ में पुण्णा पहनाए दहों आनी हम आन थोव और मौज उड़ावौं कहल कि हमन नई वेटा मनी गेठ छेठ शिवु जीठ हनाए गेठ छिठ शिवु मिठठ एवे ज सव मौज उड़ावे ठागठ ।

ओकरन वड़का वेटा थोए में छेठ और जव धनी ठाग अरठई एव नाथी के आनु वाजा के अवाण सुनठकै आनी ज अपना नौकरन समे में से एकठा अपना ठाग वोठार के पुछठकै को छिकर ज कहलकर कि अपनोकर के नार्क एठो छोए आनी अपनोकर के वाप अथा मौज कैठ छैए कहिने कि अपनी वेटा क देहान समंगन पैठका एव ओकरना नोष्य मेठै और मोहन नर जावे याह एह ठेठ ओकरन वाप वालन आए

के ओकना मनावै ठाठै ऊ अपना वाप क जवाव देठकै कि एते दिन से हम अपनुका  
 के सेवा करी रहठ की आनु करी अपनुका के वापे न उठौं तैओ अपने  
 एकटा मेमना नी न देठां कि ओकना ठे क हमे दोसरा मोहिम के जौने आनख्द करीगौं  
 आनी ई वेठा जे तोन कुठ धन संपन के कसवी पाछु बुकठक ओकना एठहे से  
 अपने वठका नीज कैठौं वाप कलठकै कि जे वेठा तौं सभे दिन हमना सामठे छँ  
 आनी जे कुछ हमन कीक से ताने छिको मगन जवे तोन नाई मनठ मेठ जोठौं  
 हेनैठ मेठ मिठठ की तव तोलना आनख्द होवे याही ।

## BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

## TRANSLITERATION AND TRANSLATION.

Kōi ād<sup>mī</sup>-kē dū bēṭā chhelai. Ok<sup>rā</sup>-mē<sup>sē</sup> chhoṭ<sup>kā</sup> bāp-sē  
*A-certain man-to two sons were. Them-in-from the-younger the-father-to*  
 kahal<sup>kai</sup> ki, 'hō bāp, jē kuchh dhan sampat chau, ō-ē-mē<sup>ṅ</sup>  
*said that, 'O father, what any wealth property is-to-you, it-indeed-in*  
 jē ham<sup>ro</sup> hissā hōechha, sē ham<sup>rā</sup> dāi dā.' Tab ū dhan  
*what my share becomes, that to-me giving give.' Then he the-wealth*  
 sampat-kē bāṭī del<sup>kai</sup>. Bahut din bhī nai bhelai, ki ok<sup>rā</sup> chhoṭ<sup>kā</sup>  
*property dividing gave. Many days also not were, that his younger*  
 bēṭā sab chij-ka ekatṭhā kari dharī-ka, bahut dūr muluk  
*son all things together having-made having-taken, a-very far country*  
 chal<sup>la</sup> gelai, aur uhā luchāpanī-mē<sup>ṅ</sup> din rāt rahī-ka sabhē dhan  
*going went, and there debauchery-in days nights remaining all wealth*  
 sampat khōe del<sup>kai</sup>. Jab ki sab dhan sampat chal<sup>la</sup> gelai, tab  
*property losing gave. When that all wealth property going went, then*  
 ū gāw-mē<sup>ṅ</sup> akāl bhelai, āro ū bilal<sup>lā</sup> hō gelo, āro tab  
*that village-in a-famine happened, and, he miserable becoming went, and then*  
 ū ēk wah gāw-ke rah<sup>waiyā</sup> kan raha lāg<sup>la</sup>, jē ok<sup>rā</sup> sūar  
*he a that village-of a-dweller near to-remain began, who him swine*  
 charābāi lēl ap<sup>nā</sup> khēta-mē<sup>ṅ</sup> bhejal<sup>kai</sup>. Āro ū sūar-ke khābāi-ka jē  
*feeding for his-own field-in sent. And he swine-of eating-for what*  
 bokh<sup>lā</sup> chhelai, sē-hē khāe-ke ap<sup>nā</sup> pēṭ bhara chāhaichhela,  
*husks were, those-even having-eaten his-own belly to-fill he-was-wishing,*  
 aur ok<sup>rā</sup> kōe kuchh<sup>n</sup> na dai. Tab ok<sup>rā</sup> chēt bhelai ki,  
*and to-him anyone anything not gives. Then to-him senses became that,*  
 'ham<sup>ro</sup> bāp-ke naukar sabh-ka bhūkh-sē bēsi rōṭī milaichhai, aur  
*'my father's servants all-to hunger-than more bread is-got, and*  
 hamē bhūkha maraū. Hamē uṭhī-ka ap<sup>nā</sup> bāpo-ke pās jaiba,  
*I (of)-hunger die. I having-risen my-own father-of near will-go,*  
 āro kah<sup>bain</sup> ki, "hō bāp, hamē Bhag<sup>wānō</sup> sōjhā, aur toh<sup>rō</sup>  
*and will-say that, "O father, I God-also before, and thee-also*  
 sōjhā pāp kaila-chhi. Ab hamē toh<sup>ra</sup> bēṭā kahābe-ke jōkar nai  
*before sin have-done. Now I thy son being-called-of worthy not*



chhī. Ab ham<sup>ra</sup> ap<sup>na</sup> nōkar nākhī mānā.” Tabē ū uṭhī-ke  
*am. Now me thins-own servant like keep.” Then he rising*  
 ap<sup>na</sup> bāpo-ke pās chal<sup>la</sup>. Jab ū dūrē-mē chhalo, ki  
*his-own father-of near went. When he distance-even-in was, that*  
 ok<sup>ro</sup> bāp ok<sup>ra</sup>-par māyā karal<sup>kai</sup>, aur daurī-ka ok<sup>ra</sup> galla-mē lap<sup>ti</sup>-ke  
*his father him-on pity made, and running him neck-in claspng*  
 chummā lel<sup>kai</sup>. Bētā kahal<sup>kai</sup>, ‘hō bāp, hamē tōro aur Paramēśwarō  
*kisses took. The-son said, ‘O father, I thy and God*  
 sōjhā pāp kar<sup>lō</sup>; āb ham tōro bētā kahābe-ke jōg naī chhī.’  
*before sin did; now I thy son being-called-of fit not am.’*  
 Tab bāp ap<sup>nā</sup> naukar-kē kahal<sup>kai</sup> ki, ‘sabhē-sē achchhā kap<sup>ra</sup>  
*Then the-father his-own servants-to said that, ‘all-than good clothes*  
 nikāri-ka ek<sup>ra</sup> pah<sup>nāe</sup> dahī; āro hātha-mē āguṭhī,  
*having-brought-out this-person having-clothed give; and hand-in a-ring,*  
 aur gōra-mē juttā pah<sup>nāe</sup> dahī; āro ham-ār khāw, aur mauj  
*and leg-in shoes having-clothed give; and we let-eat, and merriment*  
 urāwaū; kahana ki ham<sup>ra</sup> i bētā marī gēla chhela, phin<sup>a</sup>  
*let-us-rouse; because that my this son having-died gone was, again*  
 jila; harāe gēla chhila, phin<sup>a</sup> mil<sup>la</sup>.’ Tabē ū sab mauj  
*lived; having-been-lost gone was, again was-got.’ Then they all merriment*  
 urābe lag<sup>la</sup>.  
*to-rouse began.*

Ok<sup>ra</sup> bar<sup>kā</sup> bētā khēta-mē chhela, aur jab gharo lag ailai,  
*His elder son field-in was, and when the-house near he-came,*  
 tab nācho-ke ār<sup>a</sup> bājā-ke abāj sunal<sup>kai</sup>, āro ū ap<sup>na</sup> naukar  
*then dancing-of and music-of noise he-heard, and he his-own servants*  
 sabhē-mē-sē ēk-tā ap<sup>nā</sup> lag bolāe-ka puchhal<sup>kai</sup>, ‘ki chhikai?’  
*all-in-from one himself near having-called asked, ‘what is?’*  
 Ū kahal<sup>kai</sup> ki, ‘ap<sup>nok</sup>-ke bhāi ailo chhōt, āro ap<sup>nok</sup>-ke  
*He said that, ‘Your-Honour’s brother come is-for-thee, and Your-Honour’s*  
 bāp achchhā bbōj kaila-chhāit, kahinē ki ap<sup>no</sup> bētā-ka deh<sup>gar</sup>  
*father good feast has-made, because that his-own son well*  
 samāngar pail<sup>kā</sup>.’ Tab ok<sup>ra</sup> rōkh bhelai, aur bhitar nai jābe  
*prosperous he-got.’ Then to-him anger happened, and inside not to-go*  
 chāha. Eh lēl ok<sup>ra</sup> bāp bāhar āe-ke ok<sup>ra</sup> manābāi  
*he-wishes. This for his father outside having-come him to-entreat*  
 lag<sup>lai</sup>. Ū ap<sup>nā</sup> bāp-ka jabāb del<sup>kai</sup> ki, ‘ētē din-sē ham  
*began. He his-own father-to answer gave that, ‘so-many days-from I*  
 ap<sup>nukā</sup>-ke sēwā karī rahala chhī, ār<sup>a</sup> kabhī ap<sup>nokā</sup>-ke bāto  
*Your-Honour’s service doing remained am, and ever Your-Honour’s word*

na uṭhailāũ. Tai-o ap'ne ēk-ṭā mem'nā bhī na delā,  
*not disobeyed. Nevertheless Your-Honour one kid even not gave,*  
 ki jek'rā lē-ka hamē dōst mōhim-ke jaurē ānand kar'taũ.  
*that which having-taken I friends acquaintances with joy I-might-make.*  
 Āro ī bētā jē tōra kul dhan sampat-kē kas'bi pāchh'  
*And this son who thy whole wealth property harlots after*  
 phek'lak, ok'rā ail'hē-sē ap'ne bar'kā bhōj kailō.' Bāp.  
*threw-away, his coming-on Your-Honour a-great feast made.' The-father*  
 kahal'kai ki, 'rē bētā, tō sabbē din ham'rā sām'lē chhaĩ; āro  
*said that, 'O son, thou all days me with art; and*  
 jē kuchh ham'ra chhika, sē tōre chhiko. Magar jabē tōra  
*what anything mine is, that thine is. But when thy*  
 bhāe mar'la bhēl, jīlau; heraila bhēl, mil'la chau,  
*brother dead became, lived-for-thee; lost became, got is-for-thee,*  
 tab toh'rā ānand hōbe chāhi.'  
*then to-thee joy to-become is-proper.'*

A dialect very similar to that of South Bhagalpur is spoken in the North and West of the Sonthal Parganas, the country of which is a continuation to the south and east of that of the former district. It is, as previously stated, separated from Bengali by the mountain range which runs down the centre of the Sonthal Parganas from north-east to south-west. Only in the Deoghur Subdivision do the two languages meet, and here speakers of Bihārī and of Bengali dwell side by side, each speaking his own language. The dialect in question has hitherto been classed as a form of Magahī, but the specimen shows that it is clearly a variety of Maithilī. As in South Bhagalpur, a final *i*, which in Standard Maithilī would be short, is here lengthened to *ī*, but no trace appears in the specimen of the preference for adding an 'ō' sounding like the 'o' in the word 'hot' to the end of words, which is so common in Monghyr and South Bhagalpur. It is unnecessary to give any lengthy specimen of the dialect spoken in the Sonthal Parganas. A few lines of the Parable of the Prodigal Son in a version which comes from Deoghur will be sufficient.

[No. 13.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(DEOGHUR SUB-DIVISION  
OF THE SONTHAL PARGANAS.)

Ek ād<sup>a</sup>mi-kē dū bētā chhalai. Ok<sup>a</sup>rā-mē-sē chhot<sup>a</sup>kā ap<sup>a</sup>nā bāp-kē  
*One man-to two sons were. Them-in-from the-younger his-own father-to*  
kahal<sup>a</sup>kai, 'hō bābū, ham<sup>a</sup>rā hisā-mē jē māl-jāl hōt sē bāṭī  
*said, 'O father, my share-in what property will-be that having-divided*  
dē.' Tab bāp sabhē māl-jāl bāṭī del<sup>a</sup>kan.  
*give.' Then the-father all property having-divided gave.*

## WESTERN MAITHILĪ.

This is the language of the Hindūs of the Muzaffarpur District. It is also spoken in the east of the District of Champaran, which lies immediately to the north-west of Muzaffarpur. The tract in Champaran is a strip of land about twelve miles long and two miles wide running along the eastern border of the District in Dhākā Thana. As already stated, the language is much infected by the dialects of Bhojpurī spoken in Saran and Champaran. It is estimated that Western Maithilī is spoken by the following number of people :—

Name of District.	Number of Speakers.
Muzaffarpur . . . . .	1,754,695
Champaran . . . . .	28,800
TOTAL .	1,783,495

The language spoken in the north of the District of Muzaffarpur differs somewhat from that spoken in the south, and hence specimens will be given of both varieties.

## WESTERN MAITHILĪ OF NORTH MUZAFFARPUR.

The language of North Muzaffarpur is peculiar. Immediately to its west is the form of the Bhojpurī dialect, locally known as Madhēsī, which is spoken in the district of Champaran. In North Muzaffarpur, the language is in a transition stage, and is partly Maithilī, and partly Bhojpurī. It might with equal propriety be classed as a form of either language, and in the Grammar mentioned below, it is classed as a form of Bhojpurī. In the present Survey, I class it as a dialect of Maithilī because the country where it is spoken belongs historically to the ancient kingdom of Mithilā. The Brahmans of this part of the country speak a purer form of Maithilī than other castes, and still use the Maithilī alphabet.

The two following specimens are in the form of speech used by the lower castes. It is unnecessary to do more than draw attention to the numerous Bhojpurī forms which occur. Examples are the words *hā*, and *hāwē*, both meaning 'is'.

### AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language.*—Part II.—*Bhojpurī Dialect of Shāhābād, Sāran, Champāran, North Muzaffarpur, and the Eastern Portion of the North-Western Provinces.* Calcutta, 1884.

[No. 14.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

## SPECIMEN I.

एक केहु आदमी केँ दू लड़िका रहै । ओह में से छोटका बाप से कहलक, हो बाबू, धन सर्वस में से जे हमर हिसाबखरा होय से हमरा के दे-द । त ऊ ओकरा केँ अपन धन बाँट देलक । बहुत दिन न भेलैक कि छोटका लड़िका सब किछिओ जमा कर केँ दूर देस चल गेल और उहाँ लम्पटै में दिन गमवैत अपन सर्वस गमा देलक । और जब ऊ अपन सब किछिओ उड़ा देलक; तब ओ देस में भारी अकाल परलैक, और ऊ कांगाल हो गेल । और ऊ जा केँ ओही देस केँ एक लमहर आदमी कने रहे लागल । ऊ ओकरा केँ अपना खेत में सूगर चरावे ला भेजलक । और ऊ अपन पेट छिलका से जे सूगर खाये भरे चाहलक; और केउ ओकरा केँ कुछ देइक न । तब ऊ चेतलक और कहलक, कि हमरा बाप केँ त कतेक जना फालतू नौकर केँ खाये से रोटी उबर जाइअ, और हम भूखेँ मरै ! हम उठ केँ अपना बाप किहाँ जाप्रब और हुनका से कहबैन कि हो बाबू, हम लोक परलोक दुनू बिगाड़लो । हम अब अपने केँ बेटा कहावे जोग न हो, हमरो केँ एक जन बना केँ राख् । और ऊ उठ केँ अपना बाप किहाँ आएल । जब ऊ दूर रहे तब-ही ओकर बाप ओकरा देख क छोह कलकै, और हबस क गरा लगा लेलकै, और चुम्मा चाटो लेलकै । और बेटा बाप से कहलक, कि हो बाबू, हम परलोको बिगाड़लो और अपने केँ सोभा में भी पाप कैली ह, और अब अपने केँ बेटा कहावे जोग न हो । ओकर बाप अपना नौकर सब से कहलन कि सब से बढ़िआँ कपड़ा निकाल केँ लेआव, और हुनका केँ पहिराव, और हुनका हाथ में औँठी, और गोड़ में पनही पहिरवहुन; और हम सब कचरी और गाजी, काहें कि हमर मरल बेटा जीअल ह; हिरा गेल रहे से फेन भेंटल ह । और ऊ सब आनन्द बधावा करे लगलन ॥

ओकर जेठका बेटा खेत में रहे; और जब ऊ अपना घरे आएल और लगीच पहुँचल, तब बाजा और नाच होइत सुनलक । और ऊ नौकर सब में से एक नौकर केँ बोला केँ पुछलक, कि ई की होइत है । नौकर कहलकैन कि अपने केँ भाई ऐलन हँ और अपने केँ बाबूजी भोज कैलन हँ, प्रह लेल कि हुनका केँ ऊ नीमन और निरोग पैलन हँ । और ऊ खिसिया गेल, और भितरो घर में न गेल । प्रह लेल हुनकर बाप बाहर अलथिन और हुनका केँ मनावे लगलथिन । और ऊ अपना बाप केँ उतारा देलन, कि देखू, हम अतेक बरस से अपने केँ सेवा करैछी और कहिओ अपने केँ कहल न टारलो; और तैयो अपने हमरा केँ कहिओ एकी पठरओ न देली कि हम अपना इमार दोस केँ संगे खुसी करती; मगर अपने केँ ई बेटा, जे पतुरिया सब केँ संगे अपने केँ धन उड़ा देलक, जीने बेर आएल तीने बेर अपने ओकरा लेल भोज कैली ह । बाप बेटा से कहलन कि, हो बबुआ, त सब दिन हमरा संगे ह, और जे कुछ हमर हवे से सब तोहरे छौ । आनन्द बधावा करे केँ उचित है, काहें कि ई तोहर भाई मर गेल रहली से जीली ह; हिरा गेल रहली से मिलली ह ॥

[No. 14.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēk keh<sup>n</sup> ād<sup>n</sup>mī-kē dū laṛikā rahai. Oh-mē-sē chhoṭ<sup>n</sup>kā bāp-sē  
*A certain man-to two sons were. Them-in-from the-younger the-father-to*  
 kah<sup>n</sup>lak, 'hō bābū, dhan-sarbas-mē-sē jē hammar hissā bakh<sup>n</sup>rā hōy,  
*said, 'O father, wealth-property-in-from what my share portion may-be,*  
 sē ham<sup>n</sup>rā-kē dē dā.' Ta ū ok<sup>n</sup>rā-kē appan dhan bāt  
*that me-to having-given give.' Then he him-to his-own wealth having-divided*  
 dēlak. Bahut din na bhelaik k' chhoṭ<sup>n</sup>kā laṛikā sab kichhiō jamā  
*gave. Many days not were that the-younger son all everything collected*  
 kar-ke dūr dēs chal gēl, aur uhā lampatai-mē din  
*having-made a-far country having-gone went, and there debauchery-in days*  
 gam<sup>n</sup>wait appan sarbas gamā dēlak. Aur jab ū appan sab kichhiō  
*passing his-own property wasting gave. And when he his-own all anything*  
 urā dēlak, tab ō dēs-mē bhārī akāl par<sup>n</sup>laik, aur ū kaṅgāl  
*dissipating gave, then that country-in a-heavy famine fell, and he poor*  
 hō-gēl. Aur ū jā-ke ōhī dēs-ke ēk lam<sup>n</sup>har ād<sup>n</sup>mī kanē rahe lāgal.  
*became. And he going that-very country-of a rich man near to-remain began.*  
 Ū ok<sup>n</sup>rā-kē ap<sup>n</sup>nā khēt-mē sūgar charāwe-lā bhej<sup>n</sup>lak. Aur ū appan pēt  
*He him his-own field-in swine feeding-for sent. And he his-own belly*  
 chil<sup>n</sup>kā-sē, jē sūgar khāyē, bhare chāh<sup>n</sup>lak; aur keu ok<sup>n</sup>rā-kē kuchh  
*husks-with, which the-swine eat, to-fill wished; and anyone him-to anything*  
 dēik na. Tab ū chet<sup>n</sup>lak aur kah<sup>n</sup>lak ki, 'ham<sup>n</sup>rā bāp-ke ta katek  
*gives not. Then he thought and said that, 'my father-of indeed how-many*  
 janā phāl<sup>n</sup>tū naukar-ke khāye-sē rōṭī ubar jāia, aur ham  
*men superfluous servants-of eating-from bread over-and-above goes, and I*  
 bhūkhē marai-ohī. Ham ūṭh-ke ap<sup>n</sup>nā bāp kihā jāeb, aur hun<sup>n</sup>kā-  
*by-hunger am-dying. I having-arisen my-own father near will-go, and him-*  
 sē kah<sup>n</sup>bain k', "hō bābū, ham lōk par<sup>n</sup>-lōk dunī bigār<sup>n</sup>li. Ham  
*to I-will-say that, "O father, I this-world the-next-world both spoiled. I*  
 ab ap<sup>n</sup>-ne-ke bētā kahāwe jōg na chhī; ham<sup>n</sup>rō-kē ēk jan banā-ke  
*now Your-Honour-of son to-be-called fit not am; me-also a servant making*

rākhū.”” Aur ū uṭh-ke ap'nā bāp kihā̃ ãel. Jab ū dūi rahē,  
*keep.”” And he having-risen his-own father near came. When he at-a-distance was,*  
 tab-hī ōkar bāp ok'rā dēkh-ka chhōh kal'kai, aur habas-ka garā  
*then-even his father him having-seen compassion made, and having-run on-the-neck*  
 lagā-lel'kai, aur chummā chāṭi lel'kai. Aur bēṭā bāp-sē kah'lak ki,  
*applied-himself, and kiss licking took. And the-son the-father-to said that,*  
 ‘hō bābū, ham par'lōkō bigār'li aur ap'ne-ke sōjhā-mē bhī pāp kaili.  
 ‘O father, I the-other-world-also spoiled and Your-Honour-of before also sin have-  
 hā, aur ab ap'ne-ke bēṭā kabāwe jōg na chhi.’ Ō-kar bāp ap'nā  
*done, and now Your-Honour-of son to-be-called fit not am.’ His father his-own*  
 naukar-sab-sē kah'lan k', ‘sab-sē barhiā̃ kap'rā nikāl-ke lē-āwā; aur  
*servants-to said that, ‘all-than excellent clothes having-taken-out bring; and*  
 hin'kā-kē pahirāwā; aur hin'kā hāth-mē aūṭhī, aur gōr-mē pan'hī  
*this-person-to put-on; and this-person's hand-on a-ring, and leg-on shoes*  
 pahiraw'hun; aur ham sab kach'rī aur gāji; kāhe k' hammar maral  
*put-on; and (let) us all eat and be-merry; because that my dead*  
 bēṭā jāl hā; hērā gēl rahē, sē phen bhēṭal hā.’ Aur ū sab ānand  
*son alive is; lost gone was, he again found is.’ And then all joy*  
 badhāwā kare lag'lan.  
*merriment to-make began.*

Ō-kar jeṭh'kā bēṭā khēt-mē rahē, aur jab ū ap'nā gharē ãel aur lagīch  
*His elder son field-in was, and when he his-own house-in came and near*  
 pahūchal tab bājā aur nāch hōit sun'lak. Aur ū naukar-sab-mē-sē ēk  
*arrived then music and dancing being he-heard. And he his-servants-in-from one*  
 naukar-kē bolā-ke puchh'lak k', ‘i kī hōit hai?’ Naukar kahal'kain  
*servant having-called asked that, ‘this what being is?’ The-servant said*  
 k', ‘ap'ne-ke bhāi ailan-hā, aur ap'ne-ke bābū-ji bhōj kailan-hā;  
*that, ‘Your-Honour's brother has-come, and Your-Honour's father feast has-made;*  
 eh lēl k' hun'kā-kē ū nīman aur nirōg pailan-hā.’ Aur ū khisiā-gēl  
*this for that him he good and healthy has-got.’ And he became-angry*  
 aur bhitrī ghar-mē na gēl. Eh lēl hun-kar bāp bāhar al'thin, aur hun'kā-kē  
*and inner house-in not went. This for his father outside came, and him*  
 manāwe lagal'thin. Aur ū ap'nā bāp-kē utārā dēlan k', ‘dēkhū, ham  
*to-remonstrate-with began. And he his-own father-to answer gave that, ‘see, I*  
 atek baras-sē ap'ne-ke sēwā karaichhī, aur kahiō ap'ne-ke kahal  
*so-many years-from Your-Honour's service doing-am, and ever Your-Honour's saying*  
 nā ṭār'li, aur taiyō ap'nē ham'rā-kē kahiō ēkō paṭharu-ō na dēli,  
*not disobeyed, and nevertheless Your-Honour me-to ever one-even kid not gave,*  
 k' ham ap'nā iār dōs-ke saṅgē khusī kar'tī; magar ap'ne-ke  
*that I my-own lovers friends-of with merriment might-make; but Your-Honour's*



i bētā jē paturiyā-sab-ke saṅgē ap<sup>a</sup>ne-ke dhan urā dēlak,  
*this son who harlots-of with Your-Honour's wealth dissipating gave,*  
 jaune bēṛ āel taune bēṛ ap<sup>a</sup>ne ok<sup>a</sup>rā lēl bhōj kaili-hā.  
*at-what-very time he-came at-that-very time Your-Honour him for feast has-made.'*

Bāp bētā-sē kah<sup>a</sup>lan k<sup>i</sup>, 'hō babuā, tū sab din ham<sup>a</sup>rā saṅgē chhā, aur  
*The-father the-son-to said that, 'O son, thou all days me with art, and*  
 jē kuchh hammar hāwē sē sab tōh<sup>a</sup>rē chhau. Ānand badhāwā kare-ke  
*what anything mine is that all thine is-to-thee. Joy merriment having-made*  
 uchit hai, kāhe k<sup>i</sup> i tōhar bhāi mar-gēl rah<sup>a</sup>lau, sē  
*proper is, because that this thy brother having-died-gone was-for-thee, he*  
 jīlau-hā; hērā-gēl rah<sup>a</sup>lau, sē mil<sup>a</sup>lau-hā.  
*has-lived-for-thee; lost-gone was-for-thee, he has-been-got-for-thee.'*



### MAITHILĪ-BHOJPURĪ OF SOUTH MUZAFFARPUR.

The form of Maithilī spoken in Central and South Muzaffarpur is still more strongly infected with Bhojpurī than that of the North of the District. This will be manifest from the following translation of the Parable of the Prodigal Son for which I am indebted to the kindness of Mr. A. Christian, Sub-Deputy Opium Agent of Tirhut. It was recorded in the Hajipur subdivision, situated in the south of the Muzaffarpur District.

#### AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihāri Language.* Part IV.—*Maithil-Bhojpūrī Dialect of Central and South Muzaffarpūr.* Calcutta, 1884.

[No. 16.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT. (CENTRAL AND SOUTH MUZAFFARPUR.)

(A. Christian, Esq., 1898.)

एक जना के दुगो बेटा रहलइन । ओकरा मे से छोटका अपना बाबू से कहलकइन हो बाबू धन के बखरा जे कुछ हमर हो से द । तो ज ओकनी के बाँट देलकइन । तो कुछ दिन बितला पर छोटका बेटा सब जमा कलकइन तेकरा बाद बड़ा दूर परदेस चल गेलइन । उहाँ जा के सब धन कुकर्म मे निघटा देलकइन । पीछे सब निघटला पर ज देस मे बड़ा अकाल पड़लइ । ओकरा खाए पीए के दुक्क होए लगलइ । तब ज गाँव मे कोई बरियार के इहाँ जा के गिरलइन । तो ओकरा अपना खेत मे सूअर चरावे ला भेज देलकइन । ओकरा मन मे छलइ के सूअर जे खोइया खाइत रहे से ज हमरा मिलइत तो खा के पेट भर लेती । सेह केउ न देखत रहइ । तब सोचलक कि हमरा बाप कने बहुत जन के खिया के बच जाले और हम इहाँ भूख से मरीले । हम उठ के अपना बाप कने जैती ओ कहिती कि हो बाबू के हम ईसर के इहाँ ओ तोहरा इहाँ पाप कैली । हम अब ऐसन नही कि तोहर लड़िका कहाई । हमरो एगो जन जकित रखल । तब उठ के अपन बाप के इहाँ चललन । फरके से ओते देखलकइन तब बाप का ममत लगलइन दौर के गला मे लपटा लेलकइन ओ बहुत मिलानुली कलकइन । बेटा कहलकइन हो बाबू ईसर के इहाँ ओ तोहरा इहाँ पाप कैली । अब ऐसन नही के तोहर बेटा कहाई । बाप अपना जन से कहलकइन के निमन से निमन कपरा लाव ओ छिनका के पहिना देहुन ओ हाँथ मे अजँठी ओ गोर मे जुता पहिना देहुन ओ पोसल पालल भरि के बचा लाव ओ मार हमनीका खाई ओ अनन्द मनाई । कि हमर ई बेटा जे मर गेल रहे से अब जी गेल ओ भुलता गेल रहे से अब मिल गेल । तब ज अनन्द मनावे लगलन ॥

ओ घड़ी उनकर बड़का बेटा खेत मे रहलइन । जब घर के नगीच अलइन तो बाला ओ नाचे के सबद सुनलकइन । तब एक जन के बोला के पुछलकइन के कोथी है । तब ज कहलकइन के तोहर भाई अलथुन है उन का देहे आँगी से नीक पलकथुन ओकरा लिल लोग के तोहर बाप खिभवइत हथुन । तो ज खिसिया के भितरी जाए न चहलथिन तो उनकर बाप निकस के अलथिन ओ मनावे लगलथिन । तब ज अपना बाप से जवाब कैलन देख तो प्रतेक दिन से तोहर सेवा कैली ओ कबहूँ तोहर कहल न टरली ओ तूँ एगो पठरू भी न देल के हम अपना यारन के संग खुसी करती । जखनी तोहर ई बेटा अलथुन जे तोहर धन कसबिन संग उड़ा देलकथुन तेकरा ला जेवनार करील । तब बाप कहलकइन के तूँ तो नित हमरा जीड़ है और जे कुछ हमर है से तोहर है । बाकी खुसी मनावेके चाही काहे कि ई तोहर भाई जे मर गेल रहथुन से जी गेलथुन ओ भुला गेल रहथुन से मिल गेलथुन ॥

[No. 16.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(SOUTH MUZAFFARPUR.)

## TRANSLITERATION AND TRANSLATION.

(A. Christian, Esq., 1898.)

Ēk janā-kē dugō bētā rah<sup>a</sup>lāin. Ok<sup>a</sup>rā-mē-sē chhot<sup>a</sup>kā ap<sup>a</sup>nā  
*One person-to two sons were. Them-in-from the-younger his-own*  
 bābū-sē kahāl<sup>a</sup>kaīn, 'hō bābū, dhan-ke bakh<sup>a</sup>rā jē kuchh hamar hō,  
*father-to said, 'O father, wealth-of share what any mine may-be,*  
 sē dā.' Tō ū ok<sup>a</sup>nī-kē bāt del<sup>a</sup>kaīn. Tō kuchh din bit<sup>a</sup>lā-par  
*that give.' Then he them-to dividing gave. Then some days passing-on*  
 chhot<sup>a</sup>kā bētā sab jamā kal<sup>a</sup>kaīn. Tek<sup>a</sup>rā bād barā dūr par<sup>a</sup>dēs  
*the-younger son all collected made. That after very distant foreign-land*  
 chal gelaīn. Uhā jā-ke sab dhan kukarm-mē nighatā del<sup>a</sup>kaīn.  
*having-gone went. There having-gone all wealth bad-deeds-in wasted he-gave.*  
 Pichhē, sab nighat<sup>a</sup>lā-par, ū dēs-mē barā akāl par<sup>a</sup>lai. Ok<sup>a</sup>rā  
*Afterwards, all wasting-on, that land-in a-great famine fell. His*  
 khāe piē-ke dukkh hōe lag<sup>a</sup>lai. Tab ū gāw-mē kōi  
*eating drinking-of trouble being began. Then he the-village-in a-certain*  
 bariyār-ke ihā jā-ke gir<sup>a</sup>lāin. Tō ok<sup>a</sup>rā ap<sup>a</sup>nā khēt-mē sūar  
*rich-man-of near having-gone he-fell. Then him his-own field-in swine*  
 charāwe lā bhēj del<sup>a</sup>kaīn. Ok<sup>a</sup>rā man-mē chhalai ke sūar jē  
*feeding for sending he-gave. His mind-in it-was that the-swine what*  
 khōiyā khāit-rahē, sē-ū ham<sup>a</sup>rā milait, tō khā-ke peṭ  
*husks were-eating, those-also to-me might-be-got, then having-eaten my-belly*  
 bhar-lētī. Sē-hū keu na dēit-rahāi. Tab soch<sup>a</sup>lak ki, 'ham<sup>a</sup>rā  
*I-might-fill. That-even anyone not was-giving. Then he-thought that, 'my*  
 bāp kanē bahut jan-ke khiyā-ke bach jā-lē, aur ham  
*father near many servants-of having-fed remaining-over goes, and I*  
 ihā bhūkh-sē marī-lē. Ham uṭh-ke ap<sup>a</sup>nā bāp kanē jaitī  
*here hunger-from am-dying. I having-arisen my-own father near would-go*  
 ō kahitī ki, "hō bābū, ke ham Īsar-ke ihā ō tohrā ihā  
*and would-say that, "O father, that I God-of near and thy near*  
 pāp kailī. Ham ab aisau nahī ki tōhar larikā kahāi. Ham<sup>a</sup>rō  
*sin did. I now such am-not that thy son I-may-be-called. Me-also*  
 ēgō jan jakit rakhāl." Tab uṭh-ke apan bāp-ke ihā chal<sup>a</sup>lai.  
*a servant like keep." Then having-arisen his-own father-of near he-went.*

Phar<sup>a</sup>kē-sē autē dekhāl<sup>a</sup>kaīn, tab bāp-kā mamat lag<sup>a</sup>lāin,  
*Distance-from on-coming he-saw, then the-father-to compassion arrived,*  
 daur-ke galā-mē lap<sup>a</sup>tā lel<sup>a</sup>kaīn, ō bahut milājūlī kal<sup>a</sup>kaīn. Bētā  
*running neck-on embracing he-took, and much greeting made. The-son*  
 kahal<sup>a</sup>kaīn, 'hō bābū, Īsar-ke ihā ō toh<sup>a</sup>rā ihā pāp kailī. Ab  
*said, 'O father, God-of near and thy near sin I-did. Now*  
 aisan nahī ke tōhar bētā kahāi.' Bāp ap<sup>a</sup>nā jan-sē  
*suck I-am-not that thy son I-may-be-called.' The-father his-own servants-to*  
 kahal<sup>a</sup>kaīn ke niman-sē niman kap<sup>a</sup>rā lāwā; ō hin<sup>a</sup>kā-kē pahinā dēhun;  
*said that good-than good clothes bring; and this-person clothing give;*  
 ō hāth-mē aūthī, ō gōr-mē jutā pahinā dēhun; ō pōsal pālāl  
*and hand-on a-ring, and legs-on shoes clothing give; and fatted nourished*  
 bhar<sup>a</sup>-ke bachā lāwā, ō mārā, ham<sup>a</sup>nikā khāi ō anand manāi; ki  
*having-filled calf bring, and kill, let-us eat and rejoicing make; that*  
 hamar ī bētā jē mar gēl rahē, sē ab jī gēl; ō bhut<sup>a</sup>lā gēl  
*my this son who dead gone was, he now living went; and lost gone*  
 rahē, sē ab mil gēl.' Tab ū anand manāwe lag<sup>a</sup>lan,  
*was, he now found went.' Then they rejoicing making began.*

Ō gharī un-kar bar<sup>a</sup>kā bētā khēt-mē rah<sup>a</sup>lāin. Jab ghar-ke  
*That hour his elder son field-in was. When the-house-of*  
 nagich alāin, tō bājā ō nāche-ke sabad sunāl<sup>a</sup>kaīn. Tab ēk jan-kē  
*near he-came, then music and dancing-of noise he-heard. Then one servant-to*  
 bolā-ke puchhal<sup>a</sup>kaīn ke, 'kethī hai?' Tab ū kahal<sup>a</sup>kaīn ke, 'tōhar  
*havi-g-called he-asked that, 'for-what is-this?' Then he said that, 'thy*  
 bhāi al<sup>a</sup>thun-hai. Un<sup>a</sup>kā dēhē āgē-sē nik palak<sup>a</sup>thun, ok<sup>a</sup>rā lel  
*brother has-come-for-thee.<sup>1</sup> His in-body limb-from well he-has-got, that for*  
 lōg-kē tōhar bāp khiawait hāthun.' Tō ū khisiyā-ke bhīt<sup>a</sup>rī jāe  
*people-to thy father feeding is-for-thee.' Then he having-become-angry within to-go*  
 na chahal<sup>a</sup>thin. Tō un-kar bāp nikas-ke al<sup>a</sup>thin, ō manāwe  
*not wished. Then his father having-come-out came, and to-remonstrate*  
 lagal<sup>a</sup>thin. Tab ū ap<sup>a</sup>nā bāp-sē jawāb kailan, 'dēkhā tō ctek diu-sē  
*began. Then he his-own father-to answer made, 'see then so-many days-from*  
 tōhar sēbā kailī, ō kab<sup>a</sup>hū tōhar kahal na tar<sup>a</sup>li, au tū ēgō  
*thy service I-did, and ever thy saying not disobeyed, and thou a*  
 path<sup>a</sup>rū bhī na delā ke ham ap<sup>a</sup>nā yāran-ke saṅg khūsī kar<sup>a</sup>tī.  
*kid even not gavest that' I my-own friends-of with happiness might-have-made.*  
 Jakh<sup>a</sup>nī tōhar ī bētā al<sup>a</sup>thun, jē tōhar dhan kas<sup>a</sup>bin saṅg urā  
*When thy this son came-for-thee, who thy wealth harlots with having-wasted*  
 delak<sup>a</sup>thun, tek<sup>a</sup>rā lā jew<sup>a</sup>nār karaulā.' Tab bāp kahal<sup>a</sup>kaīn ke,  
*gave-for-thee, him for a-feast thou-madest.' Then the-father said that,*  
 'Tū tō nit ham<sup>a</sup>rā jāur hē, aur jē kuchh hamar hai, sē  
*'Thou indeed always me with art, and what anything mine is, that*

<sup>1</sup> Here, and elsewhere the termination *thun* (not *thin*) is used because the subject of the verb is connected with the person addressed. It is *thy* brother who has come, and *thy* father who is giving the feast. Had it been any one else's brother or father, the termination (a respectful one) would have been *thin*. I have attempted to indicate this by adding the words 'for thee' to the translation of the verb, as a kind of *dativus commodi*. So also lower down.

tōhar hai. Bāki khusī manāwe-kē chāhī kāhe ki ī tōhar bhāi  
*thine is. But happiness making-for is-proper because that this thy brother*  
 jē mar gēl rah<sup>a</sup>thun, sē jī gel<sup>a</sup>thun; o bhulā gēl rah<sup>a</sup>thun,  
*who dead gone was-for-thee, he living went-for-thee; and lost gone was-for-thee,*  
 sē mil gel<sup>a</sup>thun.  
*he found went-for-thee.'*

### JOLAHĀ BOLĪ.

The Musalmāns of North-Gangetic Bihār do not all speak Maithilī. Those of the Western Districts, Champaran, Saran, and Muzaffarpur speak a dialect akin to the Awadhī of the North-Western Provinces, which will be discussed when dealing with that form of speech. In Darbhanga most of the followers of Islām do speak the Maithilī of their Hindū neighbours, in a corrupt form, mixed up with Arabic and Persian words. The upper classes, as well as the more highly educated Hindūs of that District, speak Urdū or Hindōstānī, the number of speakers of this language being returned as about 4,000. The census shows 335,667 Musalmāns in the Darbhanga District, and, of these, the local officials return 337,000 as speaking this corrupt Maithilī, or, as it is called from the name of the caste of Muhammadan weavers, who are numerous in the District, Jolahā Bōlī<sup>1</sup>.

Specimens of this dialect will be found in the writer's *Introduction to the Maithilī Language*, and, as a further example, the following version of the Parable of the Prodigal Son is appended.

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<sup>1</sup> In Bihār, this caste is called *Jolahā*, with the two first vowels short. Further west they are called *Jolāhā*.



[No. 17.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARI.

MAITHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

कोनो आदमी के दो बेटा छलैन । ओई में से छोटका बेटा अपना बाप से कहलन हे बाप धन में से जे हमर हिस्सा होय से हमरा बाँट दए । तब ज उनका अपन धन बाँट देलखिन । बहुत दिन ने भेलैन की छोटका बेटा सब कुछ एक जगह क के बहुत दूर देस चल गेल और उहाँ लुचपन में थोरा दिन में अपन धन उड़ा देलक । जब ज सब कुछ उड़ा देलक तब ओई देस में मेहंगी पड़लैक और उह गरीब हो गेल । और ज जा के ओ देस के रहवैया में से एक के इहाँ रहै लागल । ज घरवाला ओकरा खेत में सूअर चराबे भेजलकै । तब ज खेत के छीमड़ि से जे सूअर खाए अपन पेट भरे चाहलक और कोए ने ओकरा कुछ दर्दक । तब ओकरा होस भेलैक तब ज अपना जी में कहलक की हमरा बाप कने बनहार के खाएक से बेसी रोटी पकइअ और हम भूख से मरैछी । हम उठ के अपना बाप कने जाएब और उनका से कहबैन की हे बाप हम खोदा कने और तोहरा कने गुनाहगार छी हम फेरो तोहर बेटा कहारबे जोकर नहि छिअी । अपन बनहार में से एक हमरो रक्व । तब उहाँ से उठ कर ज अपना बाप कने चलल । लेकिन जब ज फटकिए रहे ओकर बाप ओकरा ऊपर माया कलकैन और दीड़ क ओकरा गला में लगा लेलकै और चुम्मा लेलकै । बेटा उनका कहलथीन जे ओ बाबू हम खोदा कने और तोहरा कने गुनाहगार छी हम फेर तोहर बेटा कहारबे जोकर नहि छिअी । लेकिन बाप अपना नौकर से कहलन की सब से नीक नूआ जे है से इनका पहनाहून और इनका हाथ में थौंठूठी और गोड़ में जूता पहिन ला दहून, और सब कोइ मिल के खाएन और खूमी करेन । किभक की ए बेटा हमर मरल छल फेर जीअल है । हेराएल छल से मिलल है । तब ज सब खूमी करे लगलन ॥

ओकर बड़का बेटा खेत में रहे । खेत से जब घर के लग आएल तब अपना घर में ढोल और नाच के आवाज सुनलक । और अपन नौकर में से एकठो के बोला के पुछलक, ई की हई । ज ओकरा कहलकै तोहर भाई ऐलौ ह, और तोहर बाप खूब बढ़ियाँ भोज कलकौ ह एई लेल की ज ओकरा तनदुरस्त पलकौ ह । तब ज बड़ा गुस्सा भेल और घर ने गेल । एई लेल ओकर बाप अपना बड़का बेटा के मनावे लागल । तब ज अपना बाप के जवाब देलक की देख हम प्रता बरस से तोहर सेवा कैलिअी ह और कहिअी ने तोहर बात कटलिअी ह और तू हमरा कहिअी एकठो पाठी भी ने देल की हम अपन दीस्त मीहीब ल क खैतोन । लेकिन ई बेटा तोहर धन ले क कसबी पतुरिआ के संग उड़ा देलकौ ह और ज जखनिआ आएल तखनिआ ओकरा ला बस खाइक कैल ह । बाप ओकरा से कहलकै बेटा तौं सदा हमरा संग छ और जे कुछ हमर है से सब तोहर हो । मगर खूमी करना वाजिब है किभक के ई तोहर भाई मरल छली से फेर जीअौ ह हेरा गेल छली से फेर मिललौ ह ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MATTHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

Kōno ād<sup>a</sup>mī-kē dō bētā chhalain. Ōi-mē-sē chhoṭ<sup>a</sup>kā bētā  
*A certain man-to two sons were. Them-in-from the-younger son*  
 ap<sup>a</sup>nā bāp-sē kah<sup>a</sup>lan, 'hē bāp, dhan-mē-sē jē hammar hissā  
*his father-to said, 'O father, goods-in-from whatever my share*  
 hōy, sē ham<sup>a</sup>rā bāt<sup>a</sup> dae.' Tab ū un<sup>a</sup>kā appan dhan  
*may-be, that me dividing give.' Then he to-them his-own property*  
 bāt<sup>a</sup>-del<sup>a</sup>khin. Bahut din ne bhelain kī chhoṭ<sup>a</sup>kā bētā sab-  
*divided. Many days not had-passed that the-younger son every-*  
 kuchh ēk-jagah-ka-ke bahut dūr dēs chhal-gēl, āūr uhā  
*thing putting-together (to-)very distant country went-away, and there*  
 luch<sup>a</sup>pau-mē thōrā din-mē appan dhan urā-dēlak. Jab ū sab-  
*riotous-living-in a-few days-in his fortune squandered. When he every-*  
 kuchh urā-dēlak, tab ōi dēs-mē mehāgi par<sup>a</sup>laik, āūr uh gerib  
*thing had-wasted, then that country-in famine fell, and he poor*  
 hō-gēl. Aūr ū jā-ke ō dēs-ke rah<sup>a</sup>waiyā-mē sē ēk-ke  
*became. And he having-gone that country-of inhabitants-in from one-of*  
 ihā rahāī lāgal. Ū ghar-wālā ok<sup>a</sup>rā khēt-mē sūar charābe  
*near to-live began. That owner-of-the-house him field-in swine to-feed*  
 bhejal<sup>a</sup>kai. Tab ū khēt-ke chhīmarī-sō jē sūar khāē, appan  
*sent. Then he the-field-of the-husk-with which swine used-to-eat, his-own*  
 pēt bhare chāh<sup>a</sup>lak, āūr kōe ne ok<sup>a</sup>rā kuchh daik. Tab  
*belly to-fill wished, and any-body not to-him any-thing used-to-give. Then*  
 ok<sup>a</sup>rā hōs bhelaik, tab ū ap<sup>a</sup>nā jī-mē kah<sup>a</sup>lak kī, 'ham<sup>a</sup>rā bāp  
*to-him senses became, then he his-own mind-in thought that, 'my father*  
 kane banihār-ke khāek sē bēsi rōṭi pakāia, āūr ham  
*near labourers-of required-for-the-food than more bread is-cooked, and I*  
 bhūkh-sē maraihhī. Ham uṭh-ke ap<sup>a</sup>nā bāp-kane jāeb, āūr un<sup>a</sup>kā-sē  
*hunger-with am-dying. I arising my father-to will-go, and him-to*  
 kah<sup>a</sup>bain kī, "hē bāp, ham Khōdā kane āūr toh<sup>a</sup>rā kane gunāh-gār  
*will-say that, "O father, I God before and thee before a-sinner*  
 chhī. Ham pherō tōhar bētā kahābe jōkar nah<sup>a</sup> chhiau. Appan  
*am. I again-also thy son to-be-called fit not am-for-thee. Thy*  
 banihār-mē-sē ēk ham<sup>a</sup>rō rakkhā." Tab uhā-sē uṭh-kar ū  
*hired-servants-in-from one me-also keep." Then there-from arising he*

ap'nā bāp kane chahal. Lēkin jab ū phat'kiē rahē, ōkar bāp  
*his-own father to went. But when he at-a-distance was, his father*  
 ok'rā ūpar māyā kal'kain, āūr dauṛ-ka ok'rā galā-mē lagā-lel'kai  
*him upon compassion made, and running him the-neck-by embraced,*  
 āūr chummā lel'kai. Bētā un'kā kahal'thin jē, 'au bābū, ham Khōdā  
*and kiss took. Son to-him said that, 'O father, I God*  
 kane āūr toh'rā kane gunāb-gār chhi, ham pher tōhar bētā kabābe  
*before and thee before a-sinner am, I again thy son to-be-called*  
 jōkar nah' ohhiau.' Lēkin bāp ap'nā naukar-sē kah'lan kī, 'sab-  
*fit not am-for-thee.'* But father his-own servants-to said that, 'all-  
 sē nīk nūā jē hai sē in'kā pah'nāhūn, āūr in'kā  
*than good dress that may-be that to-this-person put-on, and this-person's*  
 hāth-mē āūgūṭhī āūr gōṛ-mē jūtā pahin lā dahūn, āūr sab-keh'  
*hand-on ring and feet-on shoes putting on give, and (let)-us-all*  
 mil-ke khāen āūr khūsi karen. Kiak kī ē bētā hammar maral  
*uniting eat and merriment make. Because that this son my dead*  
 chhal, pher jial hai; herāel chhal, sē milal hai.' Tab ū sab  
*was, again alive is; lost was, he found is.' Then they all*  
 khūsi kare lag'lau.  
*merriment to-make began.*

Ōkar baṛ'kā bētā khēt-mē rahē. Khēt-sē jab ghar-ke lag  
*His elder son the-field-in was. The-field-from when house-of near*  
 āel, tab ap'nā ghar-mē dhōl āūr nāch-ke āwāj sun'lak, āūr appan  
*came, then his house-in drum and dancing-of sound heard, and his*  
 naukar-mē-sē ēk-ṭhō-kē bolā-ke puchh'lak, 'i kī hai?' Ū ok'rā  
*servants-in-from one-to calling asked, 'this what is?' He to-him*  
 kahal'kai, 'tōhar bhāi ailau-hā, āūr tōhar bāp khūb bahiyā  
*said, 'thy brother has-come-for-thee and thy father very excellent*  
 bhōj kal'kau-hā; ēī lēl kī ū ok'rā tan-durust pal'kau-hā.'  
*feast has-made-for-thee'; this for that he him healthy has-found-for-thee.'*  
 Tab ū barā gussā bhēl āūr ghar ne gēl. Ēī lēl ōkar  
*Then he very angry became and in-the-house not did-go. This for his*  
 bāp ap'nā baṛ'kā bētā-kē manābe lāgal. Tab ū ap'nā bāp-kē  
*father his elder son-to to-entreat began. Then he his father-to*  
 jawāb dēlak kī, 'dēkhā, ham ettā baras-sē tōhar sēbā kai-  
*answer gave that, 'see, I so-many years-from thy service have-*  
 liau-hā, āūr kahiau ne tōhar bāt kaṭ'liau-hā, āūr tū  
*rendered-to-thee, and ever not thy order disobeyed-to-thee, and thou*  
 ham'rā kahiau ēk-ṭhō pāṭhī bhī ne dēlā, kī ham appan  
*to-me at-any-time a-single kid even not didst-give, that I my*  
 dōst-mōhib la-ka khaitaun. Lēkin i bētā tōhar dhan lē-ka  
*friends having-taken might-eat-for-thee. But this son thy wealth taking*

<sup>1</sup> I.e., a kind of *dativus commodi*. The meaning of the termination *au* is 'the feast was given to thy brother.'

kas<sup>bi</sup>-paturiā-ke saṅg urā-del<sup>kau</sup>-hā āṅr ū jakh<sup>niā</sup> āel takh<sup>niā</sup>  
*harlots-of with has-wasted-for-thee and he even-when came even-then*  
 ok<sup>rā</sup>-lā bēs khāik kailā-hā.' Bāp ok<sup>rā</sup>-sē kahā<sup>kai</sup>, 'bēṭā  
*him-for excellent feast thou-hast-made.' Father him-to said, 'O son*  
 tō sadā ham<sup>rā</sup>-saṅg chhā, āṅr jē-kuchh hammar hai, sē sab tōhar  
*thou ever me-with art, and what-ever mine is, that all thine*  
 hau. Magar khūśi-kar<sup>nā</sup> wājib hai, kiak-ke ī tōhar bhāī  
*is-to-thee. But merry-making proper is, because-that this thy brother*  
 maral chhalau, sē pher jilau-hā; herā-gāl chhalau, sē  
*dead was-for-thee, he again alive-is-for-thee; lost was-for-thee, he*  
 pher mil<sup>lau</sup>-hā.'  
*gain found-is-for-thee.'*

### STANDARD MAGAHĪ.

The following specimen comes from the District of Gaya, where it is acknowledged that the purest form of Magahī is spoken. It is a translation of the Parable of the Prodigal Son, and is printed in Kaithī type, in which character it was originally written. It has been set up in type, exactly as written, so as to show the inaccuracies of spelling, such as the substitution of *ī* for *i* and of *u* for *ū*, which are common in the written character. These inaccuracies have been silently corrected in the transliteration. Note that an initial *ō* is written *wo*, and that *s* is always written *ś*.

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

## SPECIMEN I.

एक आदमी के दु गी वेटा हथीन । उनकूहीं में से छोटका अपन वाप से कहक के ए वावुजी गोहन यीज वगुस में से जे हमन वधना हो है से हमना दे द । एव ज अपन सव यीज वगुस उनकूहीं दुनों में वांठ देक । ठेन दीन बीते ना पीठक के छोटका वेठवा अपन सव यीज वटोन सटोन के कोरि वड़ी दुन देस में यठठ गेठ । दुआं जा के अपन सव पुंजी कुयाठी में जीआन कन देक । आउ जव सव गवां युक्त एव ज देस में वड़ी मानी अकाठ पड़ठ आउ ओकना दीकसीक होए ठाठर । एव दुआं के एगो नहवरआ होआं जा के रहे ठाठ । ज ओकना अपन वाय में सुअन यनावे ठा पेठौकर । आउ ज सुअनीअन के धाए वाठा मुसा से अपन पेठ मने ठा नी ठीरहक हठ वाकी कोरि ओकना ना दे हठर । जव ओकना बुहाए ठाठर एव कहक के हमन वाप के कैगी नौकन याकन हथ जीनका हंडुआमन धाए के हसन जे अकका अकका के दे हथ । आउ हम मुषे मन हो । अउ उ के अपन वाप हीं जाएव आउ उनका से कहव के ए वावुजी हम नगावान नीनी आउ गोहना नीनी वड़ा पाप कैठी । आउ अउ हम गोहन वेटा कहोवे पुकुन ना हो । तुं हमना अपन एगो मणुना नीअन नथ । वस ज उठठ आउ अपन वाप होआं गेठ । जधनी ओकना पहुंये ठा कुष् दुन वाकिए हठर के ओकन वपपा ओकना देषठकर । ज देष के ओकना वड़ा मोह ठाठर । अउ दउठ के ओकना गठा से माठठर आउ युमे याटे ठाठर । एव वेठवा ओकना से कहठकर के ए वावुजी हम नगावान नीनी आउ गोहना नीनी वड़ा पाप कैठी आउ हम गोहन वेटा कहोवे पुकुन ना हो । वाकी ओकन वपपा अपन नौकनवन से कहठकर के धुव वेश वेश गुजा ठावो आउ एकना पेहवावहीं आउ एकना हाथ में अंगुठी पेहवा देहीं आउ गीठ में पुना देहीं आउ हमरहीं धुव धागे पीते जाइ आउ धुसी कनी काहे के र वेटा हमन मन युक्त हठ आउ सेन के जीअठ है र मुठा गेठ हठ आउ अउ सेन के भीठठ है । आउ ज सव धुसी मयावे ठाठन ॥

ओकन वड़का वेठवा वाय में हठर आउ जव दुआं से आ के अउ नीनी पहुंयठ एव गीठ आउ नाय सुनठक । एव एगो नौकन के वोठा के पुष्ठक के

ई सव का होरा है । ज कलठकर के गोहन नाई ऐठयु है सेर से गोहन वाप  
 धान पीन करण ह्यु काहे के वेटा बोके सुप्पे धन अँथोन है । एव ज  
 धोसीआ गेठ आउ नीपने ना गेठ । एव ओकर वप्पे वाहन बोको अँठर आउ समहावे  
 बुहावे ठगठर । एव ज अपन वाप से वोठठ के एते वखन से हम गोहन सेना  
 करण हो आउ कहीयो गोहन कलना से वाहन ना रहो । एरयो ऐगो पडु गो  
 ना. देठ के अपन रआन होसुन जाने धुसी मयौगो हठ । वाकी जसहीं गोहन ई  
 वेटा अरौ जे गोहन सव माठ-जाठ पगुनीअन में जीआन कर देठकौ गुं ओकरा  
 ठा धान पीअन कैठ । एव ओकरा से ज कलठकर के ए वेटा गुं गो हमना  
 सामने हनदम में रह है आउ जे कुँछ हमन है से सव गो गोने हउ । हमदुहीं के  
 उयीन है के धुसी मयात्रो आउ आनदुद करो काहे के गोन ई नाई मन गेठउ हठ  
 जीठउ है गुठठ गेठउ हठ मोठठउ है ॥

[No. 18.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēk ād<sup>a</sup>mī-kē dugō bēṭā hal<sup>a</sup>thin. Un<sup>a</sup>kanhī-mē-sē chhoṭ<sup>a</sup>kā apan  
*One man-of two sons were. Them-in-from the-younger his-own*  
 bāp-sē kah<sup>a</sup>lak ke, ‘ē bābū-jī! tōhar chij-batus-mē-sē jē hamar  
*father-to said that, ‘O father! thy property-in-from which my*  
 bakh<sup>a</sup>rā hō-hai sē ham<sup>a</sup>rā dē-dā.’ Tab ū apan sab chij-batus un<sup>a</sup>kanhī  
*share may-be that me-to give.’ Then he his-own all goods them*  
 dūnō-mē bāṭ-dēlak. Dhēr din bīte nā paulak ke chhoṭ<sup>a</sup>kā  
*both-between dividing-gave. Many days to-pass not were-allowed that the-younger*  
 beṭ<sup>a</sup>wā apan sab chij baṭōr-saṭōr-ke kōī baṛī dūr dēs-mē chalal-gēl.  
*son his-own all things collecting a-certain very far country-into went-away.*  
 Huā jā-ke apan sab pūjī kuchāli-mē jiān-kar-dēlak. Āu jab sab  
*There going his-own all fortune misconduct-in he-wasted-away. And when all*  
 gawā-chukal tab ū dēs-mē baṛī bhārī akāl paṛal; āu ok<sup>a</sup>rā dik-sik  
*he-had-lost then that country-in very heavy famine fell; and him-to trouble*  
 hōāī lag<sup>a</sup>lai. Tab huā-ke ēgō rah<sup>a</sup>waiyā hīā jā-kē rahe lagal. Ū ok<sup>a</sup>rā  
*to-be began. Then there-of one inhabitant near going to-live he-began. He him*  
 apan bād<sup>a</sup>h-mē sūar charāwe-lā pēṭhaul<sup>a</sup>kai. Āu ū suarian-ke khāe-wālā  
*his-own field-in swine feeding-for sent. And he swine-of eatable*  
 bhūsā-sē apan pēṭ bhare-lā bhī lilhka-hal; bākī kōī ok<sup>a</sup>rā nā dē-halai.  
*husks-with his-own belly to-fill also covet-did; but any-one him not was-giving.*  
 Jab ok<sup>a</sup>rā bujhāe lag<sup>a</sup>lai tab kah<sup>a</sup>lak ke, ‘hamar bāp-ke kai-gō  
*When to-him understanding began then he-said that, ‘my father-of several*  
 naukar-chākar hath, jin<sup>a</sup>kā hāṭhuā-man khāe-kē haīn jē an<sup>a</sup>kā au<sup>a</sup>kā-kē  
*servants are, with-whom abundant food-for-eating is which others others-to*  
 dē-hath; āu ham bhūkhē mārā-hī. Ab uṭh-ke apan bāp hī  
*giving-are; and I hunger-from dying-am. Now arising my-own father near*  
 jāeb āu un<sup>a</sup>kā-sē kahab ke, “ē bābū-jī, ham Bhag<sup>a</sup>wān bhīrī  
*I-will-go and him-to I-will-say that, “O father, I God before*  
 āu toh<sup>a</sup>rā bhīrī baṛā pāp kailī, āu ab ham tōhar bēṭā kahāwe  
*and thee before great sin did, and now I thy son to-be-called*



jukur nā̃ hī. Tū ham'rā apan ēgō majūrā niar rakhā.' Bas, ū  
*fit not am. Thou me thy-own one labourer like keep.'* Enough, he  
 uṭhal āu apan bāp hīā̃ gēl. Jakhanō ok'rā pahūche-lā kuchh dūr  
*arose and his-own father near went. When to-him to-reach some distance*  
 bāki-ai halai ke okar bappā ok'rā dekhāl'kai. Ū dēkh-ke ok'rā  
*remaining-even was that his father him saw. He seeing him*  
 baṛā mōh lag'lai. Āu daur-ke ok'rā galā-sē mil'lai, āu chūme chāṭe  
*great pity felt. And running his neck-with met, and to-kiss (and) lick*  
 lag'lai. Tab beṭ'wā ok'rā-sē kahal'kai ke, 'ē bābū-ji, ham Bhag'wān  
*began. Then the-son him-to said that, 'O father, I God*  
 bhīri āu toh'rā bhīri baṛā pāp kaili, āu ham tōhar bēṭā kahāwe  
*before and thee before great sin have-done, and I thy son to-be-called*  
 jukur nā̃ hī.' Bāki okar bappā apan nokar'wan-sē kahal'kai ke, 'khūb  
*fit not am.'* But his father his-own servants-to said that, 'very  
 bēs bēs lūgā lāo āu ek'rā penhāwahī; āu ek'rā hāth-mē āguṭhī  
*good good cloth bring and him put-on; and this-one hand-on ring*  
 penhā-dēhī, āu gōr-mē jūtā dēhī; āu ham'nhī khūb khātē-pitē-jāī, āu  
*put-on, and feet-on shoes give; and we well may-eat-and-drink, and*  
 khusi karī; kāhe-kē i bēṭā hamar mar chukal-hal, āu phen-ke jāl  
*merriment make; because this son my dead been-had, and again alive*  
 hai; i bhulā-gēl-hal, āu ab phen-ke milal-hai.' Au ū sab  
*is; this-one lost-had-been, and now again found-is.'* And they all  
 khusi machāwe lag'lan.  
*merriment to-make began.*

Okar baṛkā beṭ'wā bādh-mē halai. Āu jab huā̃-sē ā-ke ghar  
*His elder son field-in was. And when there-from coming house*  
 bhīri pahūchal tab gīt āu nāch sun'lak. Tab ēgō naukar-kē bolā-ke  
*near reached then song and dance he-heard. Then one servant calling*  
 puchh'lak ke, 'i sab kā hōit hai?' Ū kahal'kai ke tōhar bhāī  
*asked that, 'this all what being is?' He said that thy brother*  
 āl'thū hai, sēi-se tōhar bāp khān-pian karait-hathū; kāhe-ke  
*came(-for-thee)<sup>1</sup> is, therefore thy father a-feast doing-is(-for-thee)<sup>1</sup>; because*  
 bēṭā nīkē sukhē ghar āl'thin-hai.' Tab ū khisiā gēl āu  
*the-son well (and) happy the-house-to come-is.'* Then he angry became and  
 bhitrē nā̃ gēl. Tab okar bappē bāhar nīkal-āīlai āu sam'jhāwe-bujhāwe  
*inside not went. Then his father outside came-out and to-conciliate*  
 lag'lai. Tab ū apan bāp-sē bōlal ke, 'ētē bachhar-sē ham tōhar  
*began. Then he his-own father-to spoke that, 'so-many years-since I thy*  
 sēwā karait-hī āu kahiō tōhar kah'nā-sē bāhar nā rah'li, taiō  
*service am-doing and ever-even thy saying-from out not lived, nevertheless*

<sup>1</sup> This is to represent the force of the termination *thū*, instead of *thī*. It does not mean that the brother has come 'to thee,' but is a kind of *dativus commodi*, impossible to give accurately in English. The form in *thū* is used because it is 'thy brother,' who is come. So later on, the feast is not given 'in thy honour' but it is 'thy father' who has given it.

ēgō paṭh<sup>h</sup>rū bhī nā dēlā ke apan iār-dōst jōre khusī  
*one kid even not thou-gavest that my-own friends with merriment*  
 machautī-hal. Bākī jais<sup>h</sup>hī tōhar ī bētā āllau jē tōhar sab māl-jāl  
*I-might-have-made. But as (even) thy this son came-for-thee who thy all property*  
 paturian-mē jīan-kar-del<sup>h</sup>kau tū ok<sup>h</sup>rā-lā khān-pian kailā.<sup>1</sup> 'Tab ok<sup>h</sup>rā-sē  
*harlots-in wasted-for-thee thou him-for a-feast hast-done.'* Then him-to  
 ū kahal<sup>h</sup>kai ke, 'ē bētā, tū tō ham<sup>h</sup>rā sām<sup>h</sup>nē har dammē  
*he said that, 'O son, thou to-be-sure me before every moment-even*  
 raha-hai, āu jē-kuchh hamar hai sē sab tō tōrē hau.  
*livest, and whatever mine is that all to-be-sure thine-even is-to-thee.*  
 Ham<sup>h</sup>nhī-kē uchit hai ke khusī machāwī āu ānand  
*Us-to proper is that merriment we-may-raise and rejoicing*  
 karī; kāhe-ke, tōr ī bhāī mar gelau-hal, jilau  
*we-may-make; because, thy this brother dead(-for-thee)<sup>1</sup> became, alive*  
 hai; bhūlal-gelau-bal, mil<sup>h</sup>lau hai.  
*is(-for-thee); had-been-lost(-for-thee), found is(-for-thee).'*

The next specimen is also from Gaya. The remarks prefixed to the preceding specimen apply also to this. The subject is a folk-tale.

<sup>1</sup> These terminations are *ak*, not *ai* because it is *thy* brother who was dead, etc.

[No. 19.]

## INDO-ARYAN FAMILY.

EASTERN GROUP,

BIHARI.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

## SPECIMEN II.

कोई जंगल में एगो साधु रह रहन, उन का नीची एगो राजा मुठाते  
 मुठाते जा पहुँचत, आउ साधु के देख के पात्रों ठागके वरु गीतन। साधु उनका  
 पीआसठ जान के थोड़ा ऐसन जंगल के सुन प्पाए ठा देठथीन, आउ पानी पीठा  
 देठथीन। राजा प्पा के आउ पानी पी के वहुत पुस मेठन, आउ ऽढा ह्वा में थोड़े  
 वेन वैठठा से थकैनी नीकठ गीठरन। एव राजा साधु जी से हाथ जोड़ के पुष्पठ के  
 महाभाज हमना कुँष सीप्यावन के वाग कहों के जेकना से हमन कठेआन होए।  
 साधु जी वोठठन के ई आनी वाग के श्राद नथ, पहिठा ई के ननाएन सामी के  
 नाम हन हम जपना, दुसन ई के सब जीव पर दैया नथना, तीसन ई के अनकन  
 युक्त के धमा कनना, आउ यउठा ई के कनी कोई वाग के धमरुठ ना कनना। ई आनी  
 वाग के जे कठे साधन कन है ओकना पर नगावान सदा पुस रह हथ आउ अरुण में  
 ओकना वैकुण्ठ भीठ है। एकना सेव्राए एक वाग राजा ठाग के आउ नी है। उ ई  
 है के बेआत्र में पकका रहे के यही। कनी केकनी प्पागोन से केकनी बीगाड़े था  
 वनावे के ना यही। ई सब वाग राजा सुन के साधु जी के पात्रों पर गीन परठन  
 आउ कहठन के हमना गुं अपन येठा वना ठ। एव साधु जी कहठन के जा गुं  
 बेआत्र से राज कन ग। बेआत्र से 'राज कनना जंगल में वैठ के गपसेआ कनना  
 से नी वेस है। एगना में राजा के सीपालि पगुकी राजा के प्पोजते प्पोजते दुआँ  
 पहुँच गीठन। एव साधु जी के परनाम कन के राजा अपन गाँव में धुन ऐठन ॥

[No. 19.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Kōi jaṅgal-mē ēgō sādḥū raha-halan. Un<sup>a</sup>kā bhūri ēgō Rājā  
*A-certain forest-in one saint used-to-live. Him near one king*  
 bhulātē-bhulātē jā-pahūch<sup>a</sup>lan āu sādḥū-kē dēkh-ke pāḍ lāg-ke baith-gēlan.  
*losing-(his)-way went-up-to and saint seeing (his)-feet touching sat-down.*  
 Sādḥū un<sup>a</sup>kā piāsal jān-ke thōrā-aisan jaṅgal-ke phar khāe-lā del<sup>a</sup>thin,  
*The-saint him thirsty knowing a-little-like forest-of fruit to-eat gave,*  
 āu pāni pilā del<sup>a</sup>thin. Rājā khā-ke āu pāni pi-ke bahut khus  
*and water to-drink gave. The-king eating and water drinking very glad*  
 bhēlan, āu thandhā<sup>a</sup> hawā-mē thōrē bēr baith<sup>a</sup>lā-sē thakaini  
*became, and cool air-in some time-(for) sitting-by weariness*  
 nikal-gelain. Tab Rājā sādḥū-jī-sē hāth jōr-ke puchh<sup>a</sup>lan  
*went-out (was-removed). Then the-king the-saint-to hand clasping asked*  
 ke, 'Mahārāj! ham<sup>a</sup>rā kuchh sikhāwan-ke bāt kahī, ke jek<sup>a</sup>rā-sē hamar  
*that, 'O-great-king! me some advice-of things say, that which-by my*  
 kaleān hōy.' Sādḥū-jī bol<sup>a</sup>lan ke, 'i chārō bāt-ke iād rakhā.  
*welfare may-be.' The-saint spoke that, 'these four things memory keep.*  
 Pahilā i ke, Narāyan sāmī-ke nām har dam jap<sup>a</sup>nā.  
*The-first this that, God' lord-of name every moment should-be-muttered.*  
 Dūsar i ke, sab jiu par dayā rakh<sup>a</sup>nā. Tīsar i  
*The-second this that, all lives on compassion should-be-kept. The-third this*  
 ke, an-kar chūk-ke chhamā kar<sup>a</sup>nā. Āu chauṭhā i ke, kabhī  
*that, others mistake-of mercy is-to-be-made. And the-fourth this that, ever*  
 kōi bāt-ke ghamand nā-kar<sup>a</sup>nā. I chārō bāt-kē jē-keu sādhan-  
*any thing-of pride not-to-be-made. These four things who-ever brings-*  
 kara-hai, ok<sup>a</sup>rā par Bhag<sup>a</sup>wān sadā khus raha-hath. Āu ant-mē  
*into-practice, him on God always pleased is. And the-end-in*  
 ok<sup>a</sup>rā baikunṭh mila-hai. Ek<sup>a</sup>rā sewāy ēk bāt rājā-lōg-kē āu bhī hai.  
*him Heaven is-given. This besides one thing kings-for more also is.*  
 Ū i hai ke, neāw-mē pakkā rahe-kē chāhī. Kabhī kek<sup>a</sup>rō  
*That this is that, justice-in firm to-remain is-proper. Ever anybody-of*

khâtir sē kek\*rō bigāre yā banāwe-kē nā' chāhī.' I sab  
*favour for anybody-of to-unmake or to-make not is-proper.' These all*  
 bāt Rājā sup-ke sādū-jī-ke pāo-par gir-par<sup>lan</sup>, āu kah<sup>lan</sup> ke,  
*things the-king hearing the-saint-of feet-on fell-down, and said that,*  
 'ham<sup>rā</sup> tū apan chēlā banā-lā.' Tab sādū-jī kah<sup>lan</sup> ke, 'jā  
 'me thou thine-own disciple make.' Then the-saint said that, 'go  
 tū, neāw-sē rāj-kara-gā. Neāw-sē rāj-kar<sup>nā</sup>, jāngal-mē  
 thou, justice-with govern. Justice-with it-is-proper-to-rule, forest-in  
 baiṭh-ke tapaseā-kar<sup>nā</sup>-sē bhī bēs hai.' Et<sup>nā</sup>-mē Rājā-ke  
*sitting to-practise-austerities-than even better is.' In-the-meantime the-king-of*  
 sipāhī patukī Rājā-kē khōj<sup>tē</sup>-khōj<sup>tē</sup> huā pahūch-gēlan. Tab sādū-jī-kē  
*sepoys followers the-king-for searching there arrived. Then the-saint-to*  
 par<sup>nām</sup>-kar-ke Rājā apan gāw-mē ghur-ailan.  
*bowing-down the-king his-own village-into returned.*

### FREE TRANSLATION OF THE FOREGOING.

In a certain forest there dwelt a saint. One day a king lost his way and approached him. When the king saw him he paid him reverence and sat down. The saint seeing that he was thirsty gave him some wild fruit to eat and some water to drink. When he ate the fruit and drank the water, the king became glad in heart, and, after sitting for a short time in the cool air, his weariness left him. Then reverently clasping his hands before the holy man he said to him, 'Reverend Sir, deign to tell me some words of advice, by which my welfare may be assured.' The saint replied, 'Keep in thy remembrance these four things: First, to ever keep repeating the name of God; Second, to show compassion to all living creatures; Third, to be tolerant to the errors of others; and Fourthly, never to be vain-glorious for any cause. He who practiseth these four things, with him God is well-pleased, and, in the end, he findeth eternal bliss. Besides these, there is one thing more to be observed by kings, and it is this:—Ever remain firm in justice, and never promote or degrade anyone out of partiality.' When the king had made an end of hearing these words, he fell at the feet of the holy man crying, 'Take thou me as thy disciple.' But the saint in answer said, 'Go thou, and rule thy kingdom justly. To rule with justice is better than sitting in the forest and practising austerities.' In the meantime, the soldiers and followers of the king, who had been seeking him, arrived, and the king bowed down before the saint and returned to his own village.

The dialect of the Patna District is practically the same as that of Gaya. It is not however so pure, being influenced, on the one hand, by the Musalmān element of the City of Patna, and, on the other hand, by the Maithili spoken north of the Ganges in the Mozaffarpur District.

To the first may be attributed the use of the genitive postposition *kērā*, with a feminine *kērī*, instead of *kēr* which is an obvious imitation of the Urdū *kā*, feminine *kī*. We may also, in the same connexion note a common form of the third person singular of the Past tense, ending in *is*; thus, *dēkhīs*, which is used by Musalmāns, as it is across the Ganges, and which is borrowed from the language current in Oudh.

To the influence of Maithili may be attributed the use of the word *gelain*, he went, in the first of the two following specimens.

The first specimen from Patna is a little scene in a zamindārī cutchery. In which a peon, named Gūhan Singh, brings a complaint against a tenant named Jag Mōhan Singh. It is printed in facsimile, exactly as it was written, thus giving an example of Kaithī hand-writing as current in Patna.

[No. 20.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN I.

गुरुण सिं — ए गुमासुगणुं कपते ए  
 एम का कणुं उगामोऽण सिं मोऽण ए गं  
 एठ कणुि योमण क मो क पोनी कएते मयुण  
 यो म ठोऽण म गुणुं एमते एयु पूएठेऽण  
 उमए गंऽणुं ए यं यं एठया मणुि एमठ  
 यो एए मएठेठया कय मणु कएते ए  
 एए उमएक एए यो एऽ एउठेऽ  
 गुमासुगणु— उगामोऽण सिं ङ का यो ए  
 उगामोऽण सिं — गुरुण सिं म एय एम  
 गंऽणुं ए (एग(ग) एउठेऽण कपते एयु एमठ  
 एम कं गंऽणुं यंयुणुं गंऽणुं यंयुणुं  
 कणु कणुि एए मणु ठोऽणु  
 गुमासुगणु — गुरुण सिं एय यो एमठेऽण

[No. 20.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Gūhan Siñh,—Ē Gumāstā-jī, ap<sup>ne</sup>-sē ham kā kahī? Jag-Mōhan Siñh,  
*Gūhan Siñh,—O Agent-sir, you-to I what may-say? Jag-Mōhan Siñh,*

Mōhan Rāy Gaṅgā Lāl āur Pōkhan-ke khēt-ke pāni kāt-ke appan khēt-  
*Mōhan Rāy Gaṅgā Lāl and Pōkhan-of field-of water having-cut his-own field-*  
*mē lē-gēlan. Sē hiahī sām<sup>nē</sup> hathū. Pūchh-lēhun. Ū-par gārārī bhī*  
*in took-away. He here before is(-for-you.) Ask-(him). That-on bund also*  
*bādh-del<sup>thī</sup>, āur nich<sup>lā</sup> khēt sabh paṭā-lel<sup>thī</sup>. Ab pāni āwe-kē daur*  
*he-constructed, and lower fields all levelled. Now water coming-for way*  
*na-hai. Ūpar-kā<sup>3</sup> sabh khētē ṭār hō-gelai.*  
*not-is. Up-of all fields barren become-have.*

Gumāstā—Jag-Mōhan Siñh, ī kā bāt hai?  
*The-Agent—Jag-Mōhan Siñh, this what thing is?*

Jag-Mōhan Siñh,—Gūhan-Siñh-sē ēk chilim gājā-lā jhag<sup>rā</sup>  
*Jag-Mōhan Siñh,—Gūhan-Siñh-with one pipe-bowl (-of) gājā-for quarrel*  
*hō-gēl-hal, ap<sup>ne</sup> chal-ke dēkh-lā. Ham kahā gārārī bādh<sup>lī</sup>-hē? Gārārī*  
*has-become, yourself going see. I where bund have-constructed? Bund*  
*bādh-ke tō Bhat<sup>nī</sup> Kahārin sabh pāni le-gelain.<sup>3</sup>*  
*having-constructed to-be-sure Bhat<sup>nī</sup> water-bearer's-wife all water took-away.*

Gumāstā.—Gūhan Siñh chalā; khēt tō dek<sup>lāwā</sup>.  
*The-Agent.—Gūhan Siñh come-along; the-field now show (me).*

The next specimen also comes from Patna, and is a village folksong describing how a young wife rebels against the harsh language of her mother-in-law. As it is in verse, the vowel *a* which is at the end of every word, but which is not pronounced in prose, is here fully pronounced. So also, the silent *a* in the middle of a word, which, in prose, is written as a small *a* above the line. Hence, in both these cases, the *a* will be found fully written in the lines below. As in the case of the last specimen, it is printed in facsimile.

<sup>1</sup> Note the force of *hathū*, instead of *hatī*.

<sup>2</sup> *kā* is an oblique form of *ke*, borrowed from Bhojpuri.

<sup>3</sup> This is a Maithili form.



[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGARĪ DIALECT.

(PATNA DISTRICT.)

## SPECIMEN II.

जव	हम	रहें	साहू	ठंडी	का	कामे	च	दा				
कि	न	द	ठ	रहें	ग	ह	र	व	रि	का	र-का	
अ	ह	म	र	हें	सा	हू	गु	ण	प्र	क	रि	का
कि	अ	ह	म	र	हें	ग	ह	र	व	रि	का	र-का
र	ह	म	र	हें	सा	हू	गु	ण	प्र	क	रि	का
कि	अ	ह	म	र	हें	ग	ह	र	व	रि	का	र-का

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Jaba hama rahalũ, Sāsũ, laṛikā abodhawā,  
*When I was, O mother-in-law, a-girl without-sense,*

Ki taba-lē sahalũ tōhara batiā-rē-nā!  
*That so-long I-brooked thy words!*

Aba hama bhēlũ, Sāsũ, tarunī juaniā.  
*Now I have-become, O mother-in-law, tender youthful.*

Ki aba nā sahabõ tōhara batiā-rē-nā!  
*That now not I-will-bear thy words!*

Ēka bēri sahabõ, Sāsũ, dūi bēri sahabõ.  
*One time I-will-bear, O mother-in-law, two times I-will-bear.*

Ki tīsarē dharabõ tōhara jhõṭiā-rē-nā!  
*That the-third-time I-will-catch-hold-of thy hair-topknot!*

Magahī is also spoken by 150,060 people in the north-east of the Palamau District where it borders on Gaya and Hazaribagh. The following is a specimen. It is printed (as written) in the Dēva-nāgarī character:—

[No. 22.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

हे भाई हम का कहियो । भूठ डर के मारे अइसन डरइत हली कि जेकर हाल हम न कह सकियो । का भेल कि कलह जब हम सब पहार के किनारे किनारे बजार से अवइत हली तब पहार के उपरे बाघ बहुत जोर से गरजइत हल । हमनी सब डेर आदमी हली कुछ डर न लगल । लेकिन आज ओही रास्ता से हम अपन मामा के गाँव में ठीक दू पहर के बेर अकेले गेली हल, जब पहार के जरी तर नदी आरा पहुँचली हेअ तब एक दम बड़ा खड़बड़ाइत बन में नदी तरफ मुनली हेअ जेह से मेजाज हमर सुध में न रहल । हम बुझली कि बाघ आगल और हमरा के धगलक । हमर हाथ में तरवार हल लेकिन अवसर न मिलल कि मित्रान से बाहर निकाली । करेजा थरथराए लगल, डर के मारे हम कठुआ गेली । बाघ के बिना देखले बघवैड़ी लग गेल । लेकिन धीरे देर के बाद जब हम ओने देखली तो का देखली कि एक बूढ़ा सौँताल नदी के पानी जे पहार के उपरे से गिरइत हल मछरी मारे के बन्हइत हलै । उहाँ से जे पथर नीचे बिगइत हलै, सेई बीसो हाथ नीचे खड़बड़ाइते अवइत हलइ । जब ई देखली तब जीव में साहस भेल । हम अपने से ई बात खेपाल कर के अपन साहस पर हसइत ही ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

## TRANSLITERATION AND TRANSLATION.

Hē bhāi, ham kā kahiyo. Jhūth dar-ke-mārē aisan darait  
*O brother, I what may-say-(to-you). False fear-through so afraid*  
 hali ki jēkar hāl ham na kah sakiyo.  
*I-was that of-which the-account I not say can-(to-you).*

Kā bhēl ki kalh jab ham sab pahār-ke kinārē-kinārē  
*What was that yesterday when we all the-hill-of side-by-side*  
 bajār-sē await hali tab pahār-ke uprē bāgh bahut jōr-sē  
*the-market-from coming were then the-hill-of on a-tiger great force-with*

gar<sup>ra</sup>jait hal. Ham<sup>ni</sup> sab dhēr ād<sup>mi</sup> hali kuchh dar na lagal, lēkin  
*roaring was. We all many men were any fear not was-felt, but*

āj ohī rāstā-sē ham apan māmā-ke gāo-mē thik  
*to-day that-very way-by I my-own maternal-uncle-of village-in just*  
 dū-pahar-ke bēr akēlē gēl-hal. Jab pahār-ke jarī tar nadi-ārā  
*noon-of at-the-time alone had-gone. When the-hill-of foot below the-river-bank*

pahūch<sup>li</sup>-hēa, tab ēk-dam barā khar<sup>ba</sup>rahāt ban-mē nadi taraph  
*I-reached, then all-at-once great crash the-forest-in the-river toward*  
 sun<sup>li</sup>-hēa, jeh-sē mijāj hamar sudh-mē na rahal. Ham bujh<sup>li</sup>  
*I-heard, whereby temper my proper-state-in not remained. I thought*

ki bāgh āel aur ham<sup>rā</sup>-kē dhaelak. Hamar hāth-mē tar<sup>wār</sup> hal.  
*that the-tiger came and me caught. My hand-in a-sword was.*  
 Lēkin aw<sup>sar</sup> na milal ki mēan-sē bāhar nikālī.  
*But opportunity not was-got-by-me that sheath-out-of outside I-may-take-(it)-out.*

Karējā thar<sup>thar</sup>āē lagal, dar-ke-mārē ham kathuā-gēlī.  
*The-heart to-tremble began, fear-through I like-a-wooden-block-became.*

Bāgh-kē binā dekh<sup>lē</sup> bagh-chērī lag-gēl. Lēkin thōrē dēr-ke  
*The-tiger without seeing motionlessness seized (me). But little while-of*  
 bād jab ham one dekh<sup>li</sup> tō kā dekh<sup>li</sup>, ki ēk būr<sup>hā</sup> Saūtāl  
*after when I that-side saw then what I-saw, that one old Santal*

nadi-ke pānī jē pahār ke uprē-sē giraīt-hal mach<sup>h</sup>rī māre-kē  
*the-river-of water which the-hill of top-from falling-was fish killing-for*  
 banhāt halai. Uhā sē jē pathar nichē bigaīt halai sēi  
*damming was. There from what stones downward throwing he-was those-very*

bisō	hāth	nichē	khar'barāitē	await	halai.	Jab	i
<i>scores-of</i>	<i>cubits</i>	<i>downwards</i>	<i>crashing</i>	<i>coming</i>	<i>were.</i>	<i>When</i>	<i>this</i>
dekh'li	tab	jiw-mē	sāhas	bhēl.	Ham	ap'ne-sē	i
<i>I-saw</i>	<i>then</i>	<i>mind-in</i>	<i>courage</i>	<i>become.</i>	<i>I</i>	<i>in-my-own-mind</i>	<i>this</i>
kheāl-kar-ke	apan	sāhas	par	hasait-hī.			<i>thing</i>
<i>thinking</i>	<i>my-own</i>	<i>courage.</i>	<i>on</i>	<i>am-laughing.</i>			

Magahī is also spoken in the western portion of South-Gangetic Monghyr and in a small tract in the South-West corner of Bhagalpur. The language is the same as that spoken in Patna and Gayā, and it is quite unnecessary to give examples. Along the banks of the Ganges some Maithili forms have intruded, but they are easily recognised.

#### AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language, Part VI. South-Maithil-Māgadhi Dialect, of South Munger and the Bārh Subdivision of Patna.* Calcutta, 1886.

Ascending the plateau to the South and South-East of Gaya, we come to the District of Hazaribagh. Here, also, the language is the same as that of Gaya, and further examples are unnecessary. No monograph has been written regarding the Aryan Dialect spoken in this District. It will, of course, be understood that there are Dravidian and Muṇḍā tribes in the District who speak their own languages, which will be treated of in the proper place.

West of Hazaribagh, lies the District of Palamau, on the Eastern border of which, as already shown, Magahī is also spoken. On the South, Hazaribagh is separated from the Chota Nagpur plateau of the District of Ranchi by the valley of the Damuda and its affluents. The dialect of this latter plateau is not Magahī, but is a form of Bhojpuri, although in the North of the area Magahī is spoken by 20,141 settlers who have immigrated from Hazaribagh. We may, therefore, state as general facts, that, of the two plateaux in the Chota Nagpur Division, the Aryan language of the Northern, or Hazaribagh, plateau, is Magahī, and that of the Southern, or Ranchi, plateau, a form of Bhojpuri.

On the East of Hazaribagh, we drop down from the plateau into the Southern portion of the Sonthal Parganas and the North of the District of Manbhum. Bengali is the language of that portion of the Sonthal Parganas which adjoins Hazaribagh, and of the whole of the District of Manbhum. The latter District runs down the East side of the District of Ranchi, and both are bounded on the South by the District of Singhbhum, including the two Native States of Sarai Kala and Kharsawan. These also are below the Ranchi plateau, so also are the five Parganas of Silli, Bundu, Rahe, Baranda, and Tamar, which belong to Ranchi, and are situated in the extreme East of that District, bordering on Manbhum.

Manbhum is a Bengali-speaking District, and the same language is spoken in that part of Singhbhum, known as Dhalbhum, which is South of Manbhum. The State of Sarai Kala consists of two portions, an Eastern and a Western. In the Eastern, both Bengali and Oriyā are spoken by different nationalities. In the rest of Singhbhum, in the State of Kharsawan, and in the Western portion of the State of Sarai Kalā, the main language is Oriyā.

In all these sub-plateau tracts, however, there is a strong element speaking, not the main language of the locality, but some form of Magahī. We find pure Magahī spoken in the Chakradharpur Thana in the North of Singhbhum, just below the plateau, and also in the States of Sarai Kala and Kharsawan. So also, in Manbhum, and, again in Kharsawan, we find a corrupt Magahī spoken principally by Kurmīs, which, among other names, is usually called Kurmāli, a form of speech which we shall deal with presently. In the same District pure Magahī is spoken locally by some of the higher castes. In the five sub-plateau Parganas of Ranchi, besides the non-Aryan Muṇḍārī, there are spoken both Bengali and a dialect of Magahī, locally known as Pāch Parganiā or Tamariā, which more nearly approaches the pure form of the language, and which is not so much mixed with Bengali as the dialect of the Manbhum Kurmīs. To conclude, as will be shortly explained, the same corrupt Bengali-Magahī language is also spoken in the South-East of the Hazaribagh District, on the border of Manbhum, in the thānās of Gola and Kashmar, and in a part of the Thana of Ramgarh, and, it may be added, in the distant District of Malda. All this will be subsequently dealt with. Suffice it to say that, at present, the Ranchi plateau is surrounded on three sides by a belt of speaker of Magahī, on the North and South, in its pure form, and on the East, mainly in a form corrupted by the neighbouring Bengali.

It must be noted that in this belt, Magahī is not the language of any locality. It is essentially a tribal language. In Manbhum, speakers of Kurmāli live side by side with speakers of Bengali, and in Singhbhum and its Native States, side by side with speakers of Oriyā, or, in the case of Eastern Sarai Kala, with some speakers of Oriyā, and with other speakers of Bengali.

This state of affairs is illustrated in the accompanying map.

The following tables show the relative importance of the various Aryan languages in these bilingual Districts :—

## HAZARIBAGH.

	NUMBER OF SPEAKERS.
Magahī . . . . .	1,069,000
Kurmāli . . . . .	7,333
Muṇḍā and Dravidian Languages . . . . .	87,550
Other Languages . . . . .	438
TOTAL	1,164,321

## MANBHUM.

Bengali including Khariā Thār . . . . .	907,690
Kurmāli and Magahī <sup>1</sup> . . . . .	111,100
Muṇḍā and Dravidian Languages . . . . .	171,727
Other Languages . . . . .	2,811
TOTAL	1,193,328

<sup>1</sup> Pure Magahī is spoken by Zamīndārs and Magahiyā Brāhmanas of Jharis, Katras, and Nowagarh, but separate figures are not available

## RANCHI.

Magahī . . . . .	20,141	
Pāch Parganiā . . . . .	8,000	
Nagpuriā Bhojpuri . . . . .	297,585	
Bengali . . . . .	54,860	(principally spoken by Jains).
Munḍā and Dravidian Languages . . . . .	731,946	
Other Languages . . . . .	16,353	
TOTAL . . . . .	<u>1,128,885</u>	

## SINGHBHUM.

Magahī . . . . .	25,867	
Bengali . . . . .	106,636	(in Dhalbhum).
Oṛiyā . . . . .	114,402	
Munḍā and Dravidian Languages . . . . .	297,878	
Other Languages . . . . .	655	
TOTAL . . . . .	<u>545,488</u>	

## SARAI KALA.

Magahī . . . . .	34,815	
Bengali . . . . .	4,115	(immigrants from Dhal- bhum).
Oṛiyā . . . . .	21,219	
Munḍā Languages . . . . .	33,690	
TOTAL . . . . .	<u>93,839</u>	

## KHARSAWAN.

Magahī . . . . .	987
Kurṃāli . . . . .	2,957
Oṛiyā . . . . .	8,867
Munḍā Languages . . . . .	22,659
TOTAL . . . . .	<u>35,470</u>

Before dealing with Kurṃāli, I shall describe the purer form of Magahī, which is current South of the Ranchi Plateau. The two following specimens come from Singhbhum, and may be taken to represent the Magahī of that District, and of Sarai Kala and Kharsawan. It will be seen that it is practically the same as that of Gaya and Hazaribagh. There is some carelessness shown in the use of the oblique genitive, as in *ōkar* for *ōk'rā* in the first line of the first specimen, but no other peculiarity is presented. The first specimen is a short passage from the Parable of the Prodigal Son. It is quite unnecessary to give the whole, or to give an interlinear translation. The second specimen is a little fable. Here an interlinear translation has been given.

[No. 23.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(SINGBHUM DISTRICT.)

## SPECIMEN I.

कोई अदमी के दू बेटा हलइ। ओकर में से छोटका अपन बाप से कहलइ कि ए बाप धन-दौलत के जे हमर बखरा होव हइ से हमरा दे दे। तब ऊ अपन धन-दौलत बाँट देलइ। ढेर दिन नइ बितलइ कि छोटका बेटा सब जमा करलइ अवर दूर देश चल गेलइ अवर ऊ हुआँ धन-दौलत लुचइ में उड़ा देलइ। अवर जब ऊ सब उड़ा चुकलइ तब हुआँ बड़ी अकाल पड़लइ अवर ओकर दुख होवे सुरू होलइ। अवरउ ऊ देश के एक अदमी के इहाँ जा के रहे लगलइ। अवर ऊ ओकरा सूअर चरावे ला अपन खेत में पेटैलइ। अवर ऊ सुअरवन के खाल छिलकवन से अपन पेट भरे खोजलइ। से उ ओकरा केउ नइ देलथीन। तब ओकर हीश भेलइ अवर ऊ कहलइ कि हमर बाप के केतना मजूरा के खा के भी उन्न हइ, अवर हम भूख मर ही। हम उठब अवर अपन बाप भीरी जैबइ, अवर ओकरा कहबइ बप्पा परमेशर भीरी अवर तोर भीरू पाप करेली है। अब हम तोर बेटा कहावे लाइक नखी। हमरा तोर मजुरवन में से एक मजूर निअर रख ॥

## TRANSLITERATION.

Kōi ad'mī kē dū bēṭā halāi. Ōkar-mē-sē chhoṭ'kā apan bāp-sē kah'laī ki, 'ē bāp, dhan-daulat ke-jē hamar bakh'rā hōwa haī sē ham'rā dē dē.' Tab ū apan dhan-daulat bāṭ delāi. Dher din naī biṭ'laī k' chhoṭ'kā bēṭā sab jamā kar'laī awar dūr dēs chal gelāi. Awar ū huā' dhan-daulat luchi-mē urā delāi. Awar jab ū sab urā chuk'laī tab huā' baṛi akāl pār'laī, awar ōkar dukkh hōwe surū holāi. Awar-ū ū dēs-ke ēk ad'mī-ke ihā jā-ke rahe lag'laī. Awar ū ok'rā sūar charāwe-lā apan khet-mē peṭhailāi. Awar ū suar'wan-ke khāl chhilak'wan sē apan peṭ bhare khoj'laī. Sē-u ok'rā keu naī del'thin. Tab ōkar hōs bhelaī, awar ū kah'laī ki, 'hamar bāp kē ket'nā majūrā-kē khā ke bhī ubra haī, awar ham bhūkhe mara hī. Ham uṭhab awar apan bāp bhīrī jaibaī, awar ok'rā kah'baī, "bappā Paramēsār bhīrī awar tōr bhīrū pāp kar'li hē; ab ham tor bēṭā kahāwe laīk nakhī, ham'rā tōr majur'wan-mē-sē ēk majūr niar rakh.'"



[No. 24.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAGAHĪ DIALECT.

(SINGHBHUM DISTRICT.)

## SPECIMEN II.

## A FABLE.

प्रगो सूम अपन सब धन-सम्पत् बेच के सोना किनलइ, अवर ओकरा ज गला के ईटा नियर बना के धरती में गाड़ के रोज ओकर पहरा दे हलइ। ओकर कोई पड़ीसिया ई भेद अटकर से बुझे पइलइ, अवर ओकर घर सुन्ना पा के गड़ल सोनवा निकाल लेलइ। केतना रोज पीछे ज सूम ज ठाँव काँड़लइ। अवर खाली देख के रोए लगलइ। ओकर रोआई सुन के ओकर दोस्त मोहीम अइलथीन अवर ओकरा बुझा के कहे लगलथीन, ए-भाई, तू काहे खातिर सोच हे। जब लग सोनवा तोर पास हलइ, तब लग तू ओकर पहरादार छोड़ अवर कुछ तो नइ हल। एइ से तू ज गड़हा-ठी में प्रगो पथर रख ले अवर ओकरे मुलाएल सोनवा बुझ लेहीं।

जे अदमी अपन धन के केकरो दुख बिपद में नइ लगाव हइ, अवर न अपन जीव में खा हइ, ओकर धन अकारथ हइ, अवर ज धन अइसने उड़ जा हइ ॥

## TRANSLITERATION AND TRANSLATION.

Egō sūm apan sab dhan-sampat bēch-ke sōnā kin<sup>a</sup>lai, awar  
*A-certain miser his-own all wealth-property having-sold gold bought, and*  
 ok<sup>a</sup>rā ū galā-ke ĩtā niyar banā-ke dhar<sup>a</sup>tī-mē gār-ke  
*it he having-melted a-brick like having-made the-ground-in having-buried*  
 rōj ōkar pah<sup>a</sup>rā dē-halāi. Ōkar kōi paṛosiyā ī bhēd  
*(every)-day of-it guarding used-to-give. Of-him a-certain neighbour this secret*  
 at<sup>a</sup>kar-sē bujhe pālai, awar ōkar ghar sunnā pā-ke gārāl son<sup>a</sup>wā  
*guess-by to-discover got, and his house empty having-found the-buried gold*  
 nikāl lelai. Ket<sup>a</sup>nā rōj pichhē ū sūm ū thāw koṛ<sup>a</sup>lai awar khāli  
*having-extracted took. Some days after that miser that place dug and empty*  
 dēkh-ke rōe lag<sup>a</sup>lai. Ōkar rōāi sun-ke ōkar dōst-mōhim aī<sup>a</sup>thīn,  
*having-seen to-weep began. His weeping having-heard his friends came,*  
 awar ok<sup>a</sup>rā bujhā-ke kāhe lagal<sup>a</sup>thīn, ‘ē bhāi, tū kāhe khātir sōcha-hē?  
*and him having-advised to-say began, ‘O brother, thou what for art-grieving?’*  
 Jab-lag son<sup>a</sup>wā tōr pās halaū tab-lag tū ōkar pah<sup>a</sup>rādār chhōṛ  
*As-long-as the-gold of-thee near was-(to-thee), so-long thou of-it a-watchman except*  
 awar kuchh tō nāi halē. Īi-sē tū ū gār<sup>a</sup>hā-ṭhō-mē egō pathar  
*other anything indeed not wast. This-from thou that hole-indeed-in a stone*  
 rakh-lē, awar ok<sup>a</sup>rē bhulāel son<sup>a</sup>wā bujh-lēhī.  
*place-for-thyself, and it-indeed the-lost gold imagine.’*

Jē ad'mi apan dhan-kē kek'ro dukh bipad-mē naī lagāwa-hai,  
*What man his-own wealth anyone's grief affliction-in not does-apply,*  
 awar na apan jiw-mē khā-hai, okar dhan akārath hai, awar ū dhan  
*and not his-own life-in does-eat, his wealth useless is, and that wealth*  
 aīsanē uṛ-jā-hai.  
*in-this-very-way flies-away.*

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### FREE TRANSLATION OF THE FOREGOING.

A certain miser sold all that he had, and bought some gold, which he melted and fashioned into a brick. He then buried it in the ground, and kept watch over it day-by-day. One of his neighbours guessed the secret, and, finding his house one day vacant, took out the gold and carried it off. Some days after, the miser dug the place up, and, finding nothing there, began to cry. His friends hearing his lamentations came to him, and began to console him, saying 'brother, why art thou grieving? As long as the gold was with thee thou wast nothing but its watchman; now, therefore, put a stone into the same hole, and imagine it to be thy lost gold.'

The riches of a man who neither uses them for the calamities or distresses of others, nor enjoys them himself, are of no use, and fly away just like the miser's gold.

## EASTERN MAGAĪ.

It has been already pointed out that in the localities where Bihārī meets Bengali, we find one of two conditions in existence. North of the Ganges, as a rule, the two languages gradually merge into each other, and we notice an intermediate dialect, such as, for instance, the Siripuriā of Eastern Purnea, which it is difficult to define either as the one or as the other language. The District of Malda presents an exception, for, here, we see two, and even three, nationalities living side by side, each adhering to its own form of speech. Thus, in one and the same village, there will be found speakers of Bihārī, Santālī, and Bengali, according to the respective origins of the speakers.

South of the Ganges, we come upon the same state of affairs as in Malda. For instance, as has already been shown,<sup>1</sup> there is a tract in the Deogarh Sub-division of the Sonthal Parganas, in which both Maithilī and Bengali, besides various Muṇḍā languages, are spoken side by side, without uniting into one general, composite speech. Going further south into Manbhūm, we find that Bengali extends on the west up to the foot of the Ranchi and the Hazaribagh Plateaux. There it suddenly stops, face to face with the various forms of Bihārī which compose the Aryan speech of the highlands of Chota Nagpur.

There are, however, emigrants from these highlands into the Bengali-speaking area. These have retained their own language, though, as could only be expected of a small people living for generations in contact with a great people, they have not resisted the temptation of borrowing words and grammatical forms from those amongst whom they live. The result is a kind of mixed dialect essentially Bihārī in its nature, but with a curious Bengali colouring. It is the same with the speakers of Bihārī in Malda. It must be remembered that in each case, the dialect is not a local one. It is not, as in the case of Siripuriā, the language of a border tract between a country whose language is Bengali, and a country whose language is Bihārī. In each case this dialect is the language of a strange people in a strange land. All round them, and usually in a great majority, live the true people of the country, who speak a Bengali of considerable purity, and quite distinct from the mixed Bihārī spoken by these immigrants.<sup>2</sup>

In Manbhūm this language is principally spoken by people of the Kurmī caste, who are numerous in the Districts of Chota Nagpur, and in the Orissa Tributary State of Mayurbhanja. They are an aboriginal tribe of Dravidian stock and should be distinguished from the Kurmīs of Bihar who spell their name differently, with a smooth,

<sup>1</sup> *Vide ante*, p. 95.

<sup>2</sup> To avoid misapprehension, I wish it to be clearly understood that the above remarks are in no way to be taken as deciding any ethnological problems, and that in talking of the Bengali speakers as the true people of the country, I do not mean that they necessarily are the autochthones of Manbhūm. I am simply writing from the point of view of actual existing linguistic facts, and, from that point of view, Bengali speakers are, amongst the speakers of Aryan languages, the people who are in possession of the district at the present day.

instead of a hard, *r*.<sup>1</sup> The two quite distinct tribes have been mixed up in the Census, but as their habitats are also distinct, the following figures may be taken as showing with considerable accuracy the number of Kuṛmīs in the area under consideration :—

Name of District or State.	Number of Kuṛmīs.
Manbhum . . . . .	226,034
Hazaribagh . . . . .	71,065
Ranchi and Palamau . . . . .	60,382
Singhbhum . . . . .	12,400
Orissa Tributary States . . . . .	39,989
Chota Nagpur Tributary States . . . . .	27,944
TOTAL . . . . .	437,814

These Kuṛmīs do not all speak corrupted Bihārī. Many of them speak Bengali and Oṛiyā. On the other hand, in Manbhum, it is not confined to this one caste, but is also spoken by people of other tribes. The same dialect is spoken by aborigines in the Chhattisgarh Feudatory State of Bamra, where it is known as Sadrī Kōl. In the Orissa Tributary States, the Kuṛmīs nearly all talk Bengali, although living in an Oṛiyā-speaking country, and only very few have been returned as speaking the mixed dialect. It will thus be understood that the figures for the people speaking it will not agree with those given above for the tribe. The corrupted dialect has been returned under various names, but in every case it is essentially the same form of speech. The following table shows the number of its speakers, and the name under which, in each case, it was returned :—

Name of District or State.	Name under which originally returned.	Number of speakers.
Manbhum <sup>2</sup> . . . . .	Magahī, Magahīā, Korṭhā, Kuṛmāli Thār, Khattā, or Khattāhī.	111,100
Kharsawan State . . . . .	Kuṛmāli . . . . .	2,957
Hazaribagh . . . . .	Bengali . . . . .	7,333
Ranchi . . . . .	Pāch Parganiā or Tamarīā . . . . .	8,000
Bamra State . . . . .	Sadrī Kōl . . . . .	4,194
Mayurbhanja State . . . . .	Kuṛmāli . . . . .	280
Malda . . . . .	Hindi . . . . .	180,000
TOTAL . . . . .		313,864

<sup>1</sup> See Journal of the Asiatic Society of Bengal, Vol. lxvii, 1898, Part III, pp. 110 and ff.

<sup>2</sup> These figures, however, include speakers of pure Magahī, who are Zamindars and Magahīyā Brāhmins of Jharīa, Kairās, and Nawagarh. Separate figures for these are not available. The original figures received from Manbhum were 120,798, but these include some 9,700 speakers of the Kārmāli dialect of Santālī, which is quite distinct.

It will be most convenient to call this form of speech 'Eastern Magahī' for none of the local names applies sufficiently to all the speakers.

In Manbhum and Kharsawan this corrupt Magahī is spoken principally by Kurmīs, and is locally known as Kurmāli Ṭhār. The word 'Ṭhār' means literally fashion, and the name means the Aryan language as spoken in the Kurmāli fashion. It is also known as Korthā, or, in the north-west of Manbhum as Khaṭṭā, or, in the west of the same district, as Khaṭṭāhī. It is spoken all over the district, but most generally in the west and south-west. It is, in Manbhum, written in the Bengali character, and this has led to its having been described by some as a dialect of that language.

The following are the principal peculiarities of the dialect, as exhibited in the specimens received from Manbhum:—

**Pronunciation.**—A long *ō* becomes *a* (pronounced in the Bengali fashion like the *o* in 'hot') thus for *lōkēr*, of a man, we find *lakēr*; for *ō-kar* of him, (a Bihārī form), *a-kar*; we find in the same sentence both *gōr<sup>o</sup>khiyā* and *gar<sup>o</sup>khiyā*, a shepherd; for *kōna*, anything, we have *kanha*; for *mōr*, my, and *tōr*, thy, *mar* and *tar*; and for *bhōj*, a feast, *bhaj*. So many others. The word *chhōṭō* (for *chhōṭa* in standard Bengali) is, however, pronounced *chhūtū*.

An *i* or *e* is apt to change a preceding *a* to *e*. Thus Bengali *kahilek*, he said, becomes *kehalāk*; *kahi-ke*, having said, *kehi-ke*; *besi-ke* having sat, for *basi-ke*; *kerlē āhā*, I have done; *keri-ke*, having done; *kh'enē*, at a time. So also *maidhē* for *madhyē*, in.

In the word *hāchhā*, for *ichchā*, a wish, *h* has been prefixed.

**Nouns.**—The pleonastic suffix, *ṭā*, *ṭāi* or *ṭāy* is very common. Sometimes, it has the force of the English definite article. Thus *chhāvā-ṭā*, the child; *bēṭā-ṭāy*, the son. Its genitive case is *ṭek*, as in *ghari-ṭek bādē*, after a space of twenty minutes. Here it gives the sense of 'about.'

The syllable *ek* is added in the sense of the English indefinite article. Thus, *thar-ek*, a little. *Ek-ṭā*, is used in the same sense, as in *ek-ṭā munis-kē dāki-ke*, having called a servant.

In the declension of nouns, the sign for the Accusative-Dative is *kē*, which belongs both to Bihārī and Bengali. Thus *bāp-kē*, to the father. The Bihārī termination *lāy* or *lāi* is also used for the Dative, as in *chārāo-lāi*, for feeding.

The Genitive has several terminations, viz.—

- (1) *ēr*. This is the regular Bengali termination, as in *lakēr*, of a man.
- (2) *ē-kar*. This occurs only in *Bhagamānē-kar*, of God.
- (3) *kar*. This is a Bihārī termination. It occurs in *daulat-kar*, of the wealth.
- (4) *kēr*. This is also Bihārī. It occurs in *muluk-kēr*, of the country; *śuar-kēr*, of the hogs; *mithāi-kēr*, of the sweetmeats.
- (5) *ek*. This is the commonest termination of all. It is a corruption of the Bihārī *ak*. It occurs in *dhanin-ek*, of a rich man; *bāp-ek*, of the father; *Bhagamān-ek*, of God; *munis-ek*, of a servant. If a noun ends in *ā* there are irregularities. Thus, we have *ghari-ṭ-ek*, of about twenty minutes; *bēṭā-k*, of a son; *lā-h-ek*, of a boat (*lā*, for *nā*).

The Instrumental and Locative, are formed by adding *ē*. Thus, *bādē*, afterwards ; *ghārē*, in the house ; *hāthē*, on the hand ; *dakānē*, in the shop ; *bhūkhē*, by hunger.

The Plural is usually the same as the Singular, but in the case of human beings *gulā* is added. Thus *munis-gulā-kē*, to the servants ; *bābu-gulā-k*, of the Bābūs.

**Pronouns.**—The following forms occur:—

1st Person, *māy*, I ; *ma-kē*, to me ; *mar*, my, but *hāmar pash*, near me ; *hām<sup>r</sup>rā*, we ; *hām<sup>r</sup>rā-kē*, to us ; *hām<sup>r</sup>rā-kar*, of us.

2nd Person, *tāy*, thou ; *tar*, thy, but *tak<sup>r</sup>rē*, or *tarē*, *ēsan*, like thee.

3rd Person, *ū*, he ; *a-kē*, *ak<sup>r</sup>rā-ke*, him ; *akar*, *ak<sup>r</sup>rā*, his (the latter only once, agreeing with a nominative plural).

*Tēy*, *sē*, he ; *tā-khē* (sic) to him ; *tā-kar*, of him. *Tāk<sup>r</sup>rē* (*hātē*), (for the reason) of that. Similarly *ek<sup>r</sup>rē* (*hātē*), (for the reason) of this ; *tārādēr*, of them.

The Relative and Correlative Pronouns are *jē*, and *sē*.

Adjectival pronouns are *ahē* and *sēi*, that, and *ehē*, this. *Kea* is anyone, and *kanha* is anything.

**The Verb.**—Singular and Plural are, as a rule, the same.

#### AUXILIARY VERBS, AND VERBS SUBSTANTIVE.

##### PRESENT—

(1) *āhā*, I am : (2) *āhis*, thou art ; *āhē*, *āhek*, he is. Once, as an auxiliary, *āihōk*, he is ; *nēkhē*, *nēkhekh* (sic), *nēkhat*, he is not. *Hek*, *hekek*, *hetek*, he becomes, he is going on.

##### PAST—

(1) *Helaō*, I was.  
 (3) *Hel*, *helek*, he was.  
 Also, (1) *rahā*, I was.  
 (3) *rahē*, *rehek*, he was.

##### OTHER FORMS—

*Hāi-ke*, having become.  
*Hēlēi*, *heli*, on becoming.  
*Ak<sup>r</sup>bē keris*, thou doest existing, thou existest.

#### FINITE VERBS.

##### PRESENT TENSE.

1st Person, *lāgaō*, I seem ; *khāṭahā*, I labour.  
 2nd Person, *keris*, thou doest.

##### IMPERATIVE.

1st Person, *chālē*, let us come.  
 2nd Person, *dē*, give thou ; respectful, *rākhē*, keep ; inferior, *pindhāohāk*, put on ; *dehāk*, give.

##### PRESENT DEFINITE.

Only one instance occurs, in the curious form, *khāwāis-āhē*, he is feeding.

## IMPERFECT.

Only one instance, *bēche-kelaō*, I was selling.

## HABITUAL PAST.

*Pāotāk*, he (they) used to get; *pār<sup>a</sup>tāk*, he (they) used to be able.

## FUTURE.

*Pāyam*, I shall get; *kaham*, I shall say; *kerbēi*, we shall do; *debēi*, we shall give.

## PAST—

1st Person.—This occurs under three forms; *viz.* :—

(a) *Pāolaō*, I obtained; *keh<sup>a</sup>laō*, I said; *khuj<sup>a</sup>laō*, I demanded; *dekh<sup>a</sup>laō*, I saw; *lāg<sup>a</sup>laō*, I began; *tek<sup>a</sup>laō*, I obstructed.

(b) *Pāolēi*, I obtained; *delēi*, I gave.

(c) *Aṭāolāhan*, I reached; *śudhāolāhan*, I enquired.

2nd Person.—Only one instance, *lāgāolē*, thou didst commence.

3rd Person.—This usually ends in *āk*, as in *keh<sup>a</sup>lāk*, he said; *delāk*, he gave; *guchāolāk*, he lost; *sirāolāk*, he finished; *rah<sup>a</sup>lāk*, he stayed; *ker<sup>a</sup>lāk*, he made; *pāolāk*, he obtained; *khāolāk*, he ate; *bāch<sup>a</sup>lāk*, he survived; *lāg<sup>a</sup>lāk*, they began; *śudhālāk*, he (they) enquired; *bujhāolāk*, he entreated; *urāolāk*, he wasted.

In the case of Intransitive verbs sometimes the Bihārī custom of dropping all terminations is followed, as in *gēl*, he went.

Sometimes almost pure Bengali forms are used, as in *keh<sup>a</sup>lek*, he said; *kak<sup>a</sup>len*, he said.

PERFECT.—This is built on the Bihārī system.

1st Person.—(a) Transitive verbs, *ker<sup>a</sup>lē-āhā*, I have done; *kāṭ<sup>a</sup>lē-āhā*, I have disobeyed.

(b) Intransitive verbs, *maral-āhā*, I have died.

2nd Person.—Transitive verb, *delē-āhis*, thou hast given.

3rd Person.—(a) Transitive verb, *ṭhān<sup>a</sup>lē-āhē*, he has considered; *ān<sup>a</sup>lē-āhē*, he has brought. Also *pāolē-āihōk*, he has got.

(b) Intransitive verb, *āol-āhek*, he has come; *gēl-āhek*, he has gone.

PLUPERFECT.—*Rākh<sup>a</sup>lē-rahē*, he appointed (a long time ago); another form is *marī rahē*, or *marī rehek*, he died (a long time ago). Before the auxiliary the final *l* of the Past Participle of an intransitive verb, becomes *r*. Thus *gēr* (for *gēl*) *rahā*, I had gone; *gēr rahē*, he had gone.

PAST CONJUNCTIVE.—The following appears to belong to this tense: *keretēlia*, (that) they might have made.

CONJUNCTIVE PARTICIPLE.—This is pure Bihārī. Thus,—*bāṭi-ke*, having divided; *lēi-ke*, having taken; *jāi-ke*, having gone; *keri-ke*, having made; *kehi-ke*, having said, and many others.

As examples of Compound Verbs, we have *dei-delāk*, he gave; *dauri jāi-ke*, having run, and others.

THE CONDITIONAL PARTICIPLE—*delēi*, on giving; *hēlēi*, *heli*, on becoming.

OTHER FORMS are *ghurek bēra*, the hour of returning; *khābār*, of eating.

**Idiom—**

The Negative is *nehī* or *niki*.

Example of a Potential Verb,—*sirāolē pār"tāk*, they used to be able to finish.

Example of an Inceptive Verb,—*kere lāg"lāk*, they began to make.

Note the form *richek*, a little, a corruption of the Bihārī *rachi-ke*, or *achik*.

The following specimens come from Manbhum, and are in the Bengali character. They may also be taken as illustrating the Kurmālī of Kharsāwān. They have been written down for the purposes of the Survey by Babu Sital Chandra Chatterjia, Sub-Inspector of Schools:—



[No. 25.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## EASTERN MAGAHĪ DIALECT.

## SPECIMEN I.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

এক লকের ছুটা বেটা ছালিয়া রেহেক। তারাদের মইধে ছুটু বেটাটায় অকর বাপ্কে কেহলাক্  
 যে বাপ্-হে হামরাকর দৌলতকর যে মঁয় হিঁসা পায়ম্ সে মকে দে। তখন তাকর বাপ্ আপন দৌলত  
 বাঁটিকে অকর হিঁসা দেই দেলাক্। খড়েক দিন বাদে ছুটু বেটা ছাওয়াটা আপন ধন দরিব লেইকে  
 বিদেশ গেল্। সে ঠিনে যাইকে উজবক্ হইকে সভে যুচাওলাক্। যভে খৰ্চা কেরিকে সভে  
 শিরাওলাক তভে অহে মুলুককের বেড়ি আকাল হেলেক। তাক্ৰে খাতির অকর দুখ হেঁলেই ক্ষেণে সেই  
 মুলুককের এক বেড়ে ধানিনেক্ ঘারে রহলাক্। অহে ধনিচা অকরাকে টাইড়ে শূয়র চারাওলাই গোরথিয়া  
 রাখলে-রহে। অহেলায় গরথিয়া শূয়রকের খাবার চকা খাইকে আপন পেট ভরায়েক হিঁছা কেরলাক।  
 বিচকম তাখে কেয় কনহ নেহি দেলেই। মনে মনে ঠানলে আহে মর বাপেক্ ঘারে কেতেক বেরছনিয়া  
 আহেক। অকরা মানষি এতিক বেরছন্ পাওতাক যে খাইকে নেহি শিরাওলে পারতাক্। আর মঁয়  
 ভুঁখে মরল্ আই। মঁয় বাপেক্ ঠাই যাইকে কহম্ বাপ্-হে মঁয় ভগমানেকর ঠাই অঁর তর্ ঠাই দব  
 কেরলে আই। তর বেটাক লাক মঁয় না লাগঁও। তঁয় মকে মুনিশ রাখঁে। তাকর বাদে উ আপন  
 বাপেক্ ঘার গেল্। অকর বাপ অকে ফারাকলে দেখিকে বেড়ি দুখ পাওলাক্। অকর বাপ্ আপন ছাওয়া-  
 টাকে দেখিকে দৌড়ি যাইকে ঘেঁচায় ধরিকে চুমা খাওলাক। তখন অকর ছাওয়াটায় কেহলাক্, বাপ্হে  
 তর্ ঠিনে আর ভগমানেক ঠিনে মঁয় গুণহাঁ কেরলে আই। তর বেটাক্ লাক্ মঁয় না লাগঁও। অকর বাপে  
 মুনিশগুলাকে কহলেন যে অকে বেশ লুগা আনিকে পিঁধাওহাক্ আর অকর হাঁথে অংটি দেহাক্, গড়ে জুতা  
 দেহাক। আর চালঁে হামরা খাই পিকে মজা কেরবেই। মর এহে বেটাটা মরি রেহেক আর বাঁচলাক্;  
 হার্বাই গের রহে আর পাওলেই। এতনাটা কেহিকে মজা কেরে লাগলাক্॥

অহে লক্টার বড় বেটাটা খেত গের রহে। সে ঘুরেক বেরা যখন ঘার পঁছচাপঁছচি হেল তেখনে  
 নাচ বাজনা কর জাঁক শুনিকে একটা মুনিশকে ডাকিকে শুধাওলাক কিনা লায় এতেক নাচ বাজনা হেহেক  
 রে। মুনিশটাই কেহলেক তর্ ভাই আওল আহেক্, তাকরে হঁতে কুটুমকে খাওয়াইসাহে কেসেন অকে  
 ভালঁই ভালঁই পাওলে আই-হোক। একরে হঁতে অকর রাগ হেলেক, ঘারে নিহি গেল্। অকর বাপ্  
 তখন বাহরায় আসিকে আনেক আনেক বুঝাওলাক। তখন তেঁয় কেহলাক মঁয় এতনাদিন তর্ মুনিশেক  
 লেখে খাটই কখন মঁয় তর কাথা নেহি কাটলে আই মনেক তঁয় মকে একটা ছাগেছোয়া নিহি দেলে  
 আহিস যে পাঁচ ভাই মজা কেরেতেলিয়। তর যে বেটাটাই তহরে. এসন্ নাচনি লেঁইকে তরে এসন ধন  
 দরিব উড়াওলাক্ সে ঘুরিকে পঁহচৎ না পঁহচতে তঁয় ভজ লাগাওলে। তখন অকর বাপ্ কেহলাক সভে  
 দিনত তঁয় হামর পষ অহবে কেরিস। সভে ধন দরিব তরে হেকেক। কিন্তুক এখন রিচেক মজা কেরে  
 হেতেক কেসেন তব এহে ভাইটা মরি রহে ঘুরিকে বাঁচল হার্বাই গের রহে ঘুরিকে পাওলাও ॥

[No. 25.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

## SPECIMEN I.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

Ek lakēr du-tā bētā chhālīā rehek. Tārādēr maīdhē chhuṭu bētā-tāy  
*One man-of two son children were. Of-them among (the)-younger son*  
 a-kar bāp-kē keh<sup>a</sup>lāk jē, 'bāp-hē, hām<sup>a</sup>rā-kar daulat-kar jē māy hīsā  
*his father-to said that, 'father-O, our property-of what I share*  
 pāyam sē ma-kē dē.' Takhan tā-kar bāp āpan daulat bāṭi-ke  
*shall-get that me-to give.' Then his father own property dividing*  
 akar hīsā dēi-delāk. Tharek din bādē chhuṭu bētā chhāwā-tā āpan  
*his share made-over. A-few days after younger son child own*  
 dhan-darib lēi-ke bidēs gēl. Sē ṭhinē jāi-ke  
*property-(and)-things taking foreign-land went. (To)-that place going*  
 uj<sup>a</sup>bak haī-ke sabhē ghuchāolāk. Jabhē kharchā kerī-ke sabhē  
*(a)-fool being all-(his-property) he-lost. When expenses making all*  
 śīrāolāk, tabhē ahē muluk-kēr bēri ākūl helek. Tāk<sup>a</sup>rē khātir a-kar  
*he-finished, then that land-of great famine was. This for his*  
 dukh hēlēi kh'enē, sōi muluk-kēr ek bēre  
*distress of-being at-the-time, that land-of one great*  
 dhanīnek ghārē rah<sup>a</sup>lāk. Ahē dhanīn-tā ak<sup>a</sup>rā-kō ṭāirō sūar  
*wealthy-man's house-in he-stayed. That rich-man him in-the-fields swine*  
 chārāo-lāi gor<sup>a</sup>khiyā rākh<sup>a</sup>lē-rahē. Ahē-lāy gar<sup>a</sup>khiyā sūar-kēr  
*feeding-for shepherd appointed. That-for (so-that) the-shepherd the-hogs-of*  
 khābār chakā khāi-ke āpan pēṭ bharāyek hēchhā ker<sup>a</sup>lāk. Bich<sup>a</sup>kam  
*(the)-food-of husks eating own stomach filling-of wish he-made. But*  
 tā-khē kēa kanha nchi delēi manē-manē ṭhān<sup>a</sup>lē-āhē, 'mar  
*him-to any-one anything not on-giving in-(his)-mind he-thought, 'my*  
 bāpek ghārē ketek bē<sup>a</sup>huniyā āhek. Ak<sup>a</sup>rā mānshī  
*father's house-in how-many wages-earning-labourers are. His men*  
 etik bē<sup>a</sup>hun pāotāk jē khāi-ke nehi śīrāolē  
*so-much wages-(in-food) used-to-get that eating not to-finish*  
 pār<sup>a</sup>tāk, ār māy bhūkhē maral āhā. Māy bāpek ṭhāi jāi-ke  
*they-used-to-be-able, and I (by)-hunger dying am. I father's near going*

kaham, "bāp-hē, māy Bhagamānē-kar ṭhāi ār tar  
*will-say, "father-O, I God-of in-the-presence and of-thee*  
 ṭhāi dash ker<sup>l</sup>lē-āhā. Tar bēṭāk lāk māy nā  
*in-the-presence sin committed-have. Thy son-of like I not*  
 lāgaō ; tāy ma-kē muniś rākhē." Tā-kar bādē ū āpan  
*do-appear ; thou me (thy)-servant keep." This after he own*  
 bāpek ghār gēl. A-kar bāp a-kē phārāk-lē dēkhi-ke bēri  
*father's house went. His father him a-distance-from seeing great*  
 dukh pāolāk ; a-kar bāp āpan chhāwātā-kē dēkhi-ke dauri jāi-ke  
*sorrow felt ; his father own child seeing running coming*  
 ghēchāy dhari-ke chumā khāolāk. Takhan a-kar chhāwā-ṭy keh<sup>l</sup>lāk,  
*neck holding kisses gave. Then his child said,*  
 'bāp-hē, tar ṭhinē ār Bhagamānek ṭhinē māy gun<sup>h</sup>hā  
*'father-O, thy presence-in and God-of the-presence-in I sin*  
 ker<sup>l</sup>lē-āhā. Tar bēṭāk lāk māy nā lāgaō.' A-kar bāpē  
*committed-have. Thy son-of like I not do-appear.' His father*  
 muniś-gulā-kē kah<sup>l</sup>len jē, 'a-kē bēs lugā āni-ke pindhāohāk, ār  
*servants-to said that, 'him-to good cloth bringing cause-to-put-on, and*  
 a-kar hāthē angthi dēhāk, gaṛē jutā dēhāk, ār chālē hām<sup>r</sup>rā  
*his hands-on rings give, legs-on shoes give, and come we*  
 khāi pi-ke mujā ker<sup>b</sup>bēi ; mar ehē bēṭā-tā mari-rehek,  
*eating drinking merriment will-make ; my this son died-had,*  
 ār bāch<sup>l</sup>lāk ; hārāi gēr-rahē, ār pāolēi.' Et<sup>n</sup>nā-tā kehi-ke  
*and revived ; lost gone-had, and I-regained.' This-much saying*  
 majā kere lāg<sup>l</sup>lāk.  
*merriment doing they-began.*  
 Ahē lak-tār bara bēṭā-tā khēt gēr rahē. Sē ghurek  
*That man's elder son field gone had. He returning-of*  
 bērā jakhan ghār pāhuchā-pāhuchi hel tek<sup>h</sup>ne nāch-bāj<sup>n</sup>nā-kar  
*at-the-time when house almost-reached was then dancing-and-music-of*  
 jāk sūni-ke, ek-tā muniś-kē ḍāki-ke sūdhāolāk, 'kinā-lāy etek  
*splendour hearing, one servant calling asked, 'what-for this-much*  
 nāch bāj<sup>n</sup>nā hehek-rē ? Muniś-ṭā-i keh<sup>l</sup>lek, 'tar bhāi  
*dance (and) play is-going-on-eh ? The-servant said, 'thy brother*  
 āol āhek. Tāk<sup>r</sup>rē hātē kuṭum-kē khāwāis-āhē, kese na  
*come has. Of-that for relations he-is-feeding, why because*  
 a-kē bhālāi-bhālāi pāolē-āihōk.' Ek<sup>r</sup>rē hātē a-kar rāg  
*him in-good-condition he-got-has.' This for his anger*  
 helek, ghārē nihi gēl. A-kar bāp takhan bāh<sup>r</sup>rāy āsi-ke,  
*rose, house-in not did-go. His father then out coming,*  
 ānek-ānek bujhāolāk. Takhan tēy keh<sup>l</sup>lāk, 'māy et<sup>n</sup>nā-din tar muniśek  
*a-good-deal entreated. Then he said, 'I so-many-days thy servant-of*

lōkhē khāṭ-ahā. Kakhna mǎy tar kāthā nehi kăṭ<sup>l</sup>lē-āhā, manek  
*like labour. Ever I thy words not disobeyed-have, even-then*  
 tǎy ma-kē ek-tā chhāgē-chhōwā nihi delē-āhis jē pāch  
*thou me-to one goat-young not given-thou-hast that five*  
 bhāi majā keretēlia. Tar jē bēṭā-ṭā-i tah<sup>r</sup>rē ēsan,  
*brethren merriment would-have-made. Thy what the-son of-thee like,*  
 nāch<sup>n</sup>i lēi-ke, tarē ēsan dhan-darib uṛāolāk, sē  
*dancing-girls taking, of-thee like property-(and)-things wasted, that*  
 ghuri-ke, pāh<sup>h</sup>chat-nā-pāhach<sup>t</sup>ē, tǎy bhaj lāgāolē.  
*returning, immediately-on-reaching-(home), thou feast commenced.'*  
 Takhan a-kar bāp keh<sup>l</sup>āk, 'sabhē din-ta tǎy hāmar pash  
*Then his father said, 'all days-while thou me with*  
 ah<sup>b</sup>bē keris. Sabhē dhan-darib tarē hekek; kintuk ekhan  
*living doest. The-whole property-(and)-things thine are; but now*  
 richēk majā kere hetek, kēsen tar ehē bhāi-ṭā mari rahē,  
*some merriment do should, why (because) thy this brother died had,*  
 ghuri-ke bāchhal; hārāi gēr-rahē, ghuri-ke pāolaṅ.  
*again (has)-lived; lost gone-had, again I-got.'*

[No. 26.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## EASTERN MAGAHĪ DIALECT.

## SPECIMEN II.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

## STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

হজুর মঁয় দকানে বেসিকে মিঠাই বেচে হেলঁও। চারটা বাবু আইকে মিঠাইকের কেতেক দর শুখাও-লাক। মঁয় কেহলঁও সব জিনিসেক ত একদর নেখেখ। অহে বাবুগুলঁয় শুনিকে কেহলাক সভে দরিব মিলঁয়কে এক সের হামরাকে দেহাক। মঁয় এক সের মিঠাই দেলঁই আর আঠ আনা দাম খুজলঁও। তখন বাবুগুলঁাই কেহলাক্ যে হামরাকর সঁগে পয়সা নেখেৎ। অহে লদি লা আহেক। উহা যাইকে দাম দেবেঁই। মঁয় ভদরান মামুয দেখিকে মঁয় কনহ নিহি কেহলঁও। ঢের খেন হেলি পয়সা নিহি দেলাক্ দেখিকে মঁয় লদীতক্ গের রহঁ। যাইকে দেখলঁও লাটা সেঠিন্ নেখেই। ঢের ধুরলে থানঁই থানঁই দেখলঁও লাটা ঢের ধুর গেল আহেক্। তেখনে মঁয় পেছাঁই পেছাঁই দোড়ে লাগলঁও। ঘড়িটেক্ বাদে মঁয় লাটাকে আঁটাওলাহন। আঁটাইকে লাহেক্ মঁয়লাটাকে বাবুগুলাক্ কাথা শুখাওলাহন। লা মঁয় কনহ নিহি কেহলাক। মঁয় তখন পানী নাভিকে লাটাকে টেকলঁও। তখন বাবু গুলঁয় লাহেক্ ভিতরলে বাহরায়কে মকেই চর কেরিকে গুল্ কেরলাক্ আর দুইটা বাবুই সঁাডি ঘরলে একটা সিপাহি ডাকা কারাইকে আনলাক্। মঁয় সিপাহিকে সব কাথা খুলিকে কহি দেলঁই। সিপাহি মর কাথা নেহি শুনিকে গিরিপ্তান কেরিকে আঁনলে আহে। দহাই ধরমা অতার মঁয় নিহি চরি কেরলে আই। মঁয় বড়ি গরিব লক। মর কেউ নেখেৎ বাবা সত্ বিচারু করি দে। মর কনহ দষ নেখে ॥

## BIHĀRĪ.

## EASTERN MAGAHĪ DIALECT.

## SPECIMEN II.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

## STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

Hajur, mǎy dakānē besi-ke miṭhāi bēche helaō. Chār-tā  
*Sir, I the-shop-in sitting sweetmeats selling was. Four*  
 Bābu āi-ke miṭhāi-kēr ketek dar śudhāolāk. Mǎy keh<sup>a</sup>laō, 'sab  
*Babus coming sweetmeats-of how-much price asked. I said, 'all*  
 jinisek ta ek-dar nēkhekh.' Ahē Bābu-gulāy śuni-ke keh<sup>a</sup>lāk,  
*things-of indeed same-price is-not.' Those Babus hearing said,*  
 'sabhē darib milāy-ke, ek sēr hām<sup>a</sup>rā-kē dehāk.' Mǎy ek sēr miṭhāi  
 'all things mixing, one seer us-to give.' I one seer sweetmeats  
 delēi, ār āṭh ānā dām khuj<sup>a</sup>laō. Takhan Bābu-gulāi keh<sup>a</sup>lāk jē,  
*gave, and eight annas price asked. Then the-Babus said that,*  
 'hām<sup>a</sup>rā-kar sāgē pay<sup>a</sup>sā nēkhat. Ahē ladi lā āhek. Ūhā jāi-ke  
 'of-us with pice is-not. In-that river (a)-boat is. There going  
 dām debēi.' Mǎy bhad<sup>a</sup>rān-mānush dēkhi-ke mǎy kanha nihi  
*price we-shall-give.' I gentlemen seeing I anything not*  
 keh<sup>a</sup>laō. Dhēr khen heli pay<sup>a</sup>sā nihi delāk dēkhi-ke mǎy ladi-tak  
*said. Long time having-been pice not gave seeing I the-river-up-to*  
 gēr-rahū; jāi-ke dekh<sup>a</sup>laō lā-tā sē-ṭhin nēkhēi. Dhēr dhur-lē thānāi  
*went; going I-saw the-boat there is-not. Great distance-from discerning*  
 thānāi dekh<sup>a</sup>laō lā-tā dhēr dhur gēl āhek. Tekh<sup>a</sup>nē mǎy  
*discerning saw the-boat great distance gone has. Then I*  
 pechhāi pechhāi daure lāg<sup>a</sup>laō. Ghari-ṭek bādē mǎy lā-tā-kē  
*after after-(the-boat) running began. Twenty-minutes-of after I the-boat*  
 āṭāo-lāhan. Āṭāi-ke lāhek māṅhiṭā-kē Bābu-gulāk kāthā śudhāolāhan  
*reached. Reaching the-boat-of the-boatman the-Babus-of news I-asked.*  
 Lā-māṅhi kanha nihi keh<sup>a</sup>lāk. Mǎy takhan pāni nābhi-ke  
*The-boatman anything not said. I then (in-the)-water plunging*  
 lā-tā-kē ṭek<sup>a</sup>laō. Takhan Bābu-gulāy lāhek bhitar-lē bāh<sup>a</sup>rāy-ke,  
*the-boat obstructed. Then the-Babus the-boat-of inside-from coming-out,*  
 ma-kē-i char kerī-ke gul ker<sup>a</sup>lāk, ār dui-tā Bābu-ī phāri-ghār-lē  
*me-even thief calling noise made, and two Babus-also the-(police)-outpost-from*

ek-ṭā sipāhi ḍākā-kārāi-ke ān<sup>l</sup>āk. Māy sipāhi-kē sab kāthā khuli-ke  
*a constable sending-for brought. I the-constable-to every word openly*  
 kahi-delēi. Sipāhi mar kāthā nehi śuni-ke giriptān-keri-ke ān<sup>l</sup>ē-āhē.  
*told. The-constable my words not listening-to arresting has-brought.*

Da-hāi, dharmā-atār, māy nihi chari keṛ<sup>l</sup>ē-āhā. Māy baṛi  
*Two-alases, incarnation-of-justice, I not theft have-committed. I-(am) very*  
 garib lak; mar kēū nēkhat, Bābā, sat bichār kari-dē, mar  
*poor man; mine anyone there-is-not, O-father, true justice do, mine*  
 kanha dash nēkhē.  
*any guilt (there)-is-not.*

### SADRĪ KŌL.

The main Aryan language of the Feudatory State of Bamra, which lies to the West of the Keonjhar State, is Oṛiyā. Most of the aborigines speak Muṇḍā languages, but some of them use a corrupt Aryan language, which is locally known as Sadrī, or more correctly Sad<sup>rī</sup> Kōl. As in the case of the Sadrī Korwā sub-dialect of Ohhattīgarhī, the word 'Sadrī' is used when an aboriginal tribe abandons its own language and takes to an Aryan one. Sadrī Kōl is reported to be spoken by 4,194 people. It is not, as might be expected, a dialect of the surrounding Oṛiyā, but is a form of the Eastern Magahī dialect. Immediately to its East, in the States of Keonjhar and Mayurbhanja, a form of Eastern Magahī is also spoken, called Kurmāli, but Sadrī Kōl does not agree so closely with this as it does with the Kurmāli Ṭhār of Manbhum and Kharsawan, with which it is practically identical. The pronunciation, too, is the same, the vowel *a* being sounded as in Oṛiyā, *viz.*, like the *o* in 'hot.'

Two specimens are given of this dialect. The first is a short extract from the Parable of the Prodigal Son, and the other a folk-tale. A few instances of the influence of Oṛiyā will be noticed. Such are the genitive *māl-jālar*, of property, and plurals like *suar-mānē*, swine; *hām<sup>r</sup>rē-mān*, we.



[No. 27.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## EASTERN MAGAHI DIALECT.

## SPECIMEN I.

SADRĪ KŌL.

(STATE BAMRA.)

Gōtē ād\*mi-kēr dui-ṭhur bētā rahin. Unhā-lē chhōṭ bētā ō-kar  
*One man-of two sons were. Them-from the-younger son his*  
 bāp-kē kah\*lāk, 'ē ābā, māl-jālar jīn bhāg mōr bhāg-mē  
*father-to said, 'O father, of-the-property what share my share-in*  
 giri, sē-kē mō-kē dē.' Sē ō-kar māl-jāl bhāg-kar dēlāk. Purē  
*will-fall, that me-to give.' He his property having-divided gave. Many*  
 din nai jāilā chhōṭ bētā māl-jāl sōb-kē ek-ṭhin jamā-kar-khan  
*days not went the-younger son the-property all in-one-place having-collected*  
 bidēs gelāk, Ō-ṭhānē kherāp kām-mē sab māl-jāl kharach  
*a-foreign-country went. There bad conduct-in all the-property spent*  
 kar-delāk : sab māl-jāl kharach kar-ke serāi-khaṇ, ō dēs-mē  
*he-made : all the-property spent having-made having-completed, that country-in*  
 maharg holāk, āur ō bahūt dukh pālāk. Tābān utar-mē ō ō  
*a-famine became, and he much distress got. There after-in he that*  
 dēs-kar ek ād\*mi-kar ghar-mē āsh\*rā lelāk, āur ō ād\*mi ō-kē  
*country-of a man-of house-in shelter took, and that man him*  
 dōin-mē suar charāi pāiṭhālā. Sē suar-mānē jōn tasu  
*fields-in swine to-feed sent. He the-swine (plural) what husks*  
 khāt-rahin, ō-kē khāi-kōr pēt purāi-kē man kar\*lāk. Ō-kē  
*used-to-eat, those having-eaten his-belly filling-for mind made. Him-to*  
 ō kēhū delāin nāhin khāi-kē.  
*those anyone gave not eating-for.*

## BIHARĪ.

## EASTERN MAGAHĪ DIALECT.

SADRĪ KŌL.

(STATE BAMBA.)

## SPECIMEN II.

Ek gāũ-mē budhā budhī dui jhan rah<sup>a</sup>len. Bahūt  
*One village-in an-old-man an-old-woman two persons were. Many*  
 ād<sup>a</sup>mī par-dēs jāi-ke kāmāi-khan lānat-hen. Sē-khanē  
*men foreign-country having-gone having-earned bringing-are. Then*  
 budhiā-kē hĩsgā lāg<sup>a</sup>lāk. Tōb-lē budhī kah<sup>a</sup>lāk,  
*the-old-woman-to envy became-attached. Then the-old-woman said,*  
 ‘ē budhā, sabē-tō kamāi-khan lānat-hen, hām<sup>a</sup>rē-man  
*‘O old-man, all-indeed having-earned bringing-are, we*  
 jāb.’ Kāndhē sab din sarag-kēr ek hāti dhān khāt-rahē, jē  
*will-go.’ Where all day heaven-of an elephant paddy used-to-eat, there*  
 budhā ogār<sup>a</sup>lāk. Hāti ālāk. Hāti khāt-rahē. Dhān  
*the-old-man watched. The-elephant came. The-elephant eating-was. Paddy*  
 khāi-khan jāāt-rahē sarag-pur. Tōb-lē budhā pōchh-mē  
*having-eaten going-he-was (to)-the-heaven-city. Then the-old-man the-tail-on*  
 dhar<sup>a</sup>lāk. Hāti budhā-kē lē-gelāk sarag-pur. Ūhā  
*seized-hold. The-elephant the-old-man took-away (to)-the-heaven-city. There*  
 budhā bahūt kamāi khālāk. Tōb-lē ō hāti-kēr pōchh-kē  
*the-old-man much having-earned ate. Then he the-elephant-of the-tail*  
 dhar<sup>a</sup>lāk, āu nichē ālāk, āur budhiā-kē kah<sup>a</sup>lāk, ‘Budhiā  
*seized, and down came, and the-old-woman-to said, ‘Old-woman*  
 dēkh, et<sup>a</sup>rā kamāi-khan lāin-han.’ Tōb-lē budhiā dekh<sup>a</sup>lāk,  
*see, so-much having-earned I-have-brought.’ Then the-old-woman saw,*  
 aur ō-kar jiu bahūt ānand holāk. Budhiā kah<sup>a</sup>lāk, ‘mō-hō  
*and her soul very rejoiced became. The-old-woman said, ‘I-too*  
 jābō.’ Tōb-lē dōnō jhan gelāin, hātir pōchh dhaĩr-khan,  
*will-go.’ Then both persons went, the-elephant’s tail having-seized,*  
 sarag-pur. Ō-mānē ūhā khōb kamāilāin khālāin. Tōb-lē  
*(to)-the-heaven-city. They there well earned ate. Then*  
 budhā bichār kar<sup>a</sup>lāk. Budhiā-kē kah<sup>a</sup>lāk. Tōb phēr  
*the-old-man consideration made. The-old-woman-to he-spoke. Then again*  
 budhā hāti-kēr pōchh-kē dhar-kēr gāũ-kēr ād<sup>a</sup>mī-kē  
*the-old-man the-elephant-of the-tail having-seized the-village-of men*

lēgek lāgin ālāk. Tōb gāũ-kēr ād<sup>a</sup>mī-kē pōchh<sup>a</sup>lāk, 'kāhō,  
*bringing-of for came. When the-village-of men he-asked, 'well,*  
 ihā bhūkē marat-hān. Chalā, sarag-pur-mē bahūt dhān 'chāul  
*here in-hunger you-are-dying. Come, the-heaven-city-in much paddy rice*  
 milat-hē. Ūhā-kēr tāmbi bahūt badā hāi.' Tōb-lē sab gāũ-kēr ād<sup>a</sup>mī  
*is-found. There-of the-seer very big is.' Then all the-village-of men*  
 bichār kar<sup>a</sup>lāin, āur budhā kē 'chalā, bhāi, jāba,' kah<sup>a</sup>lāin.  
*consideration made, and the-old-man-to 'come, brother, we-will-go,' said.*  
 Tōb-gē āur ō hāti-kē ogār<sup>a</sup>lāin, āur ō hāti-kēr  
*Then and that elephant they-watched, and that elephant-of*  
 pōchh-mē budhā dhar<sup>a</sup>lāk. Phēr budhā-kēr pith-mē āur  
*the-tail-on the-old-man seized-hold. Again the-old-man-of the-back-on another*  
 ek jhan potār<sup>a</sup>lāk. Ō-kar pith-mē āur ek jhan potār<sup>a</sup>lāk. Phēr  
*one person embraced. His back-on another one person embraced. Again*  
 āur ek jhan potār<sup>a</sup>lāk. Āesan gāũ-kēr sab ād<sup>a</sup>mī pot<sup>a</sup>rā-pot<sup>a</sup>ri  
*another one person embraced. Thus the-village-of all the-men embracing-on-embracing*  
 halāin. Tōb-lē hāti upar-kē chal<sup>a</sup>lāk. Sarag-pur-kēr ādhā bāt  
*became. Then the-elephant above-to started. The-heaven-city-of half way*  
 haī-khan, ek jhan pāchhē-kēr ād<sup>a</sup>mī puchh<sup>a</sup>lāk, 'haī-hō, budhā,  
*having-become, one person behind-of a-man asked, 'well, old-man,*  
 et<sup>a</sup>rā dbūr lē-jāāt-hī, jē ūhā ket<sup>a</sup>nā bad tāmbi āhē?'  
*so-much distance you-are-taking-(us), what there how big the-seer is?'*  
 Tōb-lē budhā ek hāt-mē hāti-kēr pōchh-kē dhair-khan ek  
*Then the-old-man one hand-in the-elephant-of the-tail having-held one*  
 hāt-mē tāmbi-kē batālāk, 'et<sup>a</sup>nā bad tāmbi āhē.' Tōb-lē phēr ek ād<sup>a</sup>mī  
*hand-in the-seer explained, 'so big the-seer is.' Then again one man*  
 puchh<sup>a</sup>lāk, 'nāi sun<sup>a</sup>lī-hō; ket<sup>a</sup>nā bad tāmbi āhē-jē.' Tōb-lē budhā  
*asked, 'not I-have-heard-you; how big the-seer is-what.' Then the-old-man*  
 dōnō hāt-kē chhōd-kar, 'et<sup>a</sup>nā bad tāmbi āhē,' bol<sup>a</sup>lāk. Tōb-lē hāti  
*both hand letting-go, 'so big the-seer is,' said. Then the-elephant*  
 sarag-pur chāil-gelāk; ād<sup>a</sup>mī sab paīd-kar mar-gelāin.  
*to-the-heaven-city went-away; the-men all having-fallen died.*

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived an old couple in a certain village. A number of the willagers used to go abroad to earn money, and would return rich men. This roused the old woman's envy, and said she, 'see how much these people bring home from their earnings. Let us go too to try our luck.' So the old man went and watched at a place where an elephant of Heaven used to come down and graze all day on paddy. According to his custom he came down and ate his fill, and was returning to the City of

Heaven, when the oldster caught hold of his tail and was carried up with him. He arrived there safely, and found plenty of work at high wages; so when he had earned a great deal, he again caught hold of the elephant's tail, and was carried down home again. 'See,' said he to his wife, 'how much I have earned.' When the old woman saw it, her soul was filled with joy, and she replied, 'I'll go too.' So they both set out, and both caught hold of the elephant's tail and in due course arrived at the City of Heaven. There they earned plenty and ate well, till one day the old man thought over things, and, after telling his better half, caught hold of the elephant's tail and went down home to fetch up his fellow-villagers. When he got there he asked them all to come back with him. 'Why,' said he, 'are you all dying here of hunger, when there is plenty of paddy and rice to be got in the City of Heaven. Moreover, the seer<sup>1</sup> up there is a very big one.' Then the villagers thought over the matter and agreed to go with the oldster. So they went out and watched for the elephant, and when he was starting home the old man caught hold of his tail. Another fellow caught him round the back. Then another caught the second round the back, and another the third, and so on till all were hanging like the tail of a kite from the elephant's tail, each one clasping the waist of the one above him. They had got half way to the City of Heaven when one of the rear men called out to the oldster, 'hulloa, old man, you are taking us a very long way. How big is the seer up there?' The oldster held on to the elephant's tail with one hand, and motioned with the other saying, 'it is so big.' Then another fellow shouted, 'I couldn't hear what you said. How big is the seer?' The oldster let go with both hands, saying, 'it is so big.' So the elephant went on his way to the City of Heaven alone, and all the men fell down to the earth and were killed.

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Eastern Magahī is also spoken in the south-east of the Hazaribagh District, on the border of Manbhum, in the Thanas of Gola and Kashmar, and in a portion of Thana Ramgarh. Although still more closely based on standard Magahī than the Kurmalī Thār of Manbhum, it possesses the remarkable peculiarity of being what might be called a bi-lingual language. I mean that while in the main it is Magahī, it adopts into its texture Bengali words and phrases, nay, even entire sentences, as they stand, without any alteration. For instance, in the specimen which follows, the first sentence is pure Bengali, while the second is Magahī. The two languages, as elsewhere south of the Ganges, are mechanically mixed, and are not chemically combined. This presence of a very evident Bengali element, and the fact that it is, like Kurmalī Thār, written in the Bengali character, has led the dialect to be incorrectly called Bengali, and, as such, it has been returned by the local officials. A perusal of the specimen will, however, show, that it is really Magahī, and that the Bengali element has been introduced much as some English people introduce French phrases into their language.

The following specimen is the Parable of the Prodigal Son. It is in the Bengali character, and awkward attempts have been made to represent the Bihārī sounds, to which that alphabet and system of pronouncing it, are not adapted. These attempts have been altered to the normal Bihārī system of spelling in the transliteration.

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<sup>1</sup> In India, the weight known as a *seer* varies from place to place. Of course, the rate of sale being the same, the larger the *seer*, the better for the purchaser.

[No. 29.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## EASTERN MAGAHĪ DIALECT.

SO-CALLED 'BENGALI' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

এক লোকের দু বেটা ছিল। তকরমে ছোট বেটা আপন বাপসে কহলই, এ বাপ চিজকে যে বখরা হাম্ পায়ের সে হামরা দেই দে। তকরমেসে চিজ ভাগ কর দেলেন। থোরনা দিনমে ছোট বেটা সমস্ত একসঙ্গ করকে দূর দেশ চলি গেলা আর সে জগন মে নাহক খরচ করকে সব চিজ আপন খোয় দেলক। সে সব চিজ খরচ করনে বাদ সে মুলুক মে ভারি আকাল ভেল ও সে দুখমে পড়ে লাগলা। তব সে খায়কে সে দেশের এক লোকের আশ্রয় লেলক। সে লোক তকরা আপন ক্ষেতে শুয়র চরনে পাঠাই দেলেন। পরে শুয়র যে ভুবা খাইতলখি সেই দেই সে পেট ভরতে খায়েস করলেক কিন্তু কেউ তকরা দিলেক না। পরে হোস ভেলে সে বাজকালক হামীর বাপকে কতে মাহিনাওয়লা নকর খাহৎ ও বাঁচৎ হৎ আর হাম ইহাঁ ভুখে মরহি। হাম উঠকে আপন বাপ ইহাঁ যায়েব, তকরা কহবন বাপ হাম ভগবান ইহাঁ পাপ করলেহি ও তোহার হুজুর মে হাম তোহার বেটা যোগ্য নহি, হামরা এগো নকর বরাবর রাখ। তব উঠকে আপন বাপকে নজিক গেল। কিন্তু দূরসে তকরা বাপ দেখে পাওলক আর মায়া করকে দৌড়কে ঘেচাঁমে ধরকে চুমা লেলক। বেটা তকরা কহলক এ বাপ হাম ভগবান ইহাঁ পাপ করলেহি ও তোহার হুজুর মে হাম তোহার বেটা যোগ্য নহি। মগর বাপ আপন নকর লোককে কহলক জলদি সবসে বেশ লুগা আনকে এনকো পিনহন, এসকা হাতমে আঙ্গটা ও গোড়মে জুতা পিনহায় দেহন; আর হামরিন খায় ও আনন্দ রহি; কারণ হামার এ বেটা মর গেল রহে বাঁচল হ্যায়, হেরাএল গেল রহে, মিলল হ্যায়। পরে সে সব আনন্দ করে লাগল ॥

আর তকর বড় বেটা ক্ষেতমে হোলক, সে আয়কে ঘরকে নজিক নাচ ও বাজনা শুনে পায়লক তখন সে এক নকরকে বোলায়কে পুছলক এসব কি। সে তকরা কহলক তোহর ভাই আএল হো আর তোহর বাপ ভোজ তৈয়ার করলে হ্যায়, কাহেনা সে তকরা নিরোগ দেহীমে পাওলক। কিন্তু সে খিসি-অয়লা, ভিতর যায় খুজলা না। তকর বাদমে ওকর বাপ বাহার আয়কে পরবোধ করে লাগলখিন। মগর সে জবাব করকে আপন বাপকে কহলই দেখ এতনা বচ্ছর ধরকে হাম তোহর সেবা করলেহি তোহর কোন বাত কখনি লজ্বন না করলি। তকরমে তৌএ কখন হামরা এগো ছাগরীকে বাচ্ছা নেহি দেলক যে হামার দোস্তু লোককে সঙ্গে আনন্দ করি। মগর তোহর এ বেটা যে পাতুরিয়াকে সঙ্গ তোহর সম্পত বরবাদ করলেক সে যখন আয়লক তখন তকর লাগকে বড়া ভোজ তৈয়ার করলেক। মগর সে তকরা কহলক বেটা তুই সব দিন হামার সঙ্গ হ্যায় আর হামার যে কুছ হ্যায় সে সব তোহর। মগর খুসি ও আনন্দ করনা উচিত কারণ তোহর ই ভাই মর গেল রহে বাঁচল হ্যায় হেরাএল গেল রহে মিলল হ্যায় ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## EASTERN MAGAHĪ DIALECT.

SO-CALLED 'BENGALI' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

Ēk lōkēr du bētā chhila. Takar-mē chhōṭ bētā āpan  
*One of-person two sons were. Them-of-among the-younger son his-own*  
 bāp-sē kah<sup>a</sup>lai, 'ē bāp, chij-ke jē bakh<sup>a</sup>rā hām pāeb, sē  
*father-to said, 'O father, property-of what share I will-get, that*  
 hām<sup>a</sup>rā dēi-dē.' Takar-mē sē chij bhāg kar-delen. Thor<sup>a</sup>nā din-mē  
*to-me give.' Thereupon he property division made. A-few days-in*  
 chhōṭ bētā samasta ēk-saṅg kar-ke dūr dēs chali-gēlā,  
*younger son whole together collected-having a-distant country went-away,*  
 ār sē-jagan-mē nāhak kharach kar-ke sab chij āpan  
*and that-place-in wanton expenses having-done all property his-own*  
 khōy-dēlak : sē sab chij kharach-kar<sup>a</sup>nē bād sē-muluk-mē bhāri  
*wasted : he all property expending after that-country-in a-severe*  
 ākāl bhēl, ō sē dukh-mē paṛe lāg<sup>a</sup>lā. Tab sē jāy-ke sē  
*famine occurred, and he distress-in to-fall began. Then he having-gone that*  
 dēsēr ēk lōkēr āsray lēlak. Sē lōk tak<sup>a</sup>rā āpan khētē  
*of-country a-certain of-man shelter took. That man him his-own on-field*  
 sūar char<sup>a</sup>nē pāṭhāi-delen. Parē sūar jē bhushā khāital<sup>a</sup>thi sēi  
*swine to-feed sent-off. Then swine which husks did-eat that*  
 dēi sē pēṭ bhar<sup>a</sup>tē khāes kar<sup>a</sup>lek, kintu keu tak<sup>a</sup>rā dilek nā.  
*with he belly to-fill wish did, but any-body to-him gave not.*  
 Parē hōs bhēlē, sē bāj-kālak, 'hāmār bāp-ke katē  
*Afterwards senses having-returned, he said, 'my father-of how-many*  
 māhināwālā nakar khā-hat ō bācha-ō-hat ār hām ihā  
*hired servants eating-are and sparing-also-are and I here*  
 bhukhē mara-hi. Hām uṭh-ke āpan bāp-ihā jāeb.  
*with-hunger am-dying. I having-arisen my-own father-near will-go.*  
 Tak<sup>a</sup>rā kah<sup>a</sup>ban, "bāp, hām Bhag<sup>a</sup>wān ihā pāp kār<sup>a</sup>lē-hi, ō  
*To-him I-will-say, "father, I God near sin have-done, and*  
 tohār hujūr-mē. Hām tohār bētā jogg<sup>a</sup> na-hi; hām<sup>a</sup>rā ēgō nakar  
*thy presence-in. I thy son worthy am-not ; me one servant*  
 barābar rākh." ' Tab uṭh-ke āpan bāp-ke najik gēl. Kintu  
*like keep." ' Then having-arisen own father-of near went. But*  
 dūr-sē tak<sup>a</sup>ra bāp dēkhe pāolak, ār māyā kar-ke daur-ke  
*distance-from him father to-see got, and compassion having-made running*

ghēchā-mē dhar-ke, chumā lēlak. Bētā tak'rā kah'lak, 'ē bāp, hām  
*neck-on holding, a-kiss took. The-son to-him said, 'O father, I*  
 Bhag'wān ihā pāp kar'lē-hi, ō tōhar hujur-mē. Hām tōhar bētā  
*God near sin have-done, and thy presence-in. I thy son*  
 jogg'a na-hi.' Magar bāp āpan nakar-lōk-kē kah'lak, 'jal'di  
*worthy am-not.' But the-father his-own servant-people-to said, 'quickly*  
 sab-sē bes lugā ān-ke en-kō pin'han; es-kā hāt-mē āngtī  
*all-than good clothes bringing this-(person)-to put-on; his hand-on ring*  
 ō gōr-mē jutā pinhāy-dehan; ār hām'rin khāy ō ānand rahi;  
*and foot-on shoes put-on; and let-us feast and merry be;*  
 karan hāmār ē bētā mar-gēl-rahē, bāchal-hai; herāel-gēl-rahē,  
*because my this son had-died, revived-is; had-been-lost,*  
 milal-hai.' Parē sē-sab ānand karē lāgal.  
*found-is.' Afterwards they-all rejoicing to-do began.*  
 Ār takar barā bētā khēt-mē hōlak. Sē āy-ke ghar-ke najik,  
*And his eldest son the-field-in was. He coming the-house-of near,*  
 nāch ō bāj'nā sune pāelak. Takhan sē ēk nakar-kē bolāy-ke  
*dancing and music to-hear got. Then he one a-servant-to calling*  
 puchh'lak, 'ē sab ki?' sē tak'rā kah'lak, 'tōhar bhāi  
*asked, 'this all what?' he to-him said, 'thy brother*  
 āel-hō ār tōhar bāp bhōj taiyār-kar'lē-hai, kāhenā sē  
*come-is-(for-thee) and thy father a-feast has-made-ready, because he*  
 tak'rā nirōg dēhī-mē pāolak.' Kintu sē khisiailā, bhitar jāy khuj'lā  
*him sound body-in found.' But he got-angry, inside to-go sought*  
 nā. Takar bād-mē ō-kar bāp bāhār āy-ke par'bōdh kare  
*not. Of-that after his father out coming remonstrating to-make*  
 lāgal'thin, magar sē jawāb kar-ke, āpan bāp-kē kah'lai, 'dēkh,  
*began, but he answer making, his-own father-to said, 'see,*  
 et'nā bachchhar dhar-ke hām tōhar sēbā kar'lē-hi; tōhar kōna  
*these-many years during I thy service have-done; thy any*  
 bāt kakh'ni laṅghan nā-kar'li; takar-mē tōe kakhān hām'rā ēgō  
*word never disobedience I-did-not; but-still thou ever to-me one*  
 chhāg'rī-ke bāchchhā nēhi dēlak jē hāmār dōst-lōk-ke sāngē ānand  
*goat-of young-one not guest that my friends-of with rejoicing*  
 kari. Magar tōhar ē bētā jē pāturiyā-ke sāng tōhar  
*I-may-make. But thy this son who harlots-of with thy*  
 sampat bar'bād kar'lek, sē jakhan ailak, takhan takar lāg-ke barā  
*property wasting made, he when came, then him for great*  
 bhōj taiyār kar'lek.' Magar sē tak'rā kah'lak, 'bētā, tūi sab-din  
*feast ready thou-madest.' But he to-him said, 'son, thou all-days*  
 hāmār sang hai, ār hāmār jē kuchh hai, sē sab tōhar.  
*of-me with are, and my what anything is, that all (is)-thine.*

Magar khusi ō ānand kar<sup>a</sup>nā učit, kāran tōhar i bhāi  
*But happiness and rejoicing making (is-)meet, because thy this brother*  
 mar-gēl-rahē, bāchal-hai; herāel-gēl-rahē, milal hai.<sup>1</sup>  
*had-died, revived-is; had-been-lost, found is.*

In the extreme east of the Ranchi District, on the border of Manbhum, are the five sub-plateau Parganas of Silli, Baranda, Rahe, Bundu, and Tamar. A reference to the map facing p. 140 will show that the east and south-east of Ranchi is a meeting place of three overlapping forms of Aryan speech. In the south-east, the main language is the Nagpuriā Bhojpuri, which is the Aryan form of speech used in the rest of the District, but here the Jain Mānjhīs and the well-to-do cultivating and trading castes speak the Sarākī form of Bengali. In the five Parganas above-mentioned, the main Aryan language is a form of Eastern Magahī, but, here also, the Bengali Sarākī overlaps in Pargana Tamar. It may be added that, in the five Parganas, Nagpuriā is also spoken by some people, though, for the sake of clearness, this is not shown in the map. Finally, over the whole of both the South-east and the East, the general language is the non-Aryan Muṇḍārī, with which we are not at present concerned, and which is not shown in the map, as it only deals with Aryan languages.

The form of Eastern-Magahī spoken in the five Parganas is known as Pāch Parganiā. As it is strongest in Pargana Tamar, it is also called Tamariā. It closely resembles the Kurmāli Ṭhār of Manbhum. The principal apparent difference is the result of the characters employed in writing. In Manbhum, the character adopted is the Bengali, and the language is looked at, so to speak, through Bengali spectacles. Hence words are spelled as a Bengali would spell them, and, more especially, an ō-sound is represented as elsewhere in Manbhum, by the letter ঞ *a*. In the five Parganas, on the other hand, the Kaithī alphabet is used, and the language is looked at through Hindī spectacles, and an ō-sound is represented by the letter ओ *ō*.

We also see signs of the influence of Sarākī Bengali<sup>1</sup> in the aspiration of words like *jhan* for *jan*, a person.

Instances of the representation of the ō-sound of the letter *a* occur on almost every line. The spelling is capricious, and this is retained, as illustrating how the pronunciation, affected by the Western Bengali, can only be represented with difficulty in the Kaithī character. Thus, we have *rōhē* for *rahē*, he was; *kōhal* and *kahal*, to say; *kot<sup>a</sup>nā*, for *kat<sup>a</sup>nā*, how many?

The Declension of nouns follows Magahī, the only exception being the Dative Plural of *chākar*, a servant, which is *chākar-gulā-gē*.

As regards Pronouns, the word for 'I' is *mōē* or *maē*. The word for 'Your Honour' is *rāur*, which is borrowed from Nagpuriā.

As to Verbs, we have *hekō* for 'I am,' which is a corruption of the Magahī *hikū*. We have also the form which was noted in Kurmāli Ṭhār, viz., *āhō*, I am; *āhis*, thou art; *āhē*, he is, and so on. We have, moreover, forms like *dētō-ē* he used to give; *mōrōtō-hō*, I am dying. The first person singular of the Future ends in *mū*, as in *kak<sup>a</sup>mū*, I will say. A final short *i* is pronounced in the preceding syllable, as in so many Bengali dialects and as in Nagpuriā. Thus, we have *kair*, having done, and

<sup>1</sup> Vide ante, Vol. V, Part I., pp. 86 and ff.



many others. Similarly there is *saiḅ* for *sabū*, all. The Conjunctive Participle is formed by the addition of *kōhan*, or *kahan* as in *uīḥ-kōhan* or *uīḥ-kahan*, having arisen. It will be remembered that in Sadrī Kōl we had *khan*.

This dialect is classed as a form of Magahī, but it varies so greatly in the mouths of different people, that it might sometimes be classed as a form, not of Magahī, but of Nagpuriā Bhojpurī. The following specimen is, as a glance will show, clearly Magahī and not Nagpuriā, but the list of words and sentences given subsequently on pp. 327 and following, are equally clearly Nagpuriā. In classifying the dialect, I have followed the specimen, as being less liable to be affected by the personal equation than a list of disconnected words and grammatical forms.

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## EASTERN MAGAHĪ DIALECT.

PĀCH PARGANĪ OR TAMARIĀ.

(RANCHI DISTRICT.)

कोनो एक आदमी केन दुश्टो छुआ नोहे। तेकर माहने छोट छुआटा आपन वाप के कोहक, वाप मएं वन केन जे हिंसा पामुं से मोके देउ। तेकर माहने ओकर वाप से वन हिंसा करन देक। वहुन दिन ना होए केर छोट छुआटा सउव वन जाया कोरन ठेक, आन धून गाँव के यरठ गेठक। आन से वन के गार्हा कुकाम माहने उड़ाय देक। आन जयन से सउव धन्य करन युक्तक, गाँव धन्य आकाठ होक, आन से वहुन करु पाए ठागक। जयन से सेई गाँव के नहरअठ आदमी केन पासे रहक। आन से आदमी तेके आपन टाँड़ि सुअरन यात्राके परगय देक। तेकर वाद से आदमी सुअरन जे धाँस धाण रहे सेई धाँस धायकहन पेट मनानुं रखा करक। आन केउ तेके देगोए नही। तेकर वाद जेवि वुहे पानक, से कहक मोन वापकेन कोणन गठप ठेवैरआ याकर जगना धाय केन दनकरन तेकर ठेक वेशी पाएठा आन मोएं र्हा नूप्पे मोनोपो हीं। मोएं उरु कोहन र्हा ठेक मोन वापकेन पास जानुं, आन तेके कहनुं। वाप, मएं नगवान केन पासे आन नाउनकेन पासेजे पाप करन आहो, आन मएं नाउन छुआ हेको कोई कोहन कहठ वेस ना ठागे। मोके नाउनकेन गठप पावरअ याकर नकम नाधू। तेकर वाद से उरु कहन आपन वापकेन पास गेठक। किन्तु से आनाके रहन केर तेकर वाप तेके देये पाए कहने कुरद जाय कहन टोटाय वरन कहन यूम धाक। आन छुआ तेके कहक वाप मएं नगवानकेन पास आन गोन पासेजे पाप करन आहो, आन मएं नाउनकेन छुआ हेको कोई कहन कोहठ वेस ना ठागे। किन्तु वाप आपन याकरगुठागे कहक जे सउव ठेक वेस गुगा ठारन कहन एके पिन्धावा, आन ईकर हाथे अंगुठी आन गोड़ि पूना पिन्धाव देवा आन धाय कहन हामने धुसी होई। कानन मोन एहे छुआटा मोरन जाय रहे, से आउन वारुय धुनक हेजाय जाय रहे, पावरक। आन से सउव कोई धुसी होय ठागक ॥

सेयन तेकर वड़ वेठा टाँड़ि रहे। से आय कहन धनकेन पास पहुंथक, आन नाय आन वाजना सुने के पाक। कि एक हन याकर के ठारक कहन पुषठक ई सउव का। से तेके कहक गोन मारि आय बाहे आन गोन वाप वहुन आदमीकेन धाय

केन यीज जामा करन आहे । कानन तेके वसे पाठक । किन्तु से पिसाठक ; मोरन जायके नाही मानठक । से तेहे तेकरन वाप वहिने आय करन तेके बुहायके ठाठाठक । से जत्राव दे करन आपन वाप के करठक देखिन एतक वकर ठेक मोए मोन सेवा करोगोही ; मोन हुकुम कोषको नार्क कारठ गोही गालक नाउन खीजिनकेन छुआज नार्क देगो, जे मोन आपुस के ठे करन प्युसी करी । किन्तु मोन एहे छुआटा आय आहे जे छुआटा कसवीकेन संगे मोन सउव वन प्याय गुयाय आहे एपन नउने तेकरन ठाठक वृहण आदमीकेन प्याएकेन यीज जामा करन आहे । किन्तु से तेके करठक वेठा तै सउव दिनेर मोन संगे आहिस आन मोन जे आहे से सउव मोन । किन्तु नीहे करेके उयिन, आन प्युसी होइ कानन मोन एहे नार्क मोरन जाय नहे भेरन वारया हे हेजाय जाय नहे पावठक ॥

## BIHĀRĪ.

## EASTERN MAGAHĪ DIALECT.

PĪOH PARGANIĀ OR TAMARIĀ.

(RANCHI DISTRICT.)

Kōnō ēk ād<sup>a</sup>mī-kēr dui-tā chhuā rōhē. Tēkar māh<sup>a</sup>nē chhōṭ chhuā-tā  
*Certain a man-of two sons were. Them among the-younger son*  
 āpan bāp-kē kōh<sup>a</sup>lak, ‘bāp, māē dhan-kēr jē hisā pāmū sē  
*his-own father-to said, ‘father, I property-of which share will-get that*  
 mō-kē dēu.’ Tēkar māh<sup>a</sup>nē ōkar bāp sē dhan hisā-kaīr dēlak. Bahut  
*me-to give.’ Them-of among his father that property dividing gave. Many*  
 din nā hōt, kēi chhōṭ chhuā-tā saūb dhan jā mā-kōir-lēlak, ār  
*days not being, that the-younger son all property collected, and*  
 dhūr gāw-kē chaīl-gēlak. Ār sē dhan-kē tāhā kukām māh<sup>a</sup>nē  
*distant village-to went-away. And that property there evil-deeds in*  
 urāy-dēlak. Ār jakhan sē saūb kharach-kaīr-chuk<sup>a</sup>lak, gāwē khūb  
*wasted-away. And when that all he-had-spent, the-village-in great*  
 ākāl hōlak; ār sē bahut kaṣṭ pāe lāg<sup>a</sup>lak. Takhan sē sēi  
*famine took-place; and he much trouble to-get began. Then he that-very*  
 gāw-kēr rahaīaṭ ād<sup>a</sup>mī-kēr pāsē rah<sup>a</sup>lak. Ār sē ād<sup>a</sup>mī tē-kē āpan  
*village-of inhabitant man-of near lived. And that man him his-own*  
 tāirē suaīr chārāy-kē paīṭhāy-dēlak. Tēkar bād sē ād<sup>a</sup>mī, suaīr  
*fields-in swine feeding-for sent-away. That after that man, swine*  
 jē ghās khāt-rahē, ‘sēi ghās khāy-kahan pēṭ bharāmū,’  
*which grass used-to-eat, ‘that-very grass having-eaten belly I-will-fill,’*  
 ichchhā kar<sup>a</sup>lak. Ār keu tē-kē dētō-ē nāhī. Tēkar bād jēbi  
*a-wish made. And any-one him-to used-to-give not. That after when*  
 būjhe-pār<sup>a</sup>lak, sē kah<sup>a</sup>lak, ‘mōr bāp-kēr kot<sup>a</sup>nā talap-lewāiā chākar  
*he-came-to-senses, he said, ‘my father-of how-many pay-taking servants*  
 jat<sup>a</sup>nā khāy-kēr dar<sup>a</sup>kār tēkar lēk bēsi pāe-lā ār  
*as-much eating-for (is)-necessary that than more get and*  
 mōē ihā bhūkhē mōrōtō-hō. Mōē uiṭh-kōhan  
*I here from-hunger am-dying. I arising*  
 ihā lēk mōr bāp-kēr pās jā mū, ār tē-kē kah<sup>a</sup>mū, “bāp,  
*here from my father-of near will-go, and him-to will-say, ‘father,*  
 māē Bhōg<sup>a</sup>wān-kēr pāsē ār rāur-kēr pāsē-ū pāp kaīr-āhō  
*I God-of near and you-of near-also sin have-done*  
 ār māē rāur chhuā hekō kōi-kōhan kahā bēs nā lāgē.  
*and I your son am anyone-to to-say good not does-appear.*

Mō-kē rāur-kēr talap-pāwaiā ch ē kar rakam rākhū." " Tēkar  
*Me you-of pay-getting servant like keep." " That*  
 hād sē uith-kahan āpan bāp-kēr pās gēlak. Kintu sē  
*after he arising his-own father-of near went. But he*  
 phārākē rahat, kēi tē-kar bāp tē-kē dēkhe-pāe-kah<sup>nē</sup>  
*a-long-way off was, that his father him having-been-able-to-see*  
 kuid-jāy-kahan tōtāy dhaīr-kahan chūm khālak. Ār chhuā tē-kē  
*running neck taking-hold-of a-kiss ate. And son him-to*  
 kah<sup>lak</sup>, 'bāp, maē Bhag<sup>wān</sup>-kēr pāse ār tōr pāsē-ū pāp  
*said, 'father, I God-of near and thy near-too sin*  
 kaīr-āhō, ār mōē rāur-kēr chhuā hekō kōi-kahan kōhal bēs  
*have-done, and I you-of son am any-one-to to-say good*  
 nā lāgē.' Kintu bāp āpan chākar-gulā-gē kah<sup>lak</sup> jē, 'saūb-lēk  
*not does-appear.' But the-father his-own servants-to said that, 'good-than*  
 bēs lugā lāin-kahan ē-kē pindhāwā, ār īkar hāthē āg<sup>thi</sup>  
*good cloth bringing this-one put-on, and this-one's hand-on ring*  
 ār gōrē jūtā pindhāy-dēwā; ār khāy-kahan hām<sup>rē</sup> khusī  
*and feet-on shoes put-on; and eating we happy*  
 hōi; kāran mōr ēhē chhuā-tā mōir-jāy-rahē, sē āur bāich-ghur<sup>lak</sup>;  
*be; because my this son dead-was, he again returned-safe;*  
 hejāy jāy-rahē, pāw<sup>lak</sup>.' Ār sē saūb<sup>h</sup> kōi khusī hōy lāg<sup>lak</sup>.  
*lost was, is-found.' And that all men merry to-be began.*  
 Sēkhan tēkar baṛ bēṭā tāirē rahē. Sē āy-kahan ghar-kēr  
*At-that-time his elder son field-in was. He coming house-of*  
 pās pahūch<sup>lak</sup>, ār nāch ār bāj<sup>nā</sup> sune-kē pālak. Kī ēk  
*near approached, and dancing and music hear-to got. Then one*  
 jhan chākar-kē dāik-kahan puch<sup>lak</sup>, 'I saūb kā?' Sē tē-kē  
*man servant calling he-asked, 'This all what(is)?' He him-to*  
 kah<sup>lak</sup>, 'Tōr bhāi āy-āhē, ār tōr bāp bahut ād<sup>mī</sup>-kēr  
*said, 'Thy brother is-come, and thy father many men-of*  
 khāy-kēr chīj jāmā-kaīr-āhē. Kāran tē-kē bēsē pālak.' Kintu  
*eating-for things has-collected. The-reason-(is) him well he-found.' But*  
 sē khisālak; bhītar jāy-kē nāhī mān<sup>lak</sup>. Sē-tēhē tēkar bāp  
*he grew-angry; inside to-go not wished. Therefore his father*  
 bāhirē āy-kahan tē-kē bujhāy-kē lāg<sup>lak</sup>. Sē jawāb dē-kahan āpan bāp-kē  
*outside coming him to-conciliate began. He answer giving his-own father-to*  
 kah<sup>lak</sup>, 'dēkhīn, ētik bachhar-lēk mōē tōr sēwā kārōtō-hō. Tōr hukum  
*said, 'see, so-many years-from I thy service am-doing, Thy orders*  
 kōkh<sup>nō</sup> nāi kait<sup>rōhō</sup>. Tahāñ rāur chhigir-kēr chhuā-ū  
*never not I-transgressed. Nevertheless Your-Honour goat-of young-one-even*  
 nāi dēlī, jē mōr āpus-kē lē-kahan khusī karī. Kintu tōr ēhē chhuā-tā  
*not gave, that my friends having-taken merry I-may-make. But thy this son*

āy-āhē, jē chhuā-tā kas<sup>a</sup>bī-kēr saṅgē tōr saüb dhan khāy-guchāy-āhē,  
*has-come, which son karlots-of company-in thy all fortune has-wasted,*  
 takhan raürē tēkar lāgin bahut ād<sup>a</sup>mī-kēr khāe-kēr chij  
*at-that-time Your-Honour him for many men-of eating-of things*  
 jāmā-kaīr-āhī.' Kintu sē tē-kē kah<sup>a</sup>lak, 'bēṭā, taī saüb dinē-i mōr saṅgē  
*has-collected.' But he him-to said, 'son, thou all days-even me with*  
 āhis, ār mōr jē āhē sē saüb tōr. Kintu rījhē kare-kē ucht,  
*art, and mine whatever is that all thine. But merry to-make (is) proper,*  
 ār khusi hoī, kāran tōr ēhē bhāi mōir jāy-rahē, phēir bāich-āhe;  
*and glad let-us-be, because thy this brother dead was, again saved-is;*  
 hejāy jāy-rahe, pāv<sup>a</sup>lak.'  
*lost was, is-found.'*

It has been already pointed out<sup>1</sup> that nearly all the 40,000 Kurṃis who inhabit the Orissa Tributary States, speak a form of Western Bengali, though the other Aryan-speaking inhabitants of that area have Oṛiyā for their mother tongue. In the States of Mayurbhanja and Keonjhar, however, 280 Kurṃis have been returned as speaking a dialect named Kurṃāli, which, on examination, turns out to be another instance of Eastern Magahī. Here, the corrupting element is more Oṛiyā than Bengali, and, moreover, the specimens received being written in the Oṛiyā character, they have necessarily acquired a further resemblance in orthography to that language, which probably does not properly belong to them. Instances of borrowing from Oṛiyā abound, but even some of these are curious distortions. For instance, the word for 'was,' *helēk*, is evidently a corruption of the Magahī *halaik*, but the *a* of the first syllable has been changed to *e*, under the influence of the Oṛiyā *helā*, while Bengali has possibly had a share in changing the final *aik* to *ēk*. On the whole the dialect agrees very closely with the Kurṃāli Ṭhār of Manbhum. We have the same representation of an *o*-sound by *a* and the same base, *ah*, for the auxiliary verb.

It will be sufficient to give one specimen. It is the statement in a criminal court of a person accused of murder. It is written in the Oṛiyā running hand and is printed in facsimile.

<sup>1</sup> Vide ante, p. 146.

[No. 31.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

KURUMĀLĪ SUB-DIALECT.

(MAYURBHANJA STATE.)

प्रश्न - तुम्हारे घर : तुम्हारे गाँव का नाम क्या है ?

उत्तर - १ - मेरा नाम है ।

प्रश्न - किस राज्य का है ?

उत्तर - तुम्हारे घर का नाम है मेरा नाम है ।

मेरा नाम है ।

प्रश्न - मेरा नाम है मेरा नाम है ।

उत्तर - मेरा नाम है मेरा नाम है ।

मेरा नाम है ।

प्रश्न - मेरा नाम है मेरा नाम है ।

उत्तर - मेरा नाम है ।

प्रश्न - मेरा नाम है मेरा नाम है ।

ସରଳୀ - ଯୁକ୍ତ ଓ ଉପାଦେୟ ସୁଖର ସମ୍ପତ୍ତି ଯାହା ଯାହା ଓ ଯେଉଁଠା ଯେଉଁଠା ଯୁକ୍ତରେ

ତେଣୁ ଯାହା ଯୁକ୍ତ ଯୁକ୍ତରେ ।

କୃଷ୍ଣା - ଯାହା ଯୁକ୍ତ ଯୁକ୍ତରେ କି ନାହିଁ ମାତ୍ର କି ?

ସରଳୀ - ଯାହା ଯୁକ୍ତ ଯୁକ୍ତରେ କି ନାହିଁ ମାତ୍ର କି ?

କୃଷ୍ଣା - ଯାହା ଯୁକ୍ତ ଯୁକ୍ତରେ କି ନାହିଁ ମାତ୍ର କି ?

କୃଷ୍ଣା - ଯାହା ଯୁକ୍ତ ଯୁକ୍ତରେ କି ନାହିଁ ମାତ୍ର କି ?

କୃଷ୍ଣା - ଯାହା ଯୁକ୍ତ ଯୁକ୍ତରେ କି ନାହିଁ ମାତ୍ର କି ?

କୃଷ୍ଣା - ଯାହା ଯୁକ୍ତ ଯୁକ୍ତରେ କି ନାହିଁ ମାତ୍ର କି ?

କୃଷ୍ଣା - ଯାହା ଯୁକ୍ତ ଯୁକ୍ତରେ କି ନାହିଁ ମାତ୍ର କି ?

କୃଷ୍ଣା - ଯାହା ଯୁକ୍ତ ଯୁକ୍ତରେ କି ନାହିଁ ମାତ୍ର କି ?

କୃଷ୍ଣା - ଯାହା ଯୁକ୍ତ ଯୁକ୍ତରେ କି ନାହିଁ ମାତ୍ର କି ?

କୃଷ୍ଣା - ଯାହା ଯୁକ୍ତ ଯୁକ୍ତରେ କି ନାହିଁ ମାତ୍ର କି ?

କୃଷ୍ଣା - ଯାହା ଯୁକ୍ତ ଯୁକ୍ତରେ କି ନାହିଁ ମାତ୍ର କି ?

କୃଷ୍ଣା - ଯାହା ଯୁକ୍ତ ଯୁକ୍ତରେ କି ନାହିଁ ମାତ୍ର କି ?





## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## EASTERN MAGAHĪ DIALECT.

## KURUMĀLĪ SUB-DIALECT.

(MAYURBHANJA STATE.)

Saōyāl (Sawāl),—Kurāḍiā Pra. Paṇḍupāl gāw-ēk Jēnā Singh ekhyan kāhā āhē?

*Question,—Kurāḍihā Parganā Paṇḍupāl village-of Jēnā Singh now where is?*

Jawāb,—U ekhyan mari-gēlā-hē.

*Answer,—He now dead-gone-is.*

Sawāl,—Kēsau kari-ke mar<sup>a</sup>lā?

*Question,—How doing did-he-die?*

Jawāb,—Kurāḍiā Praganā Ās<sup>a</sup>kanda gāw-ēk Budhu-rām Singh Jēnā Singh-kē

*Answer,—Kurāḍihā Parganā Āskanda village-of Budhu-rām Singh Jēnā Singh*

*marāw<sup>a</sup>lē-āhēk akar ṭhēngāy kari-ke.*

*has-caused-to-die his by-club doing.*

Sawāl,—Ketek ṭhēngāy mār<sup>a</sup>lēk, o kan-ṭhinē ṭhēngāy

*Question,—How-many-(times) by-club did-he-strike, and in-what-place with-the-club*

*māri mār<sup>a</sup>lēk?*

*striking did-he-kill (-him)?*

Jawāb,—Jēnā Singh-ēk dehinā dhāri-k kân jariī, ēk ṭhēngā mārāitē-ī.

*Answer,—Jēnā Singh's right side's ear at-the-root, one club-blow on-striking-merely.*

*Ahē-māirē-i ahē-ṭhinē jhari-khas<sup>a</sup>lā.*

*On-that-striking-merely in-that-place he-fell-down.*

Sawāl,—A-kē māri-hel-ēk khyanē tāy āikhē dekh<sup>a</sup>lē-āhas ki nihī?

*Question,—Him of-being-beaten at-the-time you with-eye have-seen or not?*

Jawāb,—Hā, dekh<sup>a</sup>lē-āhā.

*Answer,—Yes, I-have-seen.*

Sawāl,—Ē ghaṭ<sup>a</sup>nā kabē helēk, o kati-khyanē?

*Question,—This occurrence when did-it-occur, and at-what-time?*

Jawāb,—Rāit ēk-ghari-k samayē. Ati-khyanē āndbār. O ē

*Answer,—At-night of-one-hour at-the-time. At-that-time (it was-)dark. And this*

*ghaṭ<sup>a</sup>nā gel-ēk Rabi-bār chhari-ke tēkar āgu-k Rabi-bār*

*occurrence of-the-passed Sunday not-counting of-it the-preceding-of Sunday*

*rāitē.*

*at-night.*

Sawāl,—Jēnā Singh-kē Budhu-rāmē kinā-lāy mār<sup>a</sup>lēk?

*Question,—Jēnā Singh Budhu-rām for-what killed?*

Jawāb,—Jēnā Singh-ēk bēṭi-kē māy gel-ēk bachharē bihā kare-lāy sindur  
*Answer,—Jēnā Singh's daughter-to I of-last in-year marriage for-making vermilion*  
 delē-rahēi. Ō Jēnā Singh-ēk bēṭā Maṅglā Singh mar bahin Guni-k muṇḍā  
*had-given. And Jēnā Singh's son Manglā Singh my sister Guni's head*  
 sindur dē-rahēk. Kintu, Jēnā Singh-ēk bēṭi-kē mar saṅgē bihā  
*vermilion had-given. But, Jēnā Singh's daughter of-me with (in)-marriage*  
 nihi dēitē, pañchāit helēk. Tēkar pechhaī, Jēnā Si. akar  
*not giving, a-caste-assembly took-place. Of-that after, Jēnā Singh his*  
 bēṭi Pitēi-kē, Mitrapur bāṭē bihā dēl-ēk-khyanē mar  
*daughter Pitēi-to, Mitrapur on-road (in)-marriage at-the-time-of-giving my*  
 guṅgu-k bēṭā-bhāi Budhu-rām Singh Jēnā Singh-kē mār<sup>l</sup>lēk.  
*elder-uncle's son-brother Budhu-rām Singh Jēnā Singh killed.*

Sawāl,—Jēnā Singh-kē jē māri-helēk, ulā kan-ṭhinē?  
*Question,—Jēnā Singh when he-had-killed, that in-what-place?*

Jawāb,—Jēnā Singh Mitrapur-lē awēi-helā, ēsan-samayē Burhā-balaṅ nadī  
*Answer,—Jēnā Singh Mitrapur-from was-coming, at-such-time the-Burhā-balaṅ river*  
 pār-hei-ke, Budhu-rām Singh-ēk sarisā bāṛi heī-ke, jē bāṭ rah<sup>l</sup>lēk,  
*having-crossed, Budhu-rām Singh's mustard field through, what path was,*  
 ahē bāṭ heī-ke āw-ēk khyanē sarishā bāṛi pār-hei-ke,  
*that path along of-coming at-the-time the-mustard field having-crossed,*  
 ār ēk Budhiā Singh-ēk khēt-kē pahāchaitē mār<sup>l</sup>lēk.  
*another one Budhiā Singh's field-to on-arriving he-struck(-him).*

Sawāl,—Taī ati-khyanē kinā karēi-helis?  
*Question,—You at-that-time what were-doing?*

Jawāb,—Māy ati-khyanē-kuhī dāṇḍāi-rahā.  
*Answer,—I at-that-time was-standing.*

Sawāl,—Ār uṭhinē keu rah<sup>l</sup>lā ki nihī?  
*Question,—Other there any-one was or not?*

Jawāb,— Ahē-ṭhinē ēhē hājirā āsāmi : (1) Nachhāman Sing :  
*Answer,— At-that-place these present accused : (1) Lakshman Singh :*

(2) Rūhiā Sing : (3) Bānu Sing : (4) Pāṇḍu Sing : ēhē  
 (2) Rūhiā Singh : (3) Bānu Singh : (4) Pāṇḍu Singh : these  
 sab rah<sup>l</sup>lā. Kintu Khushāli Mājhi uṭhinē nihi rah<sup>l</sup>lā. Hamar  
*all were. But Khushāli Mājhi there not was. Me*  
 ṭhikalē dūi kuṛi das hāt dhūri āsāmi Budhiā Singh-ēk  
*from two score ten cubits in-distance accused Budhiā Singh's*  
 sarisha bāṛi rah<sup>l</sup>lā.  
*mustard field-in he-was.*

Sawāl,—Taī ki ār keu Jēnā Singh-kē mār<sup>l</sup>lē āki nihi?  
*Question,—You or other any-one Jēnā Singh beat or not?*

Jawāb,—Maī ki ār hājirā āsāmiraī kēha-i nihī mār<sup>l</sup>lē-ābhēk.  
*Answer,—I or other present accused-persons any-one-ever not have-beaten.*

Sawāl,—Ēhē (ka)-chihñē-dēl ṭhēnga kākar?  
*Question,—This ka-marked clu's whose?*

Jawāb,— Ehē (ka)-chihñē-dēl ṭhēngā Budhu-rām Singh-ēk. Ehē-ṭhēngāi  
*Answer,—This ka-marked club Budhu-rām Singh's. With-this-club*  
 mār<sup>a</sup>lē-rahēk.  
*he-had-beaten.*

Sawāl,— Ehē maral muṇḍā ō maṭā chādar ō mālā kākar hekēk ?  
*Question,—This dead head and coarse sheet and garland whose are ?*

Jawāb,— Ehē sab Jēnā Singh-ēk hekēk.  
*Answer,—These all Jēnā Singh's are.*

### FREE TRANSLATION OF THE FOREGOING.

*Question.—Where is now Jēnā Singh of the village of Paṇḍupāl, Parganā Kurāḍihā ?*

*Answer.—He is now dead.*

*Q.—How did he die ?*

*A.—Budhu-rām Singh, of Āskanda in Parganā Kurāḍihā, clubbed him to death.*

*Q.—How many times did he strike him, and in what part of his body ?*

*A.—He gave Jēnā Singh only one blow under the right ear. Immediately on receiving the blow he fell down there and then.*

*Q.—When he was struck, did you see it with your own eyes ?*

*A.—Yes. I saw it.*

*Q.—When did this take place, and at what hour ?*

*A.—At one hour of the night. It was then dark. This was on the night of the Sunday before last.*

*Q.—Why did Budhu-rām kill Jēnā Singh ?*

*A.—Last year, I applied vermilion to the forehead of Jēnā Singh's daughter, as a preliminary to marrying her. Moreover, his son, Manglā Singh, had similarly put vermilion on the head of my sister, Guni. But when afterwards Jēnā Singh refused to give his daughter to me in marriage, there was held a caste-assembly to settle the dispute. After that, Budhu-rām, who is my cousin and the son of my elder uncle, killed Jēnā Singh on the Mitrapur road, when he was giving his daughter to Pitēi.*

*Q.—Where did he kill Jēnā Singh ?*

*A.—Jēnā Singh was coming from Mitrapur. On the way, after crossing the Burhā-balang river, and after passing along the path which led through Budhu-rām's mustard-field, and entering another field belonging to Budhiā Singh, then it was that Budhu-rām struck him.*

*Q.—What were you doing at the time ?*

*A.—I was standing there.*

*Q.—Was anyone else there at the time ?*

*A.*—The present accused persons were there, *viz.*, Lakshman Singh, Ruhā Singh, Bānu Singh, and Pāṇḍu Singh. But Khushālī Mājli was not there. He was some fifty cubits away from me, in a mustard-field.

*Q.*—Did you or anyone else also strike Jēnā Singh?

*A.*—Neither I nor any of the other accused persons struck him.

*Q.*—Whose is this club which is marked for identification with the letter 'Ka'?

*A.*—It belongs to Budhu-rām Singh. It is with it that he struck the blow.

*Q.*—Whose are this severed head, and this coarse sheet, and this wooden chaplet?

*A.*—They all belong to Jēnā Singh.

It will be observed that the last District named in the list given on p. 146 is the North-Gangetic one of Malda. Here the dialect is not spoken by Kurmīs, but by other castes of South-Bihar nationality, who have crossed the Ganges and settled in that district. As in the other localities, it is distinctly a form of Magahī, and it is not clear how this form of speech has come to be spoken there. The dialect of Bihārī which is spoken to the north, in Purnea, and, to the west, in Bhagalpur and the Sonthal Parganās; is Maithilī, and the main language of Eastern Malda is a form of Bengālī. So also to the south of the District. One explanation, which is ingenious, but which, so far as I know, is unsupported by any admitted facts, is found in a tradition that there was a wave of conquering inhabitants of Gaya and Patna, which occupied the Districts, in order, of Monghyr, Bhagalpur, the Sonthal Parganās, and Malda. In the two first Districts, they became absorbed into the allied Maithilī-speaking race which then occupied the country, and adopted their language. So also in the North-western half of the Sonthal Parganās, where they were separated from the Bengālīs, who encroached from the south and east, by the mountains in the centre of that District. In Malda, however, they came into contact with an alien, Bengālī-speaking race, with whom they did not mix, and whose language they declined to adopt; although, in process of time, their own tongue gradually adopted some of its more striking forms.

The dialect is locally known as Hindī or as Khonṭāi, and is principally spoken by people of the Chain, Nāgar, and other similar castes in West Malda. The language of each caste differs slightly. Indeed all over Malda District, we find a curious mixture of language, different nationalities and tribes in one and the same village each speaking its own language, which may be Santālī, Bihārī, or Bengālī. Even each of these three languages varies according to the caste of the speaker. Khonṭāi is reported as being spoken by 180,000 people.

Both the following specimens are written in the Bengālī character. Hence it must be remembered that we are looking at Magahī through Bengālī spectacles. The spelling is therefore eccentric from the point of view of one accustomed to the same language written in the Dēva-nāgarī character.

The only form which need be noticed is the word *hōy<sup>a</sup>chhi*, it is, which is borrowed from the neighbouring Maithilī of Purnea.

The first specimen is the Parable of the Prodigal Son, and the second, a short folk-tale. Both have been most carefully written by Babu Radhesh Chandra Set.

## BIHĀRĪ.

## EASTERN MAGAHĪ DIALECT.

## KHONṬĀI SUB-DIALECT.

## (WEST OF DISTRICT MALDA.)

## SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

এক জনাকে দু বেটা হলই। ছোটো লড়কা আপন বাপ্কে কহলকই, বাবা, হামরা হিস্‌সাকে গিরস্তি হামরা দে। তো বাপ্ দোনকে আপন গিরস্তি বাঁটি দেলকই। তো থোরা দিন বাদ্ ছোটো বেটা আপন জ্ঞেতনা হলই সব হাত করিকে কোই দুর দেস চলি গেলই। তাঁহামে লুচাপানা করিকে সব তহস্নস্ করি দেলকই। তব যব একদম্ ওকর হাত খালি হোলই তো ওই দেস্‌মে বড্ডা আকাল পরলই। আর উ বড়া মুস্কিল মে গিরলই। তব উ যাকর ওই দেস্‌কে কোই সহোরিয়াকে মিললই। তো ওই সহোরিয়া বিথান্‌মে ওকরা আপন স্‌য়র্ চড়াওলা ভেজকই। উঁহা উ স্‌য়র্ খোয়কী ভুঁসিসে বড়া খুসী হোকে পেট্ ভরতিয়ই। ওঁর ওকরা কোই কুচ্ছু নহি দেতিয়ই। যব্ ওকর্ গেয়ান্ ভেলই তো আপনা আপনি বোলে লাগলই, হামর্ বাপ্কে ঘর্কে কেত্তা চাকর পাইট আপনে খাতিয়াই আর্ পর্কে বিলাতিয়াই, আর্ হান্মা ভুক্‌খে মরেহি। হান্মা উঠিকে বাপ্কে ভিরা যাকে ওঁকরা বোলো,—বাপ, হান্মা সরগ ভিরা ও তোরা ভিরা পাপ্ করলিউ। আর্ হান্মা তোরা বেটা কাহালানে লায়ক নহি হই। হান্মা আপন রাখনি চাকর্ করি লে। তব্ উ উঠিকে আপন বাপ্ ভিরা আলই। লকিন উ বহৎ দূর রহতই, বাপ ওকরা দেখে পায়্কে দোঁড়্কে লড়কাঁকে গলা ধরিকে চুম্মা খাবে লগলই। তব্ লড়কা বাপ্কে কহলকই—বাপ হান্মা সরগ ভিরা ও তোর সামনে পাপ করলিয়ই, আর্ হান্মা তোর লড়কা কহনে লায়ক নহি হই। লকিন বাপ্ আপন চাকর্কে কহলকই, আচ্ছা গোঁসাক্ আন্ ও একরা পরা দে। চল্ সবকোই খানাপিনা করি ও আনন্দ করি। কাহে কি হামরা এহি লড়কা মরি গেলা হলই, আর্ ফের বাচলই। এ হেঁরা গেলা হলই, আব পালিয়ই। তব্ সবকোই রং তামাসা করনে লগলই ॥

ইধর্ তো বড়া লড়কাঁ খেৎমে হলই। যব ঘর্ আবে লগলই তো ঘর্কে লগিজ্ আতে নাচনা গাওনা স্‌নে পালকই। তো এক্ চাকর্কে ডাকিকে পুছকই ই সব কাহে হোয়ছি। চাকর্ কহলকই তোরা ভাই আলা হই। লড়কা ভালা ভালইসে আলই সোই, আপনা বাপ্ এক্ ভোজ্ দেলকেই। তো বড়া লড়কা বড়া রাগলই ও ঘর্ নাই সানালকই। তো বাপ্ বাহার্ আকর্ ওকরা বড়া ষিংগটা করনে লগলই। তো বড়া লড়কা বাপ্কে জবাব্ দেলকই—কি তাজ্জব, এতনা বচ্ছর হান্মা তুমরা ঘরে খটলি ও কভি তুমরা হুকুম্ বাহার্ কাম্ না করলি, ও তব্ভি আপনে হামরা কব্ভি একঠো পাঁঠা ভি নহি দেলন্ যো হান্মা আপনা সাগা কুটুম্ লেকে আনন্দ্ করতিয়ই। আর্ তোর এই লড়কা তোর গরহস্তি খানগী কসবীসে তহস্নস করকও, লকিন্ উ আতেহি ওকর্ বাস্তে তু এক্ ভোজ্ দেয়লে। তব্ বাপ্ ওকরা কহলকই বেটা তু বরাবর্ হামরা সাঁত হাঁয়, হান্মর যো কুছ্ সব্‌তোর্হি হউ। ই মোনাসিব হ্‌য়্ যো হামরা আনন্দ্ হেঁ ও হাঁসিখুসি করোঁ। যো তোর ভাইয়া যো মর্ গেলা হলও, সো ফের বাঁচলও; যো হেঁরা গেলা হলও, ফের মিললও ॥

[No. 32.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## EASTERN MAGAHĪ.

KHOṆṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

## SPECIMEN I.

*(Babu Radhesh Chandra Set, 1898.)*

Ēk janā-kē du bēṭā halaī. Chhōṭā laṛkā āppan bāp-kē  
*One man-to two sons were. The-younger child his-own father-to*  
 kahal<sup>kaī</sup>, 'bābā, hām<sup>rā</sup> hissā-ke girasti hām<sup>rā</sup> dē.' Tō  
*said, 'father, my share-of household-property me give.' Then*  
 bāp dōna-kē āpan girasti bāṭi del<sup>kaī</sup>. Tō thōrā din  
*father both-to his-own household-property dividing gave. Then a-few days*  
 bād chhōṭō bēṭā āpan jet<sup>nā</sup> halaī, sab hāt kari-ke  
*after the-younger son his-own what-ever was, all hand-(in) making*  
 kōi dur dēs chali-gelaī. Tāhā-mē luchchā-pānā kari-ke sab  
*some distant country went. There licentiousness making all*  
 tahasnas kari-del<sup>kaī</sup>. Tab jab ēk-dam ōkar hāt khāli hōlāi tō  
*waste he-made-complete. Then when completely his hand empty was then*  
 ōi dēs-mē baddā ākāl par<sup>lai</sup>, ār u barā muskil-mē gir<sup>lai</sup>.  
*that country-in a-great famine fell, and he great difficulty-in fell.*  
 Tab u jā-kar ōi dēs-ke kōi sahoriyā-kē mil<sup>lai</sup>. Tō ōi  
*Then he going that country-of a-certain townsman-to met. Then that*  
 sahoriyā bithān-mē ok<sup>rā</sup> āpan suyar chaṛolā bhej<sup>kaī</sup>. Ūhā u suyar  
*townsman field-in him his swine to-tend sent. Then he swine's*  
 khōy<sup>ki</sup> bhūsi-sē barā khusī hō-ke pēṭ bhar<sup>tiyāi</sup>; aur  
*food husk-with very glad being (his-)belly he-would-have-filled; and*  
 ok<sup>rā</sup> kōi kuohchhu nahi detiyāi. Jab ōkar geyān bhelaī,  
*him-to any-one anything not used-to-give. When his senses became,*  
 tō āp<sup>nā</sup>-āp<sup>ni</sup> bōle lāg<sup>lai</sup>, 'hāmar bāp-ke ghar-ke kettā  
*then himself-to to-say he-begun, 'my father's house-of how-many*  
 chākar-pāṭ āp<sup>ne</sup> khātiyāi ār par-kē bilātiyāi, ār  
*servants themselves used-to-eat and others-to used-to-distribute, and*  
 hāmmā bhukkhē mare-hi. Hāmmā uṭhi-ke bāp-ke bhirā jā-ke ok<sup>rā</sup>  
*I with-hunger am-dying. I rising father's near going him*  
 bōlō, "bāp, hāmmā sarag bhirā ō tōrā bhirā pāp  
*will-say, "Father, I heaven near and of-thee near sin*

kar<sup>a</sup>liu. Ār hāmmā tōrā bēṭā kāhālānē lāyak nahi hai.  
*committed-for-thee. Any-more I thy son of-being-called fit not I-am.*  
 Hāmmā āpan rākh<sup>a</sup>ni chākar kari<sup>a</sup>-lē.''' Tab u utṭhi-ke  
*Me thy retained servant having-made-keep.''' Then he rising*  
 āpan bāp bhirā ālai. Lakin u bahut dūr rah<sup>a</sup>ṭai, bāp  
*his-own father near came. But he very far remaining-even, the-father*  
 ok<sup>a</sup>rā dekhe pāy-ke daur-ke laṛ<sup>a</sup>kā-ke galā dhari-ke chummā khābe  
*him to-see obtaining running the-son's neck seizing kiss to-eat*  
 lag<sup>a</sup>lai. Tab laṛ<sup>a</sup>kā bāp-kē kahāl<sup>a</sup>kaī, 'bāp, hāmmā swarag bhirā  
*began. Then the-son the-father-to said, 'father, I heaven near*  
 o tōr sām<sup>a</sup>nē pāp kar<sup>a</sup>liyai, ār hāmmā tōr laṛ<sup>a</sup>kā kah<sup>a</sup>nē  
*and of-thee before sin committed, any-more I thy son of-calling*  
 lāyak nāi hā.' Lakin bāp āpan chākar-kē kahāl<sup>a</sup>kaī, 'āchchhā pōsāk ān  
*fit not am.' But the-father his-own servants-to said, 'good clothes bring*  
 o ek<sup>a</sup>rā parā dē. Chal, sab-kōi khānā-pinā-kari, o ānand kari.  
*and this-(person) putting-on give. Come, let-all-(of-us) eat-and-drink, and joy make.*  
 Kāhe-ki hām<sup>a</sup>rā ehi laṛ<sup>a</sup>kā mari gelā-halāi, āb pher bāch<sup>a</sup>lai; ē hērā gelā-halāi,  
*Because my this son dying had-gone, now again survived; he lost had-been,*  
 āb pāliyai.' Tab sab-kōi rang-tāmāsā kar<sup>a</sup>nē lag<sup>a</sup>lai.  
*now I-recovered-him.' Then all merriment to-make began.*

Idhar tō barā laṛ<sup>a</sup>kā khēt-mē halāi. Jab ghar ābe lag<sup>a</sup>lai,  
*On-this-side indeed the-elder son field-in was. When house-(to) to-come he-begun,*  
 tō ghar-ke lagij ātē nāch<sup>a</sup>nā gāonā sune pāl<sup>a</sup>kaī. Tō ek chākar-kē ḍāki-ke  
*then house-of near coming dancing singing to-hear he-got. Then one servant culling*  
 puchh<sup>a</sup>kaī, 'i sab kāhe hōy<sup>a</sup>chhi?' Chākar kahāl<sup>a</sup>kaī, 'tōrā bhāi āḷā-hai.  
*he-asked, 'this all why is-being-(done)?' The-servant said, 'thy brother has-come.*  
 Laṛ<sup>a</sup>kā bhālā-bhālāi-sē ālai, soi āp<sup>a</sup>nā bāp ek bhōj del<sup>a</sup>kaī.' Tō  
*His-son well-and-safely returned, therefore Your-Honour's father one feast gave.' Then*  
 barā laṛ<sup>a</sup>kā barā rāg<sup>a</sup>lai, o ghar nāi sāl<sup>a</sup>kaī. Tō bāp bāhār ākar  
*the-elder son very angry-was, and house not entered. Then the-father out coming*  
 ok<sup>a</sup>rā barā ghing<sup>a</sup>ṭi kar<sup>a</sup>nē lag<sup>a</sup>lai. Tō barā laṛ<sup>a</sup>kā bāp-kē jawāb del<sup>a</sup>kaī,  
*him much entreaty-to-make began. Then the-elder son the-father-to reply gave,*  
 'Ki tājjab! et<sup>a</sup>nā bachchhar hāmmā tum<sup>a</sup>rā gharē khaṭ<sup>a</sup>li, o kabhi tum<sup>a</sup>rā  
*'How wonderful! so-many years I your house-in served, and ever thy*  
 hukum bāhār kām nā kar<sup>a</sup>li, o tabbhi āp<sup>a</sup>ne hām<sup>a</sup>rā kabbbhi ek-thō pāṭhā bhi  
*order beyond work not did, and still Your-Honour me ever one kid even*  
 nahi dēlan, jō hāmmā āp<sup>a</sup>nā sāgā kuṭum lē-ke ānd kar<sup>a</sup>tiyai. Ār tōr ēi  
*not gave, that I my friends relations taking joy might-make. And thy this*  
 laṛ<sup>a</sup>kā tōr gar<sup>a</sup>hasti khān<sup>a</sup>gi kas<sup>a</sup>bi-sē tahasnas kar<sup>a</sup>kao, lakin  
*son thy household-property harlots strumpets-with waste made-for-thee, but*  
 u ātē-hi ōkar wāstē tu ek bhōj dey<sup>a</sup>lē.' Tab bap ok<sup>a</sup>rā  
*he immediately-on-arriving his sake-for thou one feast gavest.' Then the-father him*



kahal<sup>a</sup>kaī, ‘bētā, tu barābar hām<sup>a</sup>rā sāt hāy, hāmmar jō kuchh sab  
*said, ‘son, thou always my company-in art, my which anything-(is) all*  
 tōr-hi haū. Ī monāsib hay jō hām<sup>a</sup>rā ānd hō ō hāsi-khusi karō.  
*thine-only is-to-thee. It proper is that we joyful become and merriment make.*

Jō tōr bhāiyā jō mar gelā-halaō, sō pher hāch<sup>a</sup>laō; jō hērā  
*Because thy brother who dying had-gone-for-thee, he again survived-for-thee; who lost*  
 gelā-halaō, pher mil<sup>a</sup>laō.  
*had-been-for-thee, again was-recovered-for-thee.’*

[No. 33.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHONṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

## SPECIMEN II.

*(Babu Radhesh Chandra Set, 1898.)*

এক বদ্রাগী গিরহস্ত বড়া মাস্ পিয়ার্ করতিয়ই। এক্ দিন্ পাঁঠাকে মাস্ কিনি আনিকে আপ্রন বহুকে ওই মাস্ রাঁধনে কহিকে বাহার্ গেলই। বহু ওকর্ বাত মানিকে মাস্ রাঁধিকে ভানসা ঘরমে কোই বাসন্মে করিকে টাঁপিকে রক্খকই। লকিন্ দইবিসে এক্ কুত্তা ভানসা ঘর্ যাকর্, ওই বাসন্কে মাস্ খা গেলই, খোরা সা় রহলই। বহু ওই জানিকে হাকাবাকি কুত্তাকে তো হাঁকা দেলকই। লকিন্ পুরুস্ আকর্ কি কহতই, এই ডরমে কাঁপনে লগলই। আর্ কোই উপায় না দেখ্ কর্ নিট্ঠুর পুরুস্কে হাত সে বাঁচনেকে বাস্তে ওকরা কুত্তাকে জুট্ঠা মাস্হি খাবে দেলকই। পুরুস্ মাস্ কাহে খোরা হোলই ব্ এই বাত পুছকই তো বহু জবাব দেলকই,—বাঁকি মাস্ লড়কা সাল্লা খা গেলই। লড়কা বালা খা গেলই শুনিকে গিরহস্ত্ আর্ ভালা বু়া কুছ্ নহি কহলকই ॥

লকিন্ ওই ঘরমে এক্ চালাক্ বেটা লড়কা হলাই। উ সুরসে সর্ব বাত্ জানতিয়াই। মা বাপ্কে বোলি চালি সুনিকে উ মনে মনেই সোচতে লগলাই আর্ কি করিয়াই। কুত্তা মাস্ খা লেলকই ই বাত্ কহনা মুস্কিল, না কহলা ভি বেমোনাসিব। বোললেসে মা মার্ খাতয়াই, না কহলে সে বাপ্ জুট্ঠা খাতয়ই ॥

[No. 33.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## EASTERN MAGAHĪ DIALECT.

KHONṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

## SPECIMEN II.

*(Babu Radhesh Chandra Set, 1898.)*

Ek bad-rāgī gir<sup>h</sup>ast barā mās piyār-kar<sup>t</sup>iyāi. Ek din pāṭhā-ke  
*One violent-tempered householder much meat liked. One day kid's*  
 mās kini āni-ke āppan bahu-kē ōi mās rādhi<sup>nē</sup> kahi-ke bābār gelai. Bahu  
*meat buying bringing his-own wife-to that meat to-cook saying out he-went. Wife*  
 ōkar bāt māni-ke, mās rādhi-ke bhānsā-ghar-mē kōi bāsan-mē kari-ke dhāpi-ke  
*his word respecting, meat cooking cook-room-in some dish-in placing covering*  
 rakkh<sup>k</sup>kai. Lakin daibi-sē ek kuttā bhānsā-ghar jā-kar, ōi bāsan-ke mās  
*put. But fate-by one dog cook-room entering, that dish-of meat*  
 khā-gelai, thōrā sā rah<sup>l</sup>ai. Bahu ōi jāni-ke hākābāki kuttā-kē tō hākā-  
*ate-up, little only remained. The-wife that perceiving quickly the-dog then drove-*  
 del<sup>k</sup>kaī. Lakin purus ā-kar ki kah<sup>t</sup>ai, ēi dar-mē kāp<sup>nē</sup> lag<sup>l</sup>ai.  
*away. But husband having-come what shall-she-say, this fear-at to-tremble she-begun.*  
 Ar kōi upāy nā dekh-kar niṭṭhur purus-ke hāt-sē bāch<sup>nē</sup>-ke wāstē, ok<sup>r</sup>ā  
*Other any means not having-found cruel husband's hand-from to-be-saved for, him*  
 kuttā-ke juṭṭhā mās-hi khābē del<sup>k</sup>kaī. Purus mās kāhe thōrā holai  
*the-dog's leanings meat-actually to-eat she-gave. The-husband meat why short became*  
 jab ēi bāt puchh<sup>k</sup>kai, tō bahu jawāb del<sup>k</sup>kaī, 'bāki mās lar<sup>kā</sup>-bālā  
*when this word asked, then the-wife reply gave, 'the-remaining meat the-children*  
 khā-gelai.' Lar<sup>kā</sup>-bālā khā-gelai suni-ke gir<sup>h</sup>ast ar bhālā burā kuchh nahi  
*ate-up.' Children ate-up hearing householder any-more good bad anything not*  
 kah<sup>l</sup>kaī.  
*said.*

Lakin ōi ghar-mē ek chālāk bēṭi-lar<sup>kā</sup> hālāi. U suru-sē sab  
*But that house-in one intelligent girl-child was. She the-beginning-from all*  
 bāt jān<sup>t</sup>iyāi. Mā-bāp-ke bōli-chāli suni-ke, u manē manē-i  
*words knew. The-mother-(and)-father's talk hearing, she mind-in mind-in*  
 sōch<sup>tē</sup> lag<sup>l</sup>ai, 'āb ki kariyāi? Kuttā mās khā-lel<sup>k</sup>kaī. I bāt kah<sup>nā</sup>  
*to-think begun, 'now what shall-I-do? Dog meat ate-up. This word to-tell*  
 muskil; nā kah<sup>lā</sup>-bhi bē-monāsib. Bol<sup>lē</sup>-sē mā mār khāt<sup>yāi</sup>,  
*(is)-difficult; not to-tell-also is-improper. From-telling (my)-mother beating will-eat,*  
 'na kah<sup>lē</sup>-sē bāp juṭṭhā khāt<sup>yāi</sup>.'  
*not from-telling (my)-father leanings will-eat.'*

## STANDARD BHOJPURĪ.

Standard Bhojpurī centres round the town of Bhojpur, which is situated on the bank of the Ganges in the North-West of the Shahabad District. From this it extends to the east and south over the whole of that district, and is bounded in the first of these directions by the river Sone, which, however, it crosses at the south, reaching for a few miles into the District of Palamau. To the west, it crosses the frontier between the Lower Provinces and those of the north-west, and covers the whole of the south Gangetic portion of Ghazipur.

Standard Bhojpurī is also spoken north of the Ganges in the districts which border on the Ganges and are opposite Shahabad, *viz.*, Saran, Ballia, and Ghazipur. It is spoken over the whole of Ballia, over the south and the eastern half of Ghazipur (it should be remembered that this district lies on both sides of the Ganges), Western Bhojpurī similar to that spoken in Benares District being spoken in Western Ghazipur. In Saran, it is confined to the more southern parganas. As we go north, the language gradually changes to what may be called Northern Bhojpurī, which is spoken in various forms over Northern and Central Saran, and in the eastern parts of Gorakhpur. No figures are available to show the number of people in Saran, who speak each form of the dialect, nor would it be easy to do so under any circumstances, for the two forms of speech differ so slightly, and merge so gradually into each other, that there is a large area which might very properly be claimed by both. We shall not, however, be far wrong, if, subject to certain explanations to be made later on, we say that, of the 2,404,500<sup>1</sup> people returned from that district as speaking Bhojpurī, about a million speak the Standard form of the dialect. We may, therefore, put down the number of speakers of standard Bhojpurī as follows :—

Name of District.	Number of people speaking Standard Bhojpurī.
Shahabad . . . . .	1,901,353
Palamau . . . . .	50,000
Saran . . . . .	1,000,000
Ballia . . . . .	903,940
Ghazipur (half) . . . . .	469,000
	TOTAL . 4,324,293

The Town and Pargana of Bhojpur, from which the Bhojpurī dialect takes its name, are situated in the Shahabad District, hence the form of the dialect which is current in that district may be considered to be the purest. The two following specimens come from Shahabad, and the language is that illustrated in the preceding grammatical sketch. Besides Bhojpurī, the local authorities reported a separate sub-dialect spoken by 171 Kharwārs, a wild tribe inhabiting the south of the district. An examination, however, of the specimen sent of the Kharwār language shows that it is the same as the ordinary Bhojpurī of the District. It is not sufficiently corrupt to entitle it to be classed as a broken dialect. The total Bhojpurī-speaking population of Shahabad is therefore 1,901,182+171 or 1,901,353.

The first specimen is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, in which character the specimens, as received, were written. It has the advantage of distinguishing between short and long *e* and *o*.

<sup>1</sup> Revised figures.

[No. 34.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

## SPECIMEN I.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

एक अदमी का दू बेटा रहे। छोटका अपना बाप से कहलस की ए बाबू-जी धन में जे हमार हिस्सा होखे से बाँट दीं। तब ज दूनों के बाँट देलस। थोड़-ही दिन में छोटका बेटा सभ धन बटोर के दूर देस चल गइल। उहाँ सभ धन कुचाल में उड़ा देलस। जब सभ खरच क देलस तब ओह देस में बड़ा अकाल पड़ल। ओकरा बड़ा दुख होखे लागल। तब ज ओह देस का एक अदमी इहाँ जा के रहे लागल जे ओकरा के अपना खेत में सूअर चरावे खातिर भेज देलस। आउर ज आनन्द से ओही भूसी से आपन पेट भरित जे सूअर खात रहस। आउर ओकरा के केहू कुछ देत ना रहे। आउर जब ओकरा अपना बिचार मे आइल त सूअर की कतना हमरा बाप का नोकर चाकर का रोटी खेला से बाँच जाला आ हम भूखे मूअत बांनीं। हम उठव अपना बाप किहाँ जाइब आ कहब की ए बाबू-जी हम परमिसर का सोभा पाप कइलीं आ रौरी सोभा। हम एह जोग नैखीं जे राउर बेटा कहाई। हमरा के अपना नोकरन में राखीं। ज उठल अपना बाप किहाँ आइल। बाकी अबहीं थोड़े दूर रस्ता में अवते रहे की ओकर बाप देखलस। त छोहा के दौरल ओकरा के गला में लगा के चूमा लीवे लागल। लड़िका अपना बाप से कहलस की बाबू-जी हम इसवर का सनमुख पाप कइलीं आउर रौरी सोभा आउर अब फेर राउर बेटा कहावे जोग नैखीं। ओकर बाप अपना नोकरन से कहलस नीमन लूगा ले आर्व इनका के पेन्हार्व आ एक अंगुठी हाथ में आउर पनहो गोड़ में पेन्हार्व हमनीका साथे खात जाई आनन्द करीं। काहे की हमार बेटा मू गइल रहे आ फेर जीअल भूलाइल रहे आ मिल गइल। आउर उन्हनीका आनन्द करे-लगले सँ ॥

ओकर बड़का भाई खेत में रहे। जैसे घर का नगीच आइल नाच राग सुनलस। एगो नोकर के बोला के पुछलस कि ई का होत बा। जबाब देलस की राउर भाई अइले हा। राउर बाप उनका के भोज देत बाड़े काहे की जीअत जागत आँगि देही नीके पहुँचले हा। ई सुन के खिसिआ गइल। भीतर ना गइल। ओकर बाप बाहर आइल आ भिनती करे लागल। त जबाब में अपना बाप से कहलस की हाए अतना दिन राउर सेवा कैलीं ना रौरा बात के उलघने कैलीं। तेहू पर रौआँ एगो पठरुओ ना देलीं जे अपना हितन का साथे आनन्द मनैतीं। बाकी जसहीं ई लड़िका राउर आइल जे सभ धन राउर पतुरिआ में उड़ा देलस रौरा ओकरा के भोज देलीं। तेह पर ओकरा के जबाब देलस की बेटा, तूँ सदैव हमरा साथ बाई आउर जे कुछ हमरा पास बा से तोहरे ई। उचित हँ की हमनीका आनन्द करीं आ खुस होईं एह खातिर की तोहार भाई मर गइल रहे आउर फेर जी गइल भुला गइल रहे आ फेर मिल गइल ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

## TRANSLITERATION AND TRANSLATION.

Ek ad<sup>a</sup>mī-kā<sup>1</sup> dū bēṭā rahē. Chhoṭ<sup>a</sup>kā ap<sup>a</sup>nā bāp-sē kah<sup>a</sup>las kī, ‘ē  
*One man-of two sons were. The-younger his-own father-to said that, ‘O*  
 bābū-jī, dhan-mē jē hamār hissā hōkhē sē bāṭ-dī.’ Tab ū dūnō.  
*father, property-in which my share may-be that dividing-give.’ Then he both-*  
 kē bāṭ-dēlas. Thōṛ-hī din-mē chhoṭ<sup>a</sup>kā bēṭā sabh dhan baṭōr-ke  
*to dividing-gave. A-few-even days-in the-younger son all property collecting*  
 dūr dēs chal-gail. Uhā sabh dhan kuchāl-mē urā-dēlas. Jab  
*distant country-to went-away. There all fortune evil-conduct-in he-wasted-away. When*  
 sabh khar<sup>a</sup>ch-kā-dēlas, tab oh dēs-mē barā akāl paṛal. Ok<sup>a</sup>rā barā dukh  
*all he-had-spent, then that country-in great famine fell. To-him great trouble*  
 hōkhe lāgal. Tab ū oh dēs-kā ēk ad<sup>a</sup>mī ihā jā-ke rahe lāgal, jē  
*to-be began. Then he that country-of one man near going to-live began, who*  
 ok<sup>a</sup>rā-kē ap<sup>a</sup>nā khēt-mē sūar charāwe khātir bhēj-dēlas, āur ū ānand-sē  
*him his-own field-in swine feeding for sent-away, and he pleasure-with*  
 ohī bhūsi-sē āpan pēt bharit jē sūar khāt-rahās,  
*those-very husks-with his-own belly would-have-filled which the-swine used-to-eat,*  
 āur ok<sup>a</sup>rā-kē kēhu kuchh dēt-nā-rahē. Āur jab ok<sup>a</sup>rā ap<sup>a</sup>nā  
*and him-to any-body any-thing giving-not-was. And when to-him his-own*  
 bichār-mē āil ta sūjhal kī, ‘kat<sup>a</sup>nā ham<sup>a</sup>rā bāp-kā nōkar  
*consideration-in it-came then he-considered that, ‘how-much my father-of servants*  
 chākar-kā rōṭī-khailā-sē bāch-jā-lā, ā ham bhūkhē mūat-banī. Ham uṭhab  
*servants-of bread-eating-after remains, and I hunger-from dying-am. I will-arise*  
 ap<sup>a</sup>nā bāp kihā jāib ā kahab kī, “ē bābū-jī, ham Par<sup>a</sup>mēsar-kā  
*my-own father near will-go and will-say that, “O father; I God-of*  
 sōjhā pāp kaillī ā raur-ō sōjhā. Ham eh jōg naikhī  
*before sin did and of-Your-Honour-too before. I of-this worth not-am*  
 jē raur bēṭā kahāī, ham<sup>a</sup>rā-kē ap<sup>a</sup>nā nok<sup>a</sup>ran-mē  
*that Your-Honour’s son I-may-be-called, me thy-own servants-among*  
 rākhī.” Ū uṭhal ap<sup>a</sup>nā bāp kihā āil; bāki ab<sup>a</sup>hī thōṛē-dūr  
*keep.”’ He arose his-own father near came; but yet a-little-distance-off*  
 rastā-mē aw<sup>a</sup>te-rahē kī okar bāp dekh<sup>a</sup>las. Ta chhohā-ke  
*way-in (he)-coming-was that his father saw-(him). Then being-compassionate*

<sup>1</sup> Here the signs of the genitive is in the oblique form because *bēṭā* is in the plural.

daural, ok<sup>a</sup>rā-kē galā-mē lagā-kē chūmā lēwe lagal. Larikā ap<sup>a</sup>nā  
*he-ran, him neck-in enfolding kisses to-take began. The-son his-own*  
 bāp-sē kah<sup>a</sup>las ki, 'bābū-ji, ham Is<sup>a</sup>war-kā san<sup>a</sup>mukh pāp kailī āur  
*father-to said that, 'father, I God-of before sin did and*  
 raur-ō sōjhā, āur ab pher rāur bēṭā kahāwe jōg  
*Your-Honour-too before, and now again Your-Honour's son to-be-called fit*  
 naikhī.' Ōkar bāp<sup>a</sup> ap<sup>a</sup>nā nok<sup>a</sup>ran-sē kah<sup>a</sup>las, 'nīman lūgā lē-āwā,  
*I-am-not.' His father his-own servants-to said, 'good clothes bring-out,*  
 in<sup>a</sup>kā-kē penhāwā, ā ēk āguṭhī hāth-mē āur pan<sup>a</sup>hi gōr-mē penhāwā ;  
*him put-on, and one ring hand-on and shoes feet-on put ;*  
 ham<sup>a</sup>nī-kā sāthē khāt-jāī, ānand karī, kāhe-kī hamār bēṭā  
*(let-)us together eat, merry make, because-that my son*  
 mū-gail-rahē ā pher jial ; bhulāil-rahē, ā mil-gail.' Aur  
*had-been-dead and again alive-became ; had-been-lost, and found-is.' And*  
 unh<sup>a</sup>nī-kā ānand karē lag<sup>a</sup>lē-sā.  
*they merry to-make began.*

Ōkar bar<sup>a</sup>kā bhāi khēt-mē rahē. Jaisē ghar-kā nagich āil nāch  
*His elder brother field-in was. As house-of near he-came dancing*  
 rāg sun<sup>a</sup>las. Ēgō nōkar-kē bolā-ke puchh<sup>a</sup>las kī, 'ī kā hōt-bā ?'  
*music he-heard. One servant calling he-asked that, 'this what is-being ?'*  
 Jabāb dēlas kī, 'rāur bhāi ailē-hā. Rāur bāp un<sup>a</sup>kā-  
*Answer he-gave that, 'Your-Honour's brother is-come. Your-Honour's father him-*  
 kē bhōj dēt-bārē kāhe-kī jiat jāgat āgē-dēhī  
*to feast is-giving because-that alive (and)-awake in-good-health*  
 nīkē pahūch<sup>a</sup>lē-hā.' Ī sun-ke khisiā-gail, bhitar nā gail.  
*safely he-has-arrived.' This hearing he-angry-became, inside not went.*

Ōkar bāp bāhar āil ā min<sup>a</sup>tī kare-lāgal. Ta jabāb-mē  
*His father outside came and to-entreat-(him) began. Then answer-in*  
 ap<sup>a</sup>nā bāp-sē kah<sup>a</sup>las kī, 'hāe, at<sup>a</sup>nā din rāur sēwā  
*his-own father-to he-said that, 'alas, so-many days Your-Honour's service*  
 kailī ; nā raurā bāt-ke ulagh<sup>a</sup>nē kailī, tēhū par  
*I-did ; not Your-Honour's words transgression-even I-did, that-too on*

rauṅ āgō paṭh<sup>a</sup>ru-ō nā dēlī jē ap<sup>a</sup>nā hitan-kā sāthē  
*Your-Honour one kid-even not gave that my-own friends-of with*  
 ānand-manaitī. Bāki jas<sup>a</sup>hī ī larikā rāur āil jē  
*I-might-have-rejoiced. But when-even this son of-Your-Honour came who*

sabh dhan rāur paturīā-mē urā-dēlas raurā ok<sup>a</sup>rā-kē  
*all fortune thy harlot-among squandered Your-Honour him-to*  
 bhōj dēlī.' Teh-par ok<sup>a</sup>rā-kē jabāb dēlas kī, 'bēṭā, tū sadāi  
*feast gave.' There-upon him-to answer he-gave that, 'son, thou always*  
 ham<sup>a</sup>rā-sāth bārā, āur jē kuchh ham<sup>a</sup>rā pās bā sē tohar-ē hā.  
*me-with art, and what even me with is that thine-even is.*

Uchit hā kī ham'nikā ānand karī ā khus hōī, eh khātir kī  
*Proper is that we merry make and pleased be, this for that*  
 tohār bbāī mar-gail-rahē, āur pher jī-gail; bhulā-gail-rahē, ā  
*thy brother had-died, and again alive-became; had-been-lost, and*  
 pher mil-gail.  
*again found-is.*



[No. 35.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

SPECIMEN II.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

DEPOSITION OF A WITNESS.

बूजहार अजीध्या राय साः नवादा बेन प्रः आरे ।

हम नवादा में मालिक हईं । सुदई सुदालेह के चिन्ही-ले । साबिक में मकान हमरे पट्टी में रहल हा । बटवारा भइला पर हमरे पट्टी में बा ॥

(सवाल) । उस मकान से सुदई की कुछ सरोकार है ॥

(जवाब) कुकुओ ना । सुतरफा अगाड़ी ढोढ़ा से पावत रलीं हाँ । अब सुदई से पाई-ले । ढोढ़ा दू भाई रहे । एक के नाम ढोढ़ा दोसरा के दसई । भन्दू अगाड़ियो से नोकरी चाकरी करे जात रले हा । अबहँ जा ले । बरिस दिन से बहरे रले हा । घर में दसई बहू के छोड़ गइल रले हा । अठारह अोनइस दिन भइल मकान पर गइल रले हा । सुदई गोबरी राय आ हम गोबरधन राय कीहाँ गइलीं । कहलीं की एकर मकान हँ छोड दीं । सुदालेह कहलस की ना छोड़व । ओह मकान में सुदालेह के गोरू बँधा-ला । हमनोका कहला पर कहलस की जा जे मन में आवे, से करीहँ । हम ना छोड़व ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ij'hār      Ajōdhyā      Rāy      sā(kin)      Nawādā      Bēn Pra(ganā)  
*Deposition(-of)*    *Ajodhya*      *Rāy*      *resident-of*    *Nawādā*      *Bēn Parganā*

Ārō.

Arrah.

Ham      Nawādā-mē      mālik haī.      Mudai      mudāleh-kē chinhi-lē.  
*I*      *Nawādā-in*      *owner am.*      *The-petitioner*      *accused*      *I-know.*

Sābik-mē      makān      ham'r-ē      paṭṭi-mē      rahal-hā.      Baṭwārā      bhailā-par  
*Formerly*      *house*      *my-indeed*      *share-in*      *was.*      *Partition*      *occurring-on*

ham'rē      paṭṭi-mē      bā.  
*my-even*      *share-in*      *it-is.*

(Swāl<sup>1</sup>).— Us      makān-sē      mudai-kō      kuchh      sarōkār      hai ?  
*(Question).*— *That*      *house-with*      *the-petitioner-to*      *any*      *connection*      *is ?*

(Jawāb).— Kuchhu-ō      nā.      Mutar<sup>a</sup>phā      agārī      Dhōṛhā-sē  
*(Answer).*— *Any-even*      *not.*      *Ground-rent*      *formerly*      *Dhōṛhā-from*

pāwat      raiḥ-hā.      Ab      mudai-sē      pāi-lē.      Dhōṛhā      dū  
*getting*      *I-was.*      *Now*      *the-petitioner-from*      *I-get.*      *Dhōṛhā*      *two*

bhāi      rahē,      ēk-ke      nām      Dhōṛhā,      dos'rā-ke      Dasai.      Bhandū  
*brothers*      *were,*      *one-of*      *name*      *Dhōṛhā,*      *the-other-of*      *Dasai.*      *Bhandū*

agāriy-ō-sē      nok<sup>a</sup>ri-chāk<sup>a</sup>ri      kare      jāt      ralē-hā.      Ab<sup>a</sup>hū      jā-lē.  
*before-too-from*      *service*      *to-do*      *going*      *had-been.*      *Now-too*      *he-goes.*

Baris      din-sē      bah'rē      ralē-hā.      Ghar-mē      Dasai-bahu-kē  
*A-year*      *days-from*      *out*      *he-has-been.*      *House-in*      *Dasai's-wife*

chhōṛ-gail-ralē-hā.      Aṭhārah      onaiṣ      din      bhail      makān-par      gail-ralē-hā.  
*he-had-left.*      *Eighteen*      *nineteen*      *days*      *ago*      *house-to*      *he-had-gone.*

Mudai      Gob<sup>a</sup>ri      Rāy      ā      ham      Gōbardhan      Rāy      kibā  
*The-petitioner*      *Gobrī*      *Rāy*      *and*      *I*      *Gōbardhan*      *Rāy*      *near*

gail;      kah<sup>a</sup>ī      kī,      'ēkar      makān      hā,      chhōṛ-dī.'      Mudāleh  
*went;*      *we-said*      *that,*      *'this-one's*      *house*      *is,*      *give-up.'*      *The-accused*

<sup>1</sup> The questions put by the Court are in the Court-language,—Hindōstāni.

kah <sup>o</sup> las	ki,	'nā	chhōrab.'	Oh	makān-mē	mudāleh-ke
said	that,	'not	<i>I-will-give-up.'</i>	That	house-in	accused's
gōrū	bādhā-lā.	Ham <sup>o</sup> nī-kā	kah <sup>o</sup> lā-par	kah <sup>o</sup> las	ki,	'jā, jē
cattle	is-tethered.	Our	saying-on	he-said	that,	'go, which
man-mē	āwē sē	karihā;	ham nā	chhōrab.'		
mind-in	comes that	you-may-do;	I not	will-give-up.'		

### FREE TRANSLATION OF THE FOREGOING.

*Deposition of Ajōdhyā Rāy, of Nawādā Bēn, Pargana Ārē.*

I am an owner of Nawādā, and am acquainted with both the Complainant and with the Accused Person. Formerly the house (in dispute) was in my share of the village, and, when subsequently, there was a formal partition of the property, it also fell in my share.

*Question.*—Has the Complainant anything to do with that house?

*Answer.*—Nothing whatever. I used formerly to get the ground-rent for it from Dhōṛhā Singh. Now I get it from the Complainant. Dhōṛhā had a brother named Dasāi. Bhandū used for long to be absent from home on service. He still does this, and, this time, had been away for a year. He had left Dasāi's wife in his home. Eighteen or nineteen days ago he went to the house. The Complainant, Gobri Rāy, and I went to Gōbardhan Rāy, and we said to him that the house was Bhandū's, and that he (Gōbardhan) should give it up. The accused said he would do no such thing. His cattle are still tethered there. When we spoke to him, he said we might do what-ever came into our heads, but he would not give up the house.

It may be stated as a broad fact that, south of the Ganges, Standard Bhojpuri is bounded on the east and south by the left bank of the River Sone. Similarly the District of Shahabad is bounded on the east and south by the same river. On the south, however, the language has crossed the Sone and occupies a small strip of ground about eight miles wide on its right bank in the district of Palamau where it is spoken by about 50,000 people. Beyond this it becomes the impure Nagpuriā Bhojpuri which extends across the Ranchi Plateau of Chota Nagpur.

Although the language spoken in this small strip is standard Bhojpuri, it has a few divergencies from the examples which have just been dealt with. For this reason I give the two following specimens of the language of this tract. The first is a version of the Parable of the Prodigal Son, and the second is a villager's account of his adventures in the jungle. The principal divergencies from Standard Bhojpuri are the following.

In the pronouns, the direct form of the Genitive is sometimes used instead of the oblique. Thus, we have *ham āpan* (instead of *ap<sup>o</sup>nā*) *bābū-jī kīhā jāi*, I will go to my father. Instead of *kichhu*, we have *kichh*, anything. For 'he,' we have *uhā-kā*, with a plural *unhi*.

In verbs, we may note the use of the Simple Present in the sense of the Future, thus, *jāi*, I will go, and *kahi*, I will say, instead of *jāib*, *kahab*. The verb *hāwē*, I am,

becomes *haiwōi*. So also *haiwōá*, you are, and *haiwōē*, it is. These, however, are hardly more than differences of spelling.

The most noteworthy peculiarities occur in the conjugation of the past tense. In Standard Bhojpurī, as in all other dialects and languages of the Eastern Indo-Aryan Group, the characteristic letter of this tense is *l*. Thus, Bengali *dēkhilām*, Maithilī *dekh'lāh\**, Bhojpurī *dekh'lī\**, all meaning 'I saw'. In Palamau, however, instead of *l* the characteristic letter is frequently *u*. Examples are *kauī*, I committed; *pahūchuī*, I arrived; *bujhuī*, I understood; *takuī*, I looked; *dekhūī*, I saw; *rahuē*, he was, they were; *bhauē*, it became; *gauē*, he went. The following are third persons plural, mostly in the sense of the singular; *dihuan*, they gave; *laguan*, they began; *uṭhuan*, they rose; *rahuan*, they were; *dekhuan*, they saw; *kahuan*, they said; *puchhuan*, they asked; *chahuan*, they wished. It will subsequently be seen that this form of the past is also used in Saran.

It should be observed that the past with *l* is also freely used. Thus, *dih'lī*, he, honorific, gave, and so on. In the following examples, the plural is used, in most cases, instead of the singular, *chak'lani*, they wished; *kah'lani*, they said; *chal'lani*, they went; *kaīlani*, they did; *lag'lani*, they began; *gaīlani*, they went; *aīlani*, they came.

[No. 36.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

## SPECIMEN I.

कउनो अदिमी के दुइठे लरिका रहए। उन्हे में से छोटका बाबू-जी से कहलसि की ए बाबू-जी धन में से जे किछ हमार बखरा होई से हमरा के बाँट दीं। तब उहाँका आपन धन बाँट दिहलीं। बहुत दिन ना बीतल की छोटका आपन कुल धन ले के परदेस में चल गउए और उहाँ लुचई में आपन धन उड़ा दिहलसि। जब उन्हे आपन कुल धन आड़ा दिहुअन तब ज देसे बड़ा सुखार परलि और उन्हे गरीब भ गउए। तब उन्हे जा के ज देस के एक अदिमी कीहाँ रहे लगुअन। ज अदिमी उनका के अपना खेते सूअर चरावे के भेजलसि और जे बोकला सूअर खात रहए ओही से ज आपन पेट भरे चहलनि। केहु उनका के किछ ना देत रहए। जब उनका अकिल भउए तब कहलनि की हमरा बाबू-जी का कतना नोकर के खइला से रोटी बाँचत-होई और हम भूखे मरतानी। हम उठ के आपन बाबू-जी कीहाँ जाई और उन्हे से कहीं की हे बाबू-जी हम सरग के उलटे और रावाँ निअरे पाप कउई प्रह से अब राउर लरिका कहावे जुकुर नइखीं। मो के अपना नोकरनि में से एकठे के बरोबर करीं। उन्हे उठुअन और अपना बाबू-जी का पास चललनि। मगर जब ज फरके रहुअन तबे उन्हे कर बाबू-जी उनका देखुअन और माया कइलनि और दौर के गला में लगाइ के चुमे लगलनि। लरिका उनका से कहलसि की ए बाबू-जी सरग के उलटे और रावाँ निअरे पाप कइ चुकलीं और अब राउर लरिका कहावे जुकुर नइखीं। मगर उन कर बाबू-जी आपन नोकर में से एक-ठे से कहुअन की सब से बढियाँ लूगा ले आवँ इनका के पहिरावँ। और हाथ में अँगूठी और गोड़ में जूता पहिरावँ। समे खाई और आनन करीं काहे की हमार ई लरिका मर गइल रहुअन अब जी गइलनि। और भुला गइल रहए फिन मिल गइल। तब चैन करे लगुअन ॥

उ-बेला उन्हे कर बड़ भाई खेते रहुअन। और जब ज घर के पँजरा अइलनि तब बाजा और नाच के हौरा सुनलनि। और आपन नोकरनि में से एक के बलाइ के पुकुअन की ई का हँ। तब नोकर उन्हे से कहलसि की राउर भाई अइले हा और राउर बाबू-जी नीक भोजन खिअउले हा। काहे की राउर बाबू-जी उन्हेका के कुसल अनन से पउले हा। मगर ज खोस कइले और घर में जाय ना चहुअन। एही से उन कर बाबू-जी बाहर अउअन और उनका के मनावे लगुअन। तब ज बाबू-जी के जवाब दिहले की रावाँ देखीं हम रावाँ के ढेर दिन से टहल करतानी और राउर हुकुम कबहीं ना टरलीं हँ। रावाँ हमरा-के कबहीं प्रगुड़ो पठरु भी ना दिहलीं की अपना इअार लोग के संगे चैन करीं। मगर ई राउर बेटा जे कसबी के संगे कुल धन आरा दिहले जेबे घर अइले तबे रावाँ उनका खातिर नीक भोजन खिअउली हँ। बाबू-जी कहुअन की ए बेटा तू तो सब दिन हमरा संगे रहत हउअ और जे किछ हमार हउए से सभ तोहरे हउए। मगर अबहीं अनन करे के और खुसी होखे के चाहत रहत हा काहे की तोहार ई भाई मर गइल रहल हा फिन जिअल हा। और भुला गइल रहल हा से मिलल हा ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kaūnō adimī-ke dui-ṭhē larikā rahuē. Unhi-mē-sē chhot<sup>a</sup>kā  
*A-certain man-of two sons were. Them-in-from the-younger*  
 bābū-jī-sē kah<sup>a</sup>lasi kī, 'ē bābū-jī, dhan-mē-sē jē-kichh hamār  
*father-to said that, 'O father, property-in-from what-ever my*  
 bakh<sup>a</sup>rā hōi sē ham<sup>a</sup>rā-kē bāt<sup>a</sup>-dī.' Tab uhā-kā āpan  
*share will-be that me-to dividing-give.' Then he his-own*  
 dhan bāt<sup>a</sup>-dih<sup>a</sup>lī. Babut din nā bītal kī chhot<sup>a</sup>kā  
*property dividing-gave-(them). Many days not passed that the-younger*  
 āpan kul dhan lē-ke par<sup>a</sup>dēs-mē chal gaūē, āūr uhā  
*his-own all property taking foreign-country-into went away, and there*  
 luchai-mē āpan dhan urā-dih<sup>a</sup>lasi. Jab unhi āpan kul dhan  
*evil-deeds-in his-own fortune squandered. When he his-own all fortune*  
 orā-dihuan, tab ū dēsē barā sukhār parali āūr unhi  
*had-squandered-away; then that country-in great dryness fell and he*  
 garīb bha-gaūē. Tab unhi jā-ke ū dēs-ke ēk adimī kihā rahe  
*poor became. Then he going that country-of one man near to-live*  
 laguan. Ū adimī un<sup>a</sup>kā-kē ap<sup>a</sup>nā khēte sūar charāwe-kē bhej<sup>a</sup>lasi,  
*began. That man him his-own in-fields swine to-feed sent,*  
 āūr jē bok<sup>a</sup>lā sūar khāt-rahūē, ōhī-sē ū āpan pēt bhare  
*and what husks swine used-to-eat, those-even-with he his-own belly to-fill*  
 chah<sup>a</sup>lani. Kēhu un<sup>a</sup>kā-kē kichh nā dēt-rahūē. Jab un-kā  
*wished. Anybody him-to anything not used-to-give. When him-to*  
 akil bhaūē tab kah<sup>a</sup>lani kī, 'ham<sup>a</sup>rā bābū-jī-kā kat<sup>a</sup>nā nōkar-ke  
*wisdom became then he-said that, 'my father-of how-many servants-of*  
 khailā-sē rōṭī bāchat-hōi, āūr ham bhūkhē mart<sup>a</sup>tāni. Ham  
*eating-after bread might-be-saved, and I hunger-from am-dying. I*  
 uṭh-ke āpan bābū-jī kihā jāī, āūr unh-sē kahī kī, "hē  
*arising my-own father of-near will-go, and him-to I-will-say that, "O*  
 bābū-jī, ham Sar<sup>a</sup>g-ke ul<sup>a</sup>tē āūr rāwā niarē pāp kauī;  
*father, I Heaven-of opposite and of-Your-Honour near sin have-done ;*

eh-sē ab rāur larikā kahāwe jukur naikhī. Mō-kē  
*this-for now Your-Honour's son to-be-called fit I-not-am. Me*  
 ap'nā nok'rani-mē-sē ēk-ṭhē ke barōbar karī." Unhi uṭhuan āur  
*thine-own servants-in-from one of-(to) equal make." He arose and*  
 ap'nā bābū-jī-kā pās chal'ani. Magar jab ū phar'kē rahuan tabē  
*his-own father-of near started. But when he far-off was then-even*  
 unh-kar bābū-jī un-kā dekhuan āur māyā kaīlani, āur daur-ke galā-mē  
*his father him saw and pity did, and running neck-in*  
 lagāi-ke chume lag'ani. Larikā un'kā-sē kah'lasī kī, 'ē bābū-jī,  
*applying to-kiss began. The-son him-to said that, 'O father,*  
 Sar'g-ke ul'tē āur rāwā niarē pāp kai-chuk'li, āur ab  
*Heaven-of opposite and of-Your-Honour near sin I-have-done, and now*  
 rāur larikā kahāwe jukur naikhī.' Magar un-kar bābū-jī  
*Your-Honour's son to-be-called fit I-not-am.' But his father*  
 āpan nōkar-mē-sē ēk-ṭhē-sē kahuan kī, 'sab-sē barhiā lūgā  
*his-own servants-in-from one-to said that, 'all-than good clothes*  
 lē-āwā, in'kā-kē pahirāwā, āur hāth-mē āgūṭhi āur gōr-mē jūtā  
*bring, him-on put, and hand-in ring and feet-in shoes*  
 pahirāwā. Sabhē khāī, āur ānan karī; kāhe-kī hamār ī  
*put. (Let-us)-all eat, and rejoicing make; because my this*  
 larikā mar gail-rahuan, ab jī gailani, āur bhulā gail-rahūē, phin mil-  
*son dead had-been, now alive became, and lost had-been, again found-*  
 gail.' Tab chain kare laguan.  
*became.' Then merriment to-do they-began.*

Ū-bēlā unh-kar bar bhāi khētē rahuan. Āur jab ū  
*That-time his elder brother in-field was. And when he*  
 ghar-ke pāj'rā ailani tab bājā āur nāch-ke haurā sun'ani, āur  
*house-of near came then music and dancing-of noise he-heard, and*  
 āpan nokaran-mē-sē ēk-kē balāi-ke puchhuan kī, 'ī kā  
*his-own servants-in-from one-to calling asked that, 'this what*  
 hā?' Tab nōkar unh-sē kah'lasī kī, 'rāur bhāi ailē  
*is?' Then servant him-to said that, 'Your-Honour's brother come*  
 hā, āur rāur bābū-jī nīk bhōjan khiaulē-hā  
*is, and Your-Honour's father a-good dinner has-caused-to-eat*  
 kāhe-kī rāur bābū-jī unh'kā-kē kusal-ānan-sē paulē-hā.  
*because Your-Honour's father him health-joy-with found-has.*  
 Magar ū khīs kaīlē, āur ghar-mē jāy nā chahuan.  
*But he anger did, and house-into to-go not wished.*

Ēhī-sē un-kar bābū-jī bāhar aūan āur un-kā-kē  
*This-indeed-because his father outside came and him*  
 manāwe laguan. Tab ū bābū-jī-kē jāwab dih'lē kī,  
*to-appease began. Then he father-to answer gave that,*

'rāwā, dēkhī, ham rāwā-kē dhēr din-sē tahal  
 'Your-Honour, look, I Your-Honour-to many days-since service  
 kar<sup>a</sup>tānī, āūr rāur hukum kab<sup>a</sup>hī nā tar<sup>a</sup>lī-hā.  
 am-doing, and Your-Honour's orders ever-even not have-transgressed.  
 Rāwā ham<sup>a</sup>rā-kē kab<sup>a</sup>hī egurō paṭh<sup>a</sup>rū bhī nā dih<sup>a</sup>lī kī  
 Your-Honour me-to ever-even one-even kid even not gave that  
 ap<sup>a</sup>nā iār lōg-ke saṅgē chain kari. Magar i  
 my-own friend's people-of with rejoicing I-may-make. But this  
 rāur bēṭā jē kas<sup>a</sup>bi-ke saṅgē kul dhan orā-dih<sup>a</sup>lē,  
 Your-Honour's son who harlots-of with all fortune squandered-away,  
 jabē gharē ailē, tabē rāwā un-kā-khātir nīk bhōjan  
 just-as house-to came, just-then Your-Honour him-for a-good dinner  
 khiaūlī-hā. Bābū-jī kahuan kī, 'ē bēṭā, tū tō sab din  
 has-caused-to-eat. Father said that, 'O son, thou indeed all days  
 ham<sup>a</sup>rā saṅgē rahat-haūā, āūr jē-kichh hamār haūwē sē sabh  
 me with remaining-art, and whatever mine is that all  
 toharē haūwē. Magar ab<sup>a</sup>hī anan kare-kē āūr khusī  
 thine-indeed is. But now rejoicing making-for and joy  
 hōkhe-kē chāhat-rahāt-hā, kāhe-kī tohār i bhāi mar-gaīl-rahāl-hā,  
 being-for it-is-proper, because thy this brother had-died,  
 phin jīal-hā; āūr bhulā-gaīl-rahāl-hā, sē milal-hā.  
 again alive-is; and lost-had-been, he has-been-found.'



[No. 37.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(DISTRICT PALAMAU.)

## SPECIMEN II.

ए भाया हम का कहीं । भूटे डर से अइसन डेरात रहई की जे कर हाल हम ना कहि सकीं । का भउए की काल्हि जब हमनिका पहार के पँजरे पँजरे पेठिया से आवत रहई तब पहार के उपरौ बाघ बड़े जोर से गरजत रहए । हमनिका डेर अदिमी रहलीं किछ डर ना लागल । मगर आजु ओही रह ते हम आपन मामा का गाँवे ठीक दू-पहरे अकेले गइल रहई । जब पहार के तरे नदी अरे पहुँचुई । तब अचके बड़ो हड़हड़ी बन में नदी ओरे सुनाइलि जेहि से हमार जीव सुघ में ना रहल । हम बुझई की बाघ आइल और हमरा के धइलस । हमरा हाथ में तरवार रहल मगर जून ना मिलल की मिथान से बहरे निकालीं । करेजा काँपे लागल, डर का मारे हम सूख गइलीं । बाघ के बे-देखले टकटको लाग गइलि । मगर थोरिका देरो में जब हम ओह ओर तकुई तो का देखुई की प्रगुड़ा बूढ़ सौंताल नदी के पानो जे पहार के उपरे से गिरत रहए, मकरो मारे के बान्हत रहए, ओहर से जे पथल निचवाँ फेकत रहए सेई बीसी-हाँ हाथ निचवाँ खरबराते आवत रहए । जब ई तकुई तो जीव में साहस भउए और देह में फुरती अउए । हम अपने ई बात इभाद करि के आपन साहस पर हंसत बानीं ॥

## BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

E bhāyā, ham kā kahī; jhūthē dar-sē aisan ḍerāt  
 O brother, I what may-say; false-even fear-with so afraid  
 rahuī ki jē-kar hāl ham nā kahi sakī. Kā  
 I-was that of-which the-condition I not to-say am-able. What  
 bhaūē ki kālhi jab ham<sup>ni</sup>-kā pahār-ke pāj<sup>rē</sup> pāj<sup>rē</sup>  
 became that yesterday when we hill-of near near  
 pethiyā-sē āwat rahuī, tab pahār-ke up<sup>rā</sup> bāgh baṛē jōr-sē  
 market-from coming were, then hill-of on tiger great force-with  
 gar<sup>at</sup> rahuē. Ham<sup>ni</sup>-kā ḍhēr adimī rah<sup>lī</sup>, kichh ḍar  
 roaring was. We many men were, any fear  
 nā lāgal. Magar āju ohi rah-tē ham āpan māmā-kā  
 not seized(-us). But to-day that-very road-by I my-own maternal-uncle-of  
 gāwē thik dū-pah<sup>rē</sup> akēlē gaīl-rahui. Jab pahār-ke tarē  
 to-village just at-noon alone gone-was. When hill-of below  
 nadi-arē pahūchui, tab achakkē baṛi har<sup>hari</sup> ban-mē nadi  
 on-this-river-side I-reached then suddenly great disturbance forest-in river  
 oṛē sunāili, jehi-sē hamār jiw sudh-mē nā rahal. Ham  
 towards was-heard, which-from my mind sense-in not remained. I  
 bujhuī ki bāgh āil āūr ham<sup>rā</sup>-kē dhaīlas, Ham<sup>rā</sup> hāth-mē taruār  
 thought that tiger came and me caught. My hand-in sword  
 rahal, magar jūn nā milal ki miān-sē bah<sup>rē</sup> nikālī.  
 was, but opportunity not was-found that sheath-of out I-may-take-it-out.  
 Karējā kāpe lāgal, ḍar-kā mārē ham sūkh gaīlī, bāgh-kē  
 Liver to-shudder began, fear-of through I dried-up I-went, tiger  
 bē-dekh<sup>lē</sup> tak<sup>taki</sup> lāg gaīli. Magar thorikā dēri-mē jab ham  
 without-seeing motionlessness seized me. But little time-in when I  
 oh oṛ takuī, tō kā dekhui ki egurā būrḥ Saūtāl nadi-ke  
 that side looked, then what did-I-see that one old Santāl river-of  
 pāni jē pahār-ke up<sup>rē</sup>-sē girat rahuē mach<sup>ri</sup>-mārē-kē bānhat  
 water which hill-of above-from falling was fish-to-kill embanking  
 rahuē. Ohar-sē jē pathal nich<sup>wā</sup> phēkat rahuē, sēi  
 was. That-side-from which stone downward throwing was-(he), they-(very)

bīsōhā	hāth	nich <sup>a</sup> wā	khar <sup>a</sup> barātē	āwat	rahuē.			
<i>for-scores</i>	<i>(of)-cubits</i>	<i>downward</i>	<i>crashing</i>	<i>coming</i>	<i>were.</i>			
Jab	ī	taku-ī	tō	jiw-mē	sāhas	bhaūwē	āūr	dēh-mē
<i>When</i>	<i>this</i>	<i>I-saw-(I)</i>	<i>then</i>	<i>heart-in</i>	<i>courage</i>	<i>became</i>	<i>and</i>	<i>body-intc</i>
phurutī	aūē.	Ham	ap <sup>a</sup> nē	ī	bāt	iād-kari-ke	āpan	sāhas-par
<i>agility</i>	<i>came.</i>	<i>I</i>	<i>my-self</i>	<i>this</i>	<i>thing</i>	<i>remembering</i>	<i>my-own</i>	<i>courage-at</i>
		hāsat-bānī.						
		<i>laughing-am.</i>						

### FREE TRANSLATION OF THE FOREGOING.

Brother, what can I say ? I was so terrified by an imaginary fear that it is impossible for me to describe it. It so happened that yesterday, when we were returning from market along the hill-side, we heard a tiger roaring very loudly above us. As we were a large company, none of us felt any fear. But, to-day, I was going alone along that very road to my uncle's village, and had reached the foot of the hill by the river, when, all at once, I heard a tremendous noise in the forest, which altogether turned my soul out of its senses. I thought to myself that the tiger had come, and had already caught me. I had a sword in my hand, but I had no time to draw it out of its sheath. My heart began to tremble, and I dried up through fear. Although I had not seen the tiger, I became motionless and fascinated by his supposed presence. A little while after, when I looked in that direction, what should I see, but an old Santal, who had been damming up the water which fell from the upper part of the hill, in order to catch fish. He had been throwing down stones from there, and they had come crashing down for scores of cubits. When I saw that, my heart was again filled with courage, and my limbs regained their wonted activity. When I remember this, I keep laughing at my own courageousness.

The dialect of the eastern half of Ghazipur, both north and south of the Ganges, is practically the same as that of Shahabad. This will be evident from the following version of the Parable of the Prodigal Son. The only special points which require notice are the forms of the Relative Pronoun and of its Correlative, which are *jewan* and *tewan*, instead of *jawan* and *tawan* respectively. We may also note the third person singular of the Verb Substantive, which is *bāi* instead of *bā*. These distinctions do not entitle us to class the language of eastern Ghazipur as a dialect separate from that of Shahabad. Ghazipur is a border district between the Standard Bhojpuri spoken in Ballia and the western form of the dialect spoken in Benares District. In the eastern Parganas of Muhammadabad and Gadha the dialect is the same as that of Ballia, while in the west, in Pargana Mahraich, it is the same as that of Benares District. The total number of speakers of Bhojpuri in Ghazipur is 938,000, of whom half, or 469,000, may be estimated as speaking the Standard, and half as speaking the western Sub-dialect.

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

BHOJPUBĪ DIALECT.

(DISTRICT GHAZIPUR.)

(Babu Bholanath Ray, 1898.)

एगो अदिमी का दुःर वेटा रहते । ओ में से छोटा ठिका अपना वाप से कहसि की ए वाप अन धन में जेवन हमान वयना होये जेवन वांछि ए । एव जे धन में वयना विठगार दिहठनि । थोड़िक दिन में छोटा वेटा कुहलि धन दो दखठन वठोनि के पनदेस यठि गऱठ । ओहिजा पार के आपन कुहलि धन दो दखठन थुकी में थुकि दिहठसि । एव कुहलि ओनार गऱठ, एव ओ देस में वड़ा सूया पड़ठ एव कंगठ हो गऱठ एव ओहिजा के गङ्गन कोहे गऱठन । जे अपना धेग में सूअन यनावे ध्यानि मेजठनि । जेवन वोका सूअन ध्यानि रहों जेवना से पेट नने के ओकन मन कनए रहे । केह ओकना किछु ना देग रहे । एव ओकन आंधी धुठठि और सोयठसि की हमना वाप कोहे केगना मजुना धार के जोअन वाड़िस और हम के दाना नश्ये जूनए । अब हम अपना वाप कोहो पारवो और उन से कही कि, ओ वापू हम गोहन और मगवान के वड़ा पाप करठे वाड़ो अब यह ठाएक नश्यो कि गोहन वेटा कहाइ हमना के अपना मजुनन में जान । एव उठि के अपना वाप कोहे यठठनि अवहो सुऱठवे रहठनि की एवै उन कन वाप उन के देयठनि । वापका छोह ठागठ और दौडि के उठा ठिहठनि और यूना दिहठनि । एव जे वेटा वाप से कहसि ए वाप हम मगवान और गोहना सामने पाप करठे वाड़ो और अब हम गोहन वेटा कहेवे ठाएक नश्यो । एव ओकन वाप अपना ओकन से कहसि की नीमन गुगा ठे आव्र और इनका के पहिनाव्र और यठ हम सग केहु धाइ और पोहो और मौज कनो । काहेको ई हमान वेटा मनि गऱठ रहठनि है और सेन जो गऱठनि है, मुठा गऱठ रहठनि है सेन भिठि गऱठनि है । और एव जे वधाव वजावे ठाठनि ॥

ओकन वड़का वेटा एव धेग में रहे । एव उहां से यठि के धन के गोएठ आऱठ एव जे वाजा और नायि के सोन सुनठसि । और एव अपना एक ओकन के वठार के पुखठसि की ई सग का होए वार । एव जे ओकना से कहसि की गोहन नाई अऱठन है और गोहन वाप मौज कनए वाड़नि काहे की जे उनकना के मठा यंगो पऱठन है । एव जे धिसिआर गऱठ, और धन ना जाए ।

गव ओकन वाप वाहन निकरिठ आरठ और ओकना के येनउनी करठन । गव जे  
 अपना वाप से कहठनि देखीं हम अपना वनिस नाउन सेवा करठीं कवहो नाउन  
 आग्या ना ठनठो गवहं नउआं हमना के एको वरुना ना दिहठो की हम अपना  
 शयान के साथ भोज करीं ठेकनि जवहो नाउन ई वेठा अरठनि मे नाउन  
 सन वन वेसा के साथ उड़ा दिहठन गेह पन नउआं उनकरा प्यागिन भोज  
 दिहठो । गव जे ओकना से कहठन की हे वेठा नं हमना साथ वनावन वाड़  
 और जे कुछ हमान वार से गोलने ह । और ई हमनीका याही का हमनीका  
 धुस होइ और आनन्द करीं काहे की ई गोलान नाई मनि गरठ नहठनि है  
 और सेन जिअठनि मुठार गरठ नहठनि है और सेन मिठठनि ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP,

## BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT GHAZIPUR.)

## TRANSLITERATION.

*(Babu Bholanath Ray, 1898.)*

Egō adimi-kā dui betā rah<sup>alē</sup>. Ō-mē-sē chhoṭ<sup>akā</sup> larikā ap<sup>anā</sup> bāp sē kal<sup>alasi</sup> kī, ‘ē bāp an-dhan<sup>l-mē</sup> jewan hamār bakh<sup>arā</sup> hōkhē tewan bāṭi-dā.’ Tab ū dhan-mē bakh<sup>arā</sup> bil<sup>gāi</sup> dih<sup>lani</sup>. Thorik din-mē chhoṭ<sup>akā</sup> beṭwā kulhi dhan o daulat baṭōri-ke par<sup>dēs</sup> chali gail. Ohi-jā jāi-ke āpan kulhi dhan o daulat phakarī-mē phūki dih<sup>alasi</sup>. Jab kulhi orāi gail, tab ō dēs-mē barā sūkhā paral. Tab kangāl hō-gail. Tab ohi-jā-ke ṭhākur kihē gailan. Ū ap<sup>anā</sup> khēt-mē sūar charāwe kbātir bhej<sup>lani</sup>. Jewan bok<sup>lā</sup> sūar khāti-rah<sup>lī</sup> tewanā-sē pēt bhāre-kē ō-kar man karat-rahē. Kēhu ok<sup>arā</sup>-kē kichhu nā dēt-rahē. Tab ō-kar ākhi khulali āūr soch<sup>alasi</sup> kī, ‘ham<sup>arā</sup> bāp kihē ket<sup>nā</sup> majūrā khāi-ke jiat bāre-sā āūr ham-kē dānā naikhē jūrat.’<sup>2</sup> Ab ham ap<sup>anā</sup> bāp kihē jāibī āūr un-sē kah<sup>abi</sup> kī, ‘Ō bāpu, ham tohār āūr Bhāg<sup>wān</sup>-ke barā pāp kailē-bāṭī. Ab eh lāek naikhī kī tohār betā kahāī. Ham<sup>arā</sup>-kē ap<sup>anā</sup> majūran-mē jānā.’ Tab uṭhi-ke ap<sup>anā</sup> bāp kihē chal<sup>lani</sup>. Ab-hī phailawē rah<sup>lani</sup> kī tabbai un-kar bāp un-kē dekh<sup>lani</sup>. Bāp-kā chhōh lāgal, āūr daurī ke uṭhā lih<sup>lani</sup>, āūr chūmā dih<sup>lani</sup>. Tab ū betā bāp-sē kah<sup>alasi</sup>, ‘ē bāp, ham Bhāg<sup>wān</sup> āūr toh<sup>arā</sup> sām<sup>nē</sup> pāp kailē-bāṭī, āūr ab ham tohār betā kahāwe lāek naikhī.’ Tab ō-kar bāp ap<sup>anā</sup> nōkar-sē kah<sup>alasi</sup> kī, ‘nīman lūgā lē-āwā āūr in<sup>kā</sup>-kē pahināwā, āūr chalā, ham sabh kēhu kbāī āūr pihī, āūr mauj karī, kāhe-kī i hamār betā mari gail rah<sup>lani</sup> haī, au phēr jī gailani haī; bhulā-gail-rah<sup>lani</sup> haī, phēr mili-gailani-haī. Āūr tab ū badhāw bajāwe lag<sup>lani</sup>.

Ō-kar bar<sup>kā</sup> betā tab khēt-mē rahē. Jab uhā-sē chali-ke ghar-ke goērā āili, tab ū bājā āūr nāchi ke sōr sun<sup>alasi</sup>; āūr tab ap<sup>anā</sup> ēk nōkar-kē balāi-ke puchh<sup>alasi</sup> kī, ‘i sabh kā hōt bāi?’ Tab ū ok<sup>arā</sup>-sē kah<sup>alasi</sup> kī, ‘tohār bhāi ailan haī āūr tohār bāp mauj karat bārani, kāhe-kī un-k<sup>arā</sup>-kē bhalā changā paūlan haī.’ Tab ū khisiāi gail, āūr ghar nā jāē. Tab ō-kar bāp bāhar nik<sup>ali</sup> āil, āūr ok<sup>arā</sup>-kē cheraūri kailan. Tab ū ap<sup>anā</sup> bāp-sē kah<sup>alasi</sup>, ‘dēkhī, ham et<sup>nā</sup> baris rāur sēwā kailī, kab<sup>hī</sup> rāur āgyā nā ṭar<sup>lī</sup>; tab-hū rauā ham<sup>arā</sup>-kē ēkō bak<sup>arā</sup> nā dih<sup>lī</sup> kī ham ap<sup>anā</sup> iāran-ke sāth mauj karī. Lēkin-jab-hī rāur i betā ailani, jē rāur sabh dhan bēsā-ke sāth urā dih<sup>lan</sup>, tēhū-par rauā un-k<sup>arā</sup> kbātir bhōj dih<sup>lī</sup>.’ Tab ū ok<sup>arā</sup>-sē kah<sup>alan</sup> kī, ‘hē betā, tū ham<sup>arā</sup> sāth barābar bārā, āūr jē kuchh hamār bāi sē toh<sup>ar</sup>-ē hā. Āūr i ham<sup>ni</sup>-kā chāhī kī ham<sup>ni</sup>-kā khus hōī āūr ānand karī; kāhe-kī i tohār bhāi mari gail rah<sup>lani</sup> haī, āūr phēr jialani; bhulāi gail rah<sup>lani</sup> haī, āūr phēr mil<sup>lani</sup>.’

<sup>1</sup> Grain and wealth.<sup>2</sup> To me grain (i.e. food) is not available.

Opposite Shahabad, on the north bank of the River Ganges, lies the North-Western Provinces District of Ballia. It is closely connected with the Bhojpur Pargana by many ties, historical and traditional, and the language spoken in it is practically the same as that of Shahabad. This will be manifest from the following specimens, which are in the Dēva-nāgarī character.

Here and there, we see traces of the form of Bhojpurī which is common over the rest of the north Gangetic area. For instance, while the servant says to the elder brother *rāur bhāi āil bārē* quite correctly after the Shahabad fashion, the father uses the Sāran idiom, *bātē* instead of *bārē* in addressing the elder son.

[No. 39.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

## SPECIMEN I.

कवनों अदिमी-के दुइगो बेटा रहे। उन्हनी में से छोटका अपना बाप से कहलसि जे ए बाबू-जी धन में से जे हमार बखरा होखे से हमरा के दे दे। तब ऊ आपन धन उन्हनी के बाँटि दिहले। बहुत दिन ना बीते पावल की छोटका बेटा सभ कुछ जवर कइ के दूर देस आपन राह पकड़लसि। उहाँ लुचई में आपन दिन बितावत आपन धन उड़ा दिहलसि। अवर जब ऊ सभ उड़ा चूकल तब ओह देस में बड़ा अकाल पड़ल अवर ऊ कंगाल हो गइल। अवर उहाँ के रहनिहारन में से एगो कीहाँ रहे लागल। ऊ अपना खेत में सूअर चरावे के ओ के भेजि दिहलसि। ऊ ओही छीमी से जे सूअर खात रहले सँ आपन पेट भरे चहलसि अवर दोसर केहु किछु ना दे। तब ओकरा चेत भइल की हमरा बाप का बहुत नोकरन का अधिक रोटी हो-ला अवर हम भूख से मरत बानीं। हम ऊठि के अपना बाप के पास जाइवि अवर उनिकरा से कहवि की ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइले बानीं। अब हम राउर लरिका कहावे जोग नइखीं। हम के अपना नोकरन में से एगो के बराबर मानीं। तब ऊ ऊठि के अपना बाप के पास गइल। लेकिन जब तक ऊ दूरे रहे ओकर बाप ओकरा पर दया कइलसि अवर दौरि के ओकरा के अपना गला में लागि के चुमलसि। लरिका ओकरा से कहलसि ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइले बानीं। अवर अब राउर लरिका कहावे जोग नइखीं। बाकी ओकर बाप अपना अदिमिन से कहले की सब से अच्छा कपड़ा निकालि के ओकरा-के पहिनाव अवर ओकरा अंगुरी में अंगुठी ओ गोड़ में जूता पहिनाव अवर हमनीका खाई पीई चैन करीं। काहे की ई हमार बेटा मरल रहल हा फिरि जीअल। भूलि गइल रहल हा फिरि मिलल हा। तब ऊ लोग खुसी करे लागल ॥

ओकर जेठका लरिका खेत में रहे। और जब ऊ आवत खाँ घर के निअरा पहुँचल तब नाच ओ बाजा के भनक ओकरा कान में पहुँचल। और ऊ अपना अदिमिन में से एगो के अपना निअरा बोलाइ के पुकलसि की ई का हँवे। ऊ नोकर उनिकरा से कहलसि की राउर भाई आइल बाड़े। अवर राउर बाप नीमन भोज कइले हा एह खातिर की ऊ उनिकरा के भला चंगा पउले हा। लेकिन ऊ खाँसि कइलसि अवर भीतर ना जाए चहलसि। तब ओकर बाप बाहर आइ के मनावे लागल। ऊ अपना बाप के कहलसि की देखीं हम एतना बरिस से राउर सेवा करत बानीं और रउरा बात के कबहीं ना टरलीं और रउवाँ एको पठियो ना कबहीं दिहलीं की हम अपना संगिन के साथ खुसी करीं। लेकिन ई राउर लरिका जे कसबी के साथ राउर धन खोइ घललसि जब आइल तबहीं रउवाँ ओकरा खातिर अच्छा भोज कइलीं। बाप ओकरा से कहलसि की ए बेटा तूँ हमरा साथ हरदम रह-ल और जे किछु हमार हँ से तोहार हँ। लेकिन हमनी के खुसी कइल ओ आराम कइल भल बाटे काहे की ई तोहार भाई सुअल रहल हा फिरि जीअल हा। भलल रहल हा फिरि मिलल हा ॥



[No. 39.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kaw'nō adimī-kē dui-gō bēṭā rahē. Unh'nī-mē-sē chhot'kā  
*A-certain man-to two sons were. Them-in-from the-younger*  
 ap'nā bāp-sē kah'lasi jē, 'ē bābū-jī, dhan-mē-sē jē hamār  
*his-own father-to said that, 'O father, property-in-from what my*  
 bakh'rā hōkhē sē ham'rā-kē dē-dā.' Tab ū āpan dhan unh'nī-  
*share may-be that me-to give.' Then he his-own property them-*  
 kē bāṭi-dih'lē. Bahut din nā bite pāwal kī chhot'kā beṭā  
*to dividing-gave. Many days not to-pass got that the-younger son*  
 sabh-kuehh jawar-kaī-ke dūr dēs āpan rāh pakar'lasi. Uhā  
*all-things collecting a-distant country-to his-own way took. There*  
 luchai-mē āpan din bitāwat āpan dhan urā-dih'lasi. Awar  
*evil-conduct-in his-own days causing-to-pass his-own fortune he-squandered. And*  
 jab ū sabh urā-chūkal tab oh dēs-mē barā akāl paral,  
*when he all had-spent then that country-in a-great famine fell,*  
 awar ū kangāl hō-gail. Awar uhā-ke rah'nihāran-mē-sē ēgō kihā  
*and he poor became. And there-of inhabitants-in-from one near*  
 rahe lāgal. Ū ap'nā khēt-mē sūar charāwe-kē ō-kē bhēji-  
*to-live he-began. He his-own fields-in swine feeding-for him sent-*  
 dih'lasi. Ū oh-i chbīmi-sē jē sūar khāt-rah'lē-sā āpan  
*away. He those-very husks-with which swine used-to-eat his-own*  
 pēt bhare chah'lasi, awar dōsar kēhu kichhu nā  
*belly to-fill wished, and other any-one anything not*  
 dē. Tab ok'rā chēt-bhail kī, 'ham'rā bāp-kā  
*used-to-give-(him). Then him senses-became that, 'my father-of*  
 bahut nok'ran-kā adhik rōṭi hō-lā awar ham bhūkh-sē  
*many servants much bread is and I hunger-from*  
 marat-bānī. Ham ūṭhi-ke ap'nā bāp-ke pās jāibi, awar  
*am-dying. I arising my-own father-of near will-go, and*  
 unik'rā-sē kahabi kī, 'ē Bābū, ham sarag-ke uliṭā  
*him-to I-will-say that, 'O Father, I heaven-of against*

awar raūrā sām'nē pāp kailē-bānī. Ab ham rāur  
*and of-Your-Honour before sin have-done. Now I Your-Honour's*  
 larikā kahāwe jōg naīkhī. Ham-kē ap'nā nok'ran-mē-sē  
*son to-be-called worthy am-not. Me thine-own servants-among-from*  
 ēgō-ke barābar mānī.' Tab ū uṭhi-ke ap'nā bāp-ke pās  
*one-of equal-to consider.' Then he having-arisen his-own father-of near*  
 gail. Lēkin jab-tak ū dūrē rahē okar bāp ok'rā-par dayā  
*went. But while he at-a-distance was his father him-on compassion*  
 kailasi, awar dauri-ke ok'rā-kē ap'nā galā-mē lagi-ke chum'lasi.  
*made, and having-run him his-own neck-on having-applied kissed.*  
 Larikā ok'rā-sē kah'lasi, 'ē Bābū, ham sarag-ke ulitā awar  
*The-son him-to said, 'O Father, I heaven-of against and*

raūrā sām'nē pāp kailē-bānī, awar ab rāur larikā kabāwe jōg  
*of-Your-Honour before sin have-done, and now Your-Honour's son to-be-called worthy*  
 naīkhī.' Bāki okar bāp ap'nā adimin-sē kah'lē kī, 'sab-sē achchhā kap'rā nikāli-  
*not-am.' But his father his-own men-to said that, 'all-than good clothes taking-*  
 ke ok'rā-kē pahināwā, awar ok'rā āguri mē āguthī o goṛ-mē jūtā  
*out him put-on, and his finger-in (on) a-ring and feet-on shoes*  
 pahināwā, awar ham'nī-kā khāī pīī chain karī, kāhe kī i hamār  
*put-on, and (let)-us eat drink (and) merriment make, because that this my*  
 bētā maral rahal-hā, phiri jial; bhūli gail-rahāl-hā, milal-hā.' Tab ū lōg  
*son dead had-been, again became-alive; lost had-been, found-is.' Then those people*  
 khusī kare lāgal.  
*rejoicing to-make began.*

Okar jeth'kā larikā khēt-mē rahē. Āūr jab ū āwat-khā  
*His elder son field-in was. And when he coming-in*  
 ghar-ke niarā pahūchal tab nāch o bājā-ke bhanak ok'rā kān-mē  
*house-of near approached then dancing and music-of faint-sound his ear-into*  
 pahūchal; āūr ū ap'nā adimin-mē-sē ēgō-kē ap'nā niarā bolāi-ke puchh'lasi kī,  
*arrived; and he his-own men-in-from one himself near calling asked that,*  
 'ī kā hāwē?' Ū nōkar unik'rā-sē kah'lasi kī, 'rāur bhāi āil bārē  
*'this what is?' That servant him-to said that, 'Your-Honour's brother come is*  
 awar rāur bāp niman bhōj kailē-hā, eh khātir kī ū unik'rā-kē  
*and Your-Honour's father good feast has-made, this for that he him*  
 bhalā-chaṅgā paūlē-hā.' Lēkin ū khisi kailasi awar bhitar nā jāe chah'lasi. Tab  
*in-good-health has-found.' But he anger made and inside not-to-go wished. Then*  
 okar bāp bāhar āi-ke manāwe lāgal. Ū ap'nā bāp-kē kah'lasi kī,  
*his father outside coming to-appease began. He his-own father-to said that,*  
 'dēkh, ham et'nā baris-sē rāur sēwā karat-bānī āūr rāūrā  
*'see, I so-many years-since Your-Honour's service am-doing and Your-Honour's*  
 bāt-kē kab'hī nā tar'lī āūr raūwā ēkō paṭhiyō nā kab'hī  
*words ever-even not transgressed and Your-Honour one-even kid-even not ever*

dih<sup>lī</sup> ki ham a<sup>p</sup>na saṅgin-ke sāth khusī karī. Lēkin i rāur  
*gave that I my-own friends-of with merriment might-make. But this Your-Honour's*  
 larikā jē kas<sup>bī</sup>-ke sāth rāur dhan khōi-ghal<sup>lasi</sup>, jabē  
*son who harlots-of with Your-Honour's wealth has-lost, when-even*  
 āil tab<sup>hī</sup> rāuwā ok<sup>rā</sup> khātir achchhā bhōj kaīlī. Bāp ok<sup>rā</sup>-sē  
*he-came then-even Your-Honour him for good feast made. The-father him-to*  
 kah<sup>lasi</sup> kī, 'ē bēṭā, tū ham<sup>rā</sup> sāth har dam rahālā, āūr jē kichhu hamār  
*said that, 'O Son, thou me with every moment livest, and what thing mine*  
 hā sē tohār hā. Lēkin ham<sup>nī</sup>-kē khusī-kaīl o āram kaīl bhal bāṭē  
*is that thine is. But for-us merriment-making and pleasure making good is*  
 kāhe-kī i tohār bhāi mual rahal-hā, phiri jāal-hā; bhūlal rahal-hā, phiri  
*because this thy brother dead had-been, again alive-is; lost had-been, again*  
 milal-hā.'  
*found-is.'*

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The next specimen, also from Ballia, is a villager's wail over hard times.

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÂRI.

BHOJPURI DIALECT.

(DISTRICT BALLIA.)

## SPECIMEN II.

कपिल-देव आजु तोहरा के ढेर दिन पर हम देखत बानीं । अतना दिन तूँ काँहाँ रहल ह्य । जब तब हम तोहरा बारी में तोहरा गाँव के लोगन से पूछत रहलीं ह्यँ मगर केहु हाल साफ ना बतावत रहल ह्य । अब कई तोहरा घर के सभ बेकति अच्छी तरे बाड़ीं नूँ ॥

जीबीध भइया तूँ का पूछत बाड़ । जब हमरा हाल के सुनब त तोहरो दुख बिआपो ओ आँखिन में से लोर गिरावे लगब । जब हम प्रठाँ से घरे गइलीं तब से गिरहती के काम में बभलीं । राति दिन ग्रह काम में हम बानीं । दोसर केहु हमरा घर में अइसन नइखे जेकरा से हम के एको लोहजा के आराम मिली । काहे से की हमरा बाप के अँखिये जवाब दे दिहलिस ओ हमरा जेठ जना भाई हमरा पहुँचला का पहिले-ही परदेस चलि गइले अवर तब से एको चिठियो न भेजली ह्य । हमार महतारो ओ अउरी बेकति उनिकरा हाल चाल का ना पाउला से बेहाल बाड़ीं । हमार काका जो अपना लरिका बाला समेत अलगे रहे ले । एही सब ओजह से हम राति दिन फिकिरि ओ तरदुत से पिसाइल रहली । अबहीं दुइ दिन बीतल ह्य को हम राति खाँ कपरवथी का मारे खेत में अगोरे ना गइलीं । चारिगो बोभा लागल गोहूँ के हमरा खेत में से चीर काटि ले गइले ह्य स । महाराज के तहसोलदार मालगुजारी खातिर दुइ पियादा तनात कइले बाड़े । एको कउड़ी हमरा पास नइखे को उनि के दीआउ । मामा भी परसीं अइले ओ उनिकरा से अब हम कुछ रुपया मँगलीं त उ साफे इनकार कइले । खोसा हँ को घर के मारल वन में गइलीं । वन में लागल आगि ॥

[No. 40.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Kapil Dēv ! āju toh'rā-kē qhēr din par ham dēkhat-bāñī.  
*Kapil Dēv ! to-day you many days after I seeing-am.*

At'nā din tū kāhā rah'lā-hā ? Jab-tab ham toh'rā bārē-mē  
*So-many days you where were ? Some-times I you about*  
 toh'rā gāw-ke lōgan-sē pūchhat rah'lī-hā, magar kēhu hāl sāph  
*your village-of people-from asking was, but any-body news plainly*  
 nā batāwat-rahā-hā. Ab kahā, toh'rā ghar-ke sabh bekati achchhī tarē  
*not telling-was. Now say, your house-of all persons good ways-in*  
 bārī, nū ?  
*are, (or) not ?*

Jībōdh bhaiyā, tū kā pūchhat bārā ?<sup>1</sup> Jab ham'rā hāl-kē  
*Jībōdh brother, you what asking are ? When my accounts*  
 sun'bā ta toh'rō dukh biāpī, o ākhin-mē-sē lōr  
*you-will-hear then your-also anxiety will-fill(-you), and eyes-in-from tears*  
 girāwe lag'bā. Jab ham eṭhā-sē gharē gailī  
*to-cause-to-drop you-will-begin. When I here-from home-to went,*  
 tab-sē gir'hatī-ke kām-mē bajh'lī. Rāti din ehi kām-mē  
*then-from household-of work-in was-I-entangled. Night (and) day this work-in*  
 ham bāñī. Dōsar kēhu ham'rā ghar-mē aisan naikhē jek'rā-sē  
*I am. Another anyone my house-in such is-not whom-from*  
 ham-kē ēkō leh'jā-ke āram mili ; kāhe-sē-ki ham'rā bāp-ke ākhiyē  
*me-to one-even moment-of ease will-be-got ; because my father-of eyes-even*  
 jawāb dē-dih'lis, o ham'rā jēth janā bhāi ham'rā pahūch'lā-kā  
*replies gave<sup>2</sup>, and my elder man brother my reaching-of*  
 pahilē-hī par'dēs chālī-gailē, awar tab-sē ēkō chīṭhiyō  
*before-even foreign-land-to went-away, and that-time-since one-even letter-even*  
 nā bhej'lē hā. Hamār mah'tāri o aūri bekati unik'rā hāl-chāl-kā  
*not he-sent-has. My mother and other female-persons his news*  
 nā paūlā-sē bēhāl bārī. Hamār kākā-jī ap'nā larikā  
*not getting-from uneasy are. My uncle his-own children*

<sup>1</sup> Kā pūchhat bārā means ' what you are enquiring about is so bad that the less said about it the better. '<sup>2</sup> I.e. have become useless.

bālā samēt al<sup>g</sup>ē rahē-lē. Ēhi sab ojah-sē ham rāti-din  
*wife with separate lives. These all causes-from I night-day*  
 phikiri ō tar<sup>d</sup>ut-sē pisāil rahi-lē. Ab<sup>h</sup>ī dui din bītal-  
*anxiety and trouble-with crushed remain. Now-only two days passed-*  
 hā kī ham rāti-khā kapar-bathī-kā-mārē khēt-mē agōre nā  
*have that I night-at headache-from field-in to-look-after not*  
 gaīlī. Chāri-gō bōjhā lāgal gōhū-ke ham<sup>r</sup>ā khēt-mē-sē chōr kāti  
*went. Four bundles standing wheat-of my field-in-from thieves cutting*  
 lē-gaīlē-hā-sā. Mah<sup>r</sup>āj-ke Tah<sup>s</sup>ildār māl<sup>g</sup>ujārī khātir  
*taken-away-have. The-Mahārāja-of rent-collector rent for*  
 dui piyādā tanāt kailē-bārē. Ēkō kauṛī ham<sup>r</sup>ā pasē naīkhē kī  
*two peons quartered has. One-even cowry me with not-is that*  
 uni-kē diāu. Māmā bhī par<sup>s</sup>ō aīlē ō unik<sup>a</sup>-  
*him-to may-be-given. The-paternal-uncle also the-day-before came and him-*  
 rā-sē jab ham kuchh rup<sup>y</sup>ā māg<sup>a</sup>ī ta ū sāphē in<sup>k</sup>ār-kailē. Khisā  
*from when I some money asked then he plainly refused. The-proverb*  
 hā kī, 'ghar-ke mārāl ban-mē gaīlī; ban-mē lāgali āgi.'<sup>1</sup>  
*is that, 'home-of beaten forest-in I-went; forest-in was-set fire.'*

### FREE TRANSLATION OF THE FOREGOING.

To-day I see you, Kapil-dēo, after a long time. Where have you been so long? I now and then asked about you from your fellow-villagers, but no one gave a clear account. Tell me whether all your family is well.

Brother Jibōdh, what do you ask me! When you know about me, grief will overcome you also, and you will drop tears from your eyes. When I went home from this place, I became entangled myself in agriculture. By day and night I worked at it. There is no one in my family to relieve me for a moment from the toil; for my father's eyes have become useless, and my elder brother went off elsewhere, before I reached home, and has sent no letter since then. My mother and the rest of the family are unhappy because they hear no news from him. My uncle with his wife and children lives separately. For these reasons care and trouble crush me both day and night. Only two days ago I could not go to watch my field in the night on account of a headache. Thieves therefore cut away four bundles from my standing wheat crop. The rent-collector of the Mahārāja has quartered two peons on me to realize the rent, but I have not a cowry to pay them. My maternal uncle also came the day before yesterday and when I asked him for some money he flatly refused. Mine is only an instance of the saying, 'I was beaten at home and went to the jungle. When I got there the jungle took fire.'

<sup>1</sup> Out of the frying-pan into the fire.

The District of Saran lies on the north of the Ganges, opposite the east side of Shahabad, and the west side of Patna. I have already stated, *ante*, p. 186, that the language of the portion of Saran which borders on the Ganges is Standard Bhojpurī. This statement, however, requires a certain amount of modification.

A reference to the map will show that the language of Muzaffarpur, which lies to the east of Saran, across the river Gandak, is western Maithilī, which, as has been shown, is largely infected with Bhojpurī, and is in fact, a border form of speech between the two dialects. Again, the language of Patna, opposite the south-east corner of Saran, is Magahī. Hence, as might be expected, the language of the east of Saran is tinged with Maithilī peculiarities, and that of the south-east with Magahī ones. To give specimens of all such mixed forms of speech would extend the volumes of the Survey beyond reasonable limits. It must suffice, in the case of Saran, to deal, in detail, with the two main forms of speech, that of the south, and that of the north. For a more minute account of the various forms of speech current in the District, see *Notes on the Vernacular Dialects spoken in the District of Saran*, by Babu Girindra-nāth Dutt, in the *Journal* of the Asiatic Society of Bengal, Vol. lxvi, 1897, Part I, pp. 194 and ff. It is to this gentleman that I am indebted for the specimens here given, which represent the Standard Bhojpurī spoken in the south of the district, over against Shahabad.

SPECIMEN I.

(Babu Girindra-nath Dutt, 1898.)

एक — म ह — भाइ — १२ — पाकरा —

उरगा — यो — १२ — फाल्गु — याम — से

ममला — कुठरी — य — यन — सुमा —

माया — योह — पाइरा — याम — यन —

यि — वरु — यार — वन — न — फाल्गु —

युमा — यन — रकडि — किर — यरुग

यगिठ — योहा — गिठ — गुयायाम — न —

शत — यन — उडाए — वरुठ — शत — यन

उरुगा — शयगिठ — नय — यडा — ममला

यिठ — यारु — यहा — मा — गरुय — रिए —



गी० — वा०म० — अ०म० — १२०१० —  
 ३३ — ३३० — म० — म० — न० — २१११  
 न०११ — २११११ — २२ २३ — ० —  
 म०१२ — १२ — ३ — म०० — ०१० — म०१  
 ०३ — ३३ — ३० — — १२ — १५ — ००१  
 म०० — ५०० — ० — ३३० — म० — ३११ —  
 ५१५ — ५ — १५१०१ — ५ — ३१ — १११ —  
 ५१५ — ५१०१ — म० — ३१ — ५५ — ५११  
 ५१० — ३१ — म०० — ५१५ — ३३ — ००  
 ५ — ५३५ — ००१ — ३ — ५१५ —  
 ३३५ — ३ — ३१ — ५३१ — ५१५ — ३३०  
 ३३०० — ३ — म०० — ३३१ — ३१० —  
 १३१ — ५३१ — ३३५ — ०१५ — ३३०

इ — ५१५ — २५११ — ३ — ५१० — ०११५१

३ — ११११० — ५०१ — १५ — ०५५०१ —

५१५ — ३०१ — ११३० — ५३०१५१ — १२०

१११११ — ५१५ — ५ — ५१५ — ०११०१ —

५५१ — ३ — ५११ — ५ — ५३ — ३ — ५५१

५५ — ०११० — ५११ — ३५०१० — ५१ — ३

५१५ — २५ — १११११ — ३ — ५१५ —

१३११ — १११११ — ०१ — ३०१११ — १३११ —

१११११ — ५१५ — ३०११११ — १५५ — ३१ —

१३११ — ५११ — ३११११ — ०१५३ — ०१ —

१३०१ — ०११०१ — ५१११११ — ५१५ — ३२०१

०११११ — ३ — ५१ — ११११११ — ५५५१ —

१०११११० — ३ — ५१११११ — ३ — ५ — ०१११११

३०५१ — न — ३६५ — न — मज्ज — ५१५६  
 ३१११ — न — ५०१ — ५१२१६ — ५१५६ —  
 ५१३ — ५२१ — ५३ — ५४६ — ५५ —  
 ५६१२ — ५७१ — ५८१३ — ५९०३१ — न —  
 ५९ — ६०३१ — ६०१ — ६१० — ६२०३१ —  
 ६३ — ६४०० — ६५ — ६६ — ६७२१ — ६८०३१०३१ —  
 ७० ६१५० — ६२१ — ६३१ — न —  
 ६४० — ६५१ — ६६ — ६७५ — ६८० — ६९  
 ७०५ — ७१५१ — ७२५१ — ७३५१ — ७४१ — ७५१ —  
 ७६१३० — ७७११ — ७८५१ — न — ७९१ —  
 ८०१५ — न — ८१५० — ८२१ — ८३१ — ८४ —  
 ८५५१ — ८६५१ — ८७५१० — ८८ — ८९  
 ९००१ — ९११ — ९२११ — ९३३ — ९४० — ९५१ —

१।३१— व।पु— म।न— म।पु— म००३।

ए।पु।३।१— व— पु०३।— म।पु— म०— म०३।

०३०— ३— म०३।३।— म०— व।पु— म।—

०३०— ए।पु।३।१— ३०३।— म०— व।पु—

व।३१— म।पु— म।पु।३।— ०३० —

३— म।पु— व।पु— म०—

व।३०— म०— म०३।— व।पु३०— म०— १।३१

म।पु— म०३।— १।३१— व।पु— म०— म०३।

०३०३।— म०— १।३१— ए।पु— म०३।

म।— म०३।— म०— म।पु— म०३।—

म०— म०३।— ०३०— म०— १।३१—

व।पु— म०— व।पु— म०— म०— म०—

म०— म०३।— म०३।— म०— म०—



## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

*(Babu Girindra-nāth Dutt, 1898.)*

Ek ad<sup>a</sup>mī kōi rahē. Ok<sup>a</sup>rā dui-gō bēṭā rahē. Choṭ<sup>a</sup>kā bāp-sē ap<sup>a</sup>nā  
*A man certain was. To-him two sons were. The-younger the-father-to his-own*  
 kah<sup>a</sup>las kī, 'dhan hamār ādhā bāṭ-dā.' Ōkar bāp dhan  
*said that, 'the-wealth my half dividing-give.' His father the-wealth*  
 bāṭ-dihal. Thōrē din-mē chhoṭ<sup>a</sup>kā babuā dhan ekatṭhā kar-ke  
*dividing-gave. A-few days-in the-younger son the-wealth together having-made*  
 bah<sup>a</sup>rā chal-gailē. Ohā gailē luchābāji-mē sajē dhan  
*forth went-away. There he-went in-riotous-living the-entire wealth*  
 urāe-dih<sup>a</sup>lē. Sajē dhan un-kar sadh-gail, tab barā  
*he-squandered. The-entire wealth his spent-was, then a-great*  
 akāl paral oh dēs-mō. Garib hōe-gailē, o jini-kēhu kihā  
*famine fell that country-in. Poor he-became, and somebody near*  
 rahe lag<sup>a</sup>lē. Ihē kah<sup>a</sup>lē kī, 'khēt-mē sūar charāwā.' Suariā-ke  
*to-dwell began. This-one said that, 'the-field-in swine feed.' The-swine-of*  
 dhēṛhi jē khāe-kē rahē, sē ap<sup>a</sup>ne lag<sup>a</sup>lē khāe.  
*the-husks which eating-for were, those he-himself began to-eat.*  
 Kēhu kuchhu dēt nā rahē. Tab un-kā akil khulal, ū kah<sup>a</sup>lē  
*Anyone anything giving not was. Then his senses opened, he said*  
 kī, 'ham<sup>a</sup>rā bāp-ke majūrā-lōg-ke dhēr rōṭi bāch jā-lā. Ab ham  
*that, 'my father's servant-people-of much bread surplus goes. Now I*  
 bhūkhē muat-bāni. Ham ap<sup>a</sup>nā bāp kihā uṭh-ke jāib. Un-kā-sē  
*of-hunger dying-am. I my-own father near having-risen will-go. Him-to*  
 jāe-ke kahab kī, "ham barā pāp kaṭī Baikunṭh-kā, adhikā raūrā  
*having-gone I-will-say that, "I great sin did Heaven-of, moreover Your-Honour*  
 sām<sup>a</sup>nē. Rāur bēṭā kahāwe lāek naikhī. Hē bāp,  
*before. Your-Honour's son to-be-called fit I-am-not. O father,*  
 ham<sup>a</sup>rā-kē ē-gō banihārē-kē sāmān jānī." ' Tab ap<sup>a</sup>nā bāp-kanē  
*me one servant-to equal consider." ' Then his-own father-near*  
 gailē. Phaṭlāwā rah<sup>a</sup>lē tāis-hi bāp-kē chhōh lāgal.  
*he-went. At-a-distance he-was then-even the-father-to compassion was-attached-*

Dawar-ke kōrā-mē dhaī-ke chūmā dēwe lag<sup>l</sup>ē. Bētā kah<sup>l</sup>an kī, 'hē bāp, ham  
*Running lap-in seizing kisses to-give he-began. The-son said that, 'O father, I*  
 sar<sup>g</sup>-ke kām raūrā āgē nā kailī-hā, raūrā āgē  
*heaven-of duty Your-Honour's before not have-done, Your-Honour's before*  
 pāp kailī-hā. Ab pher raūrā bētā kahāwe lāek nā rah<sup>l</sup>ī.  
*sin have-done. Now again Your-Honour's son to-be-called fit not I-was.'*  
 Lēkin ō-kar bāp kah<sup>l</sup>an nōkar-kē kī, 'nīman kap<sup>r</sup>ā  
*But his father said the-servants-to that, 'excellent clothes*  
 nikāl-ke pahire-kē dā : log<sup>n</sup>i in-kā-ke hāth-mē āguṭhi  
*having-brought-out wearing-for give : you-people his hand-on a-ring*  
 pahirā-dā, gōr-mē jutā pahirā-dā. Ham<sup>n</sup>i khāī, khusī karī. Kāhe  
*put-on, feet-on shoe put-on. (Let) us eat, happiness make. Because*  
 kī hamār bētā mar-gail-rah<sup>l</sup>ē-hā, tā jī-gailē-hā ; bhulā-gail-rah<sup>l</sup>ē-hā,  
*that my son had-died, indeed has-lived ; had-been-lost,*  
 sē milal-hā.' Tab khusī kare lag<sup>l</sup>ē-hā.  
*he has-been-found.' Then happiness to-make they-began.*

Un-kar jēṭh bētā khēt-mē rah<sup>l</sup>ē. Ghar-kā nagīch ailē, tab  
*His elder son field-in was. The-house-of near he-came, then*  
 nāch bājā un-kā kār-sē sunāil. Ap<sup>n</sup>ā nōkar-mē-sē  
*dancing music his ears-by were-heard. His-own servants-in-from*  
 balāe-ke puchh<sup>l</sup>ē kī, 'hō, i kawan tamāsā hōt-bātē?' Ū  
*having-called he-asked that, 'ho, this what strange-thing is-occurring?' He*  
 kah<sup>l</sup>an kī, 'rāur bhāī ailē-hā. Rāur bāp nīman  
*said that, 'Your-Honour's brother has-come. Your-Honour's father excellent*  
 bhōjan karaulē-hā, ehi-wāstē jē khusī sāth sē ailē-  
*dinner has-caused-to-be-made, this-on-account-of that happiness with he has-*  
 hā.' Lēkin ū khisiā-ke gharē nā gailan. Ehi-wāstē  
*come.' But he being-angry in-the-house not went. This-on-account-of*  
 unhi-ke bāp bāhar ā-ke manāwe lag<sup>l</sup>ē. Ū ap<sup>n</sup>ā bāp-sē  
*his father outside having-come to-appease began. He his-own father-to*  
 bol<sup>l</sup>ē kī, 'dēkhī, barisan-sē rāur sēwā kailī-hā ; raūrā  
*said that, 'see, years-from Your-Honour's service I-have-done ; Your-Honour's*  
 bāt-kē kab<sup>h</sup>i ṭar<sup>l</sup>ī-hā nā. Rāūā ē-gō paṭharu-ō nā dih<sup>l</sup>ī.  
*word ever I-have-disobeyed not. Your-Honour a-single kid-even not has-*  
 hā, kī ap<sup>n</sup>ā iār-kē khilāī. Lēkin ihē rāur  
*given, that my-own friends-to I-may-give-to-eat. But this Your-Honour's*  
 bētā jē bārē, raṇḍī-kā sāth sajē dhan nok<sup>s</sup>ān kar-dih<sup>l</sup>ē, jaisē  
*son who is, harlots-of with the-entire wealth destruction has-made, just-as*  
 ailē-hā tāis<sup>h</sup>i nīman bhōjan karaulī-hā.  
*he-has-come at-that-very-time an-excellent dinner thou-hast-caused-to-be-made.'*  
 Un-kar bāp kah<sup>l</sup>ē-hā kī, 'tū tō barōbar saṅgē bar<sup>l</sup>ē-bārā ;  
*His father said that, 'thou indeed always with-(me) remainest ;*

jē-kuchhu	hamār	hāwē,	sē	sajē	tohār	hā.	Lēkin	tohār
<i>whatever</i>	<i>mine</i>	<i>is,</i>	<i>that</i>	<i>entire</i>	<i>thine</i>	<i>is.</i>	<i>But</i>	<i>thy</i>
bhāi	mar-gail-rah <sup>l</sup> ē-hā,	sē	jī-gailē-hā,	ab	anand	khusī	kar <sup>nā</sup>	
<i>brother</i>	<i>had-died,</i>	<i>he</i>	<i>has-lived,</i>	<i>now</i>	<i>rejoicing</i>	<i>happiness</i>	<i>making</i>	
chāhī. <sup>’</sup>								
<i>is-proper.<sup>’</sup></i>								



## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ

BHOJPURĪ DIALECT.

(DISTRICT SABAN.)

## SPECIMEN II.

*(Babu Girindra-nāth Dutt, 1898.)*

एगो सिआन रहले, एगो गाए रखले रहले । ए उनकर जाग ठोग पुख्क  
ए मारि कैसे मोटाइठ वाड, कहठन की हम भुजिने का वेना मुंह बोरिठे, एक गाठ  
रोजो अाकर यवादिठे, गंगराजी के पानी एक यिनुआ पोठे, दाँव महारागैठ । सिआन ठोग  
कहले की दाँव हमान पूर दिहठन । यठ योदनीकरो के मारो । गैठ ठोग तो वा  
मेटाइठ । ब्रोकन जागिआ गैरए के मुआ दीहले ।

## TRANSLITERATION AND TRANSLATION.

Ē-gō	siār	rah'lē.	Ē-gō	gāe	rakh'lē-rah'lē.	Tā	un-kar
<i>A</i>	<i>jackal</i>	<i>there-was.</i>	<i>A</i>	<i>cow</i>	<i>he-used-to-keep.</i>	<i>Then</i>	<i>his</i>
jāt-lōg	puchhal,	'ē bhāi,	kaisē	motāil	bārā ?	Kah'lan	kī, 'ham
<i>caste-people</i>	<i>asked,</i>	<i>'o brother,</i>	<i>how</i>	<i>fattened</i>	<i>are-you?</i>	<i>He-said that,</i>	<i>'I</i>
phajire-kā	bērā	mūh dhōi-lē,	ēk	gāl	rōj-ō	ākar	chabāi-lē,
<i>morning-of</i>	<i>at-the-hour</i>	<i>face wash,</i>	<i>one</i>	<i>mouthful</i>	<i>daily-also</i>	<i>gravel</i>	<i>I-chew,</i>
Gāngā-jī	ke pānī	ēk chiruā	pī-lē,	dāt	bhah'rā-gail.	Siār-lōg	kah'lē
<i>Ganges of</i>	<i>water</i>	<i>one handful</i>	<i>I-drink,</i>	<i>teeth</i>	<i>have-fallen-out.'</i>	<i>The-jackal-people</i>	<i>said</i>
kī,	'dāt	hamār	tūr-dih'lan.	Chalā	chodanikarō-kē	mārī.	Gail
<i>that,</i>	<i>'teeth of-us</i>	<i>he-broke.</i>	<i>Come</i>	<i>the-vile-one</i>	<i>let-us-kill.'</i>	<i>Went</i>	<i>the-people.</i>
nā	bhētāil.	Ō-kar	jatiā	gailē-kē	muā-dih'lē.		
<i>not they-found-him.</i>	<i>His</i>	<i>caste-fellows</i>	<i>the-cow</i>	<i>killed.</i>			

## FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a jackal who kept a cow (and lived upon its milk). Then the other jackals, his caste-fellows, asked him, saying, 'O brother, how have you got so fat?' He replied, 'every morning I wash my face. Every day I also chew a mouthful of gravel, and drink a handful of Ganges water. The result is that my teeth have all dropped out.'<sup>1</sup> The other jackals said, 'this fellow has broken our teeth.'<sup>2</sup> Come, let us kill the base one.' They went (to look for him), but could not find him. So the jackals, his caste-fellows, killed the cow.

<sup>1</sup> The jackal is chaffing them. His tribe is notorious for impiety. He pretends that he has got so fat, not by drinking the milk of the cow, but by pious practices. He lives upon the purest food, and as he no longer requires to eat flesh, his teeth have dropped out as useless incumbrances. The absence of his teeth he puts forth as an additional proof of his piety.

<sup>2</sup> *Anglice*, he has pulled our legs.

## NORTHERN STANDARD BHOJPURĪ.

This form of speech slightly differs from the true Standard Bhojpurī with which we have just been dealing. It may be called the speech of the Doab of the Gandak and the Gogra, omitting the tract of country immediately opposite Shahabad. This Doab includes the Districts of Saran, Gorakhpur and Basti, and the language varies slightly as we go north-west. The language of Central and North Saran, and of a portion of Tahsil Deoria in Gorakhpur, may be considered the model of the south-eastern part of this tract.

It has well-marked peculiarities which deserve notice. As we go further north, into Gorakhpur, we find two distinct sub-dialects, that to the east being commonly known as Gorakhpurī; and that to the west as Sarwariā. The latter extends still further to the west, and covers the whole of the Basti District, being, if we except the Thārū dialects of Gonda and Bahraich, the extreme north-western outpost of Bihārī. The eastern dialect of Gorakhpur, or Gorakhpurī, differs only slightly from that of Central and Northern Saran. All these various forms of speech will be found on the map facing page 1.

The following are the approximate figures for the population speaking the various forms of Northern Standard Bhojpurī:—

Name of District.	Approximate population speaking Northern Standard Bhojpurī.
Saran . . . . .	. 1,404,500
Gorakhpur, Northern Standard Bhojpurī of Deoria, about	. 100,000
"    Gorakhpurī . . . . .	. 1,307,500
"    Sarwariā . . . . .	. 1,569,307
Basti, Sarwariā . . . . .	. 1,783,844
	<hr/>
Total	. 6,165,151
	<hr/> <hr/>

The dialect spoken in Central and North Saran is fully explained in the Bhojpurī Grammar of the present writer. It will suffice to mention a few of the principal points in which it differs from the Standard Bhojpurī of Shahabad.

### I.—NOUNS—

The plural is sometimes formed by adding the syllable *sā*. Thus *ghōṛā-sā*, horses. In Standard Bhojpurī it is more usual to employ this suffix with verbs than with nouns.

### II.—PRONOUNS—

Besides *ham*, I, *hamē* is also used. Besides the standard forms for 'this', Saran has also *hañ*, genitive *hē-kar*, oblique form *hē* or *hek<sup>r</sup>rā*. Similarly, for 'that', we find *haū*, *heū*, *haūē*, *heuhē*, or *ūhē*, with a genitive, *hō-kar*, and an oblique form *hō* or *hok<sup>r</sup>rā*. For 'anyone', we sometimes meet *kōi*, and for the adjective 'what' *kauan*.

### III.—VERBS—

#### A.—Auxiliary Verbs.

The Verb Substantive *bārē*, he is, often takes the form *bātē* in all districts north of the Ganges, though the form *bārē* is also used. We thus get forms like *bātē*, or *bānē*, I am; *bāṭā*, you are, and so on.

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### III.—VERBS—

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**B.—Finite Verbs.**

*Simple Present.*—Optional forms used in Saran are, 2nd Sing., *dekhūē, dekhues*; 3rd Sing., *dēkhuē, dēkhai*; 3rd Plur., *dēkhen*.

*Past.*—This, as has been remarked in the case of the Palamau specimens, besides having a form whose characteristic letter is *l*, has also a form whose characteristic letter is *u*. The following are the optional forms of this tense in use in Saran. 2nd Sing., *dekh<sup>l</sup>es, dekhūē*; 3rd Sing., *dekhūē*; 1st Plur., *dekhūē*; 2nd Plur., *dekhūāh, dekhūā*; 3rd Plur., *dekh<sup>l</sup>en, dekhuan*.

The following forms in use in Saran are due to the influence of the Maithilī spoken to the east of the Gaṇḍak.

*1st person.*—*ham dekh<sup>l</sup>iyāin*. Only used when the object of the verb is in the third person and special respect is shown to it. Thus, *ham rājā-kē dekh<sup>l</sup>iyāin*, I saw His Majesty the King.

*Ham dekh<sup>l</sup>iyāwā*. Only used when the object of the verb is in the second person, and special respect is shown to it. Thus, *ham raurā-kē dekh<sup>l</sup>iyāwā*, I saw your Honour.

*2nd person, tū dekh<sup>l</sup>lahus*. Only used when contempt is shown to the object in the third person. Thus, *tū maliyā-kē dekh<sup>l</sup>lahus*, you saw the wretched gardener.

*Tū dekh<sup>l</sup>lahun*. Only used when respect is shown to the object in the third person. Thus, *tū rājā-kē dekh<sup>l</sup>lahun*, you saw His Majesty.

*Past Conditional.*—2nd Sing., *dekh<sup>l</sup>tes*. 3rd Plur., *dekh<sup>l</sup>ten*.

Generally speaking, Saran uses the suffixes *hā, hā, hā, hā*, etc., much more freely than Shahabad. They appear in all the Past tenses, and not only in the Perfect and Pluperfect. Thus, the Imperfect may be *ham-dēkhat rah<sup>l</sup> hā*, I was seeing.

The characteristic feature of the Saran dialect is the use of the Past Tense with *u*, instead of that with *l*. This peculiarity extends to the Deoria Tahsil of Gorakhpur, but is not met with elsewhere in that district.

The following specimen comes from Deoria; note the frequent use of this *u*-Past. One or two forms may also be noted which properly belong to the Western Bhojpurī spoken across the Gogra. Such are the Instrumental in *an* as in *bhūkhan*, by hunger, and the third person in *ā*, as in *rahuā*, they were. It has not been thought necessary to give an interlinear translation.

[No. 43.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

BHOJPURĪ DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

(Pandit Murlī-dhar Nāgar, 1898.)

एक अदिमी के दुइ छँवड़ रहूएँ। उन्हन में से लहुरका कहए की ए काका घर के धन में जवन हमरा बखरा होखै तवन दे दीं। ऊ आपन सगरी धन उन्हन के बाँटि दिहए। थोरे दिन भउए की लहुरका छँवड़ा सगरी धन अपने पाले ले-के बड़े लम्बे बहुरा चलि गउए। उहवाँ सगरी धन बदमासी में लुटा दिहए। जब सगरी धन ओरा गउए त ओ देस में अकाल परए। गरीब हो गउए। त ओ देस के एगो बसिन्ना केहाँ रहे लगए। ऊ ओकरा के सूअरि चरावे के अपना खेत में भेजि दिहए। ओकरा मन में अउए की सूअरि जवन छाल खातारीं ओही से आपन पेट भरतीं। अवर केहु ओकरा के खाये के ना देत रहए। त ऊ होस करए आ कहए की हमरा बाप कीहाँ दुकेतना बनिहार के खाये से अधिक रोटी मिलतारै आ हम भूखन मरतानी। हम अपना बाप के लगे उठि के जाव आ उनका से कहबि की हे बाप हम भगवान आगे आ तोहरी हजूर में बाउर काम कइले बानीं। हम तोहुरा छँवड़ कहावे लायक ना बानीं। हमरा के अपने बनिहारन में एक के तरे राखीं। तब उठि के अपने बाप के लगे चलए। अबहीं फर-कहीं रहए की उन के बाप के उनका देखि के छोह लगए। आ दवरि के गर में गर मिला लिहए। चुसए चटए। त छँवड़ा कहए की हे बाप हम अपने भगवान के उलटा आ तोहुरा अगाड़ी बाउर काम कइले बानीं। अब ए लायक ना बानीं की तोहुरा छँवड़ कहाईं। लेकिन बाप अपने नोकर चाकर से कहए की खूब बढ़ियाँ कपड़ा निकारि इनकरा के पहिराव आ हाथ में अँगूठी और गोड़ में जूता पहिराव अवर सुख से खाईं। काहे से की हमरा बेटा मूअल रहए अब जी गउए। भुलाइल रहए मिलि गउए। तब सब केहु खुसी करे लगएँ।

उन के बड़का छँवड़ा खेत में रहए। जब घर के लग अउए त बाजा आ नाँच के अवाज सुनए। आ ऊ अपने नोकर में से एगो के बुला के पुकए, ई का है। त लोग बतउलै की तोहुरा भाई अइलै है। तोहुरा बाप आछा २ खियउलै हउअनि। काहे की उनका सब तरे आछा पउलै। लेकिन ऊ खिसिया गउए आ भीतर ना आवे चहए। त उनका बाप बहुरा ही के मनावे लगए। ऊ बाप के जवाब दिहए की देखि हम प्रतना दिन से तोहार खिजमति करतानी आ कवनी तोहुरा हुकुम ना टरईं। बाकी तू कबहीं एको भैरी के बाचा ना दिहई की अपने संघतियन के संगे खुसी खइतीं पियतीं। लेकिन तोहुरा बेटा जे हरजाइन में तोहुरा धन माठी मिला दिहए जवना घरी ऊ अउए ओही घरी रवाँ आछा भोजन करईं। बाप कहलनि की तू सब दिना हमरा लगे बाई आ जवन हमरा है तवन तोहुरा है। लेकिन खुसी करे के अवर खुस होखे के जरूर चाही काहे से की ई तोहार भाई मूअल रहए से जी गउए भुलाइल रहए से मिलि गउए ॥

[No. 43.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

BHOJPURĪ DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

## TRANSLITERATION.

*(Pandit Murli-dhar Nāgar, 1898.)*

Ēk adimi-kē dui chhāw̄ar̄ rahuāī. Unhan-mē-sē lahur<sup>ka</sup> kahuē ki 'ē kākā, ghar-ke dhan-mē jawan hamār bakh<sup>ra</sup> hōkhai tawan dē-dī.' Ū āpansag<sup>ri</sup> dhan unhan-kē bāṭi dihuē. Thōrai din bhaūē ki lahur<sup>ka</sup> chhāw̄ar̄ sag<sup>ri</sup> dhan ap<sup>ne</sup> pālē lē-ke barē lammē bah<sup>ra</sup> chali gaūē. U<sup>h</sup>wā<sup>ṣ</sup> sag<sup>ri</sup> dhan bad<sup>m</sup>āsī-mē lutā dihuē. Jab sag<sup>ri</sup> dhan orā gaūē, tā ō dēs-mē akāl paruē; garīb hō gaūē. Tā ō dēs ke ēgō basinnā kehā rahe laguē. Ū ok<sup>ra</sup>-kē sūari charāwe-kē ap<sup>nā</sup> khēt-mē bhēji dihuē. Ok<sup>ra</sup> man-mē aūē ki 'sūari jawan chhāl khātārī ōhī-sē āpan pēṭ bhar<sup>tī</sup>.' Awar kēhu ok<sup>ra</sup>-kē khāye-kē nā dēt rahuē. Tā ū hōs karuē, ā kahuē ki 'ham<sup>ra</sup> bāp kihā duket<sup>nā</sup> banihār-kē khāye-sē adhik rōṭi mil<sup>t</sup>āraī ā ham bhūkhan mar<sup>t</sup>āni. Ham ap<sup>nā</sup> bāp-ke lagē uṭhi-ke jāb ā un<sup>kā</sup>-sē kahabi kī, "hē bāp ham Bhag<sup>w</sup>ān āgē ā toh<sup>ri</sup> hajūr-mē-bāur kām kailē-bānī. Ham toh<sup>ra</sup> chhāw̄ar̄ kahāwe lāyak nā bānī. Ham<sup>ra</sup>-kē ap<sup>ne</sup> banihāran-mē ēk-ke-tarē rākhī.'" Tab uṭhi-ke ap<sup>ne</sup> bāp-kē lagē chaluē. Ab<sup>hī</sup> phar<sup>k</sup>ahī rahuē ki un-ke bāp-kē un-kā dākhi-ke chhōh laguē. Ā dawari-ke gar-mē gar milā lihuē, chumuē chaṭuē. Tā chhāw̄ar̄ kahuē ki, 'hē bāp ham ap<sup>ne</sup> Bhag<sup>w</sup>ān-ke ul<sup>t</sup>ā ā toh<sup>ra</sup> āgārī bāur kām kailē bānī. Ab ē lāyak nā-bānī ki toh<sup>ra</sup> chhāw̄ar̄ kahāī.' Lēkin bāp ap<sup>ne</sup> nōkar ehākar-sē kahuē ki 'khūb barhiyā kap<sup>ra</sup> nikāri in-karā-kē pahirāwā ā hāth-mē āgūṭhī aur gōr-mē jūtā pahirāwā, awar sukh-sē khāī kāhe-sē ki ham<sup>ra</sup> bēṭā mūal rahuē, ab jī gaūē; bhulāil rahuē, mili gaūē.' Tab sab kēhu khusī kare laguāī.

Un-ke bar<sup>kā</sup> chhāw̄ar̄ khēt-mē rahuē. Jab ghar ke lag aūē tā bājā ā nāch ke awāj sunuē ā ū ap<sup>ne</sup> nōkar-mē sē ēgō-kē bulā-ke puchhuē, 'i kā hai?' Tā lōg bataūlāī ki 'toh<sup>ra</sup> bhāī aīlāī-hā. Toh<sup>ra</sup> bāp āchhā āchhā khiyaūlāī haūani kāhe-ki un-kā sab tarē āchhā paūlāī.' Lēkin ū khisiyā gaūē ā bhītar nā āwe chahuē. Tā un<sup>kā</sup> bāp bah<sup>ra</sup> hō-ke manāwe laguē. Ū bāp-kē jābāb dihuē ki 'dēkhā ham et<sup>nā</sup> din-sē tohār khij<sup>m</sup>ati kar<sup>t</sup>āni ā kaw<sup>nō</sup> toh<sup>ra</sup> hukum nā ṭaruī. Bāki tū kab<sup>hī</sup> ēkō bhēri-ke bāchā nā dihuā ki ap<sup>ne</sup> sāgh<sup>t</sup>īyan ke saṅgē khusī khāitī piyatī. Lēkin toh<sup>ra</sup> bēṭā jē har<sup>j</sup>āin-mē toh<sup>ra</sup> dhan māṭi milā dihuē, jaw<sup>nā</sup> gharī ū aūē, ōhī gharī rawā āchhā bhōjan karuī.' Bāp kah<sup>l</sup>ani kī 'tū sab dinā ham<sup>ra</sup> lagē bārā, ā jawan ham<sup>ra</sup> hai tawan toh<sup>ra</sup> hai. Lēkin khusī kare-kē awar khus hōkhe-kē jarūr chāhī kāhe-sē ki i tohār bhāī mūal rahuē, sē jī gaūē; bhulāil rahuē, sē mili gaūē.'

## GORAKHPURĪ.

Although the preceding specimen comes from the Gorakhpur District, it should not be taken as a sample of its language. It is only spoken in the south-east corner, in a small portion of Tahsīl Deoria, and is really an example of the dialect of the north-west of Saran. As we go north and west from this point, the use of the letter *u* in the Past Tense of verbs is abandoned, and we find a return to the letter *l* as in the South Saran and Shahabad. Omitting from consideration this small overflow of dialect from Saran, we find two kinds of Bhojpuri spoken in Gorakhpur, separated by a line running nearly north and south through the centre of the District. To the east of that line, the language is the ordinary Bhojpuri of North-West Bihar, except that the *u*-form of the Past Tense is not used. To the west of that line, the local dialect is that known elsewhere as Sarwariā which is also spoken in the adjoining District of Basti, and which will be dealt with later on.

As regards the Bhojpuri of the east of the District, it is, to speak more definitely, the language of the two Tahsils of Padrauna and of Deoria and of about two-thirds of the Tahsil of Hata. The language of the rest of the District is Sarwariā. The population figures of the District may be estimated as follows:—

Northern Standard Bhojpuri . . . . .	1,407,500	(including about 100,000 speakers of the Saran Dialect.)
Sarwariā . . . . .	1,569,307	
Eastern Hindi (spoken by middle class Musalmans)	9,989	
Urdū (spoken by educated Musalmans) . . . . .	6,204	
Other languages . . . . .	1,057	
	<hr/>	
TOTAL . . . . .	2,994,057	
	<hr/> <hr/>	

These figures take no account of the secret languages spoken by wandering tribes of Dōms and Naṭs, which have not been separated out in the local return. The languages spoken by Dōms and Naṭs are not of importance, and specimens will be given from other Districts.

## AUTHORITIES—

A brief sketch of the local form of Bhojpuri will be found on p. 372 of the District Gazetteer. The language is generally described by Dr. Buchanan Hamilton, in vol. II of Montgomery Martin's *Eastern Indian* on p. 429.

Two specimens of the dialect spoken in Eastern Gorakhpur are here given. The first is a version of the Parable of the Prodigal Son. It is printed in the Kaithī character, and is a facsimile of the writing in current use in the District. A transliteration has also been given, but, after the other translated specimens, it has been considered useless to give an interlinear translation. The second specimen is a piece of folk-lore showing how the jackal outwitted the alligator. It is interesting to note that the incidents closely correspond to the adventures of 'Brer Tarpin' and of 'Brer Rabbit and Brer Wolf' in the Negro stories of Uncle Remus. In this case an interlinear translation as well as a free paraphrase has been given.

As might be expected, there are a few local peculiarities in the dialect. The one which most prominently strikes the eye is the method adopted for writing the broad *ā*-sound, which is so marked a feature of Bhojpuri. It is represented by writing the letter *a* twice. Thus *aa*. Examples are *daa* for *dā*, *laa* for *lā*, *pahirāwaa* for *pahirāwā*, and many others. The only other point regarding pronunciation which is worthy of note is that the letter *r* is preferred to *ṛ*. Thus we have *paral*, it fell, instead of *paṛal*.

Instead of *tek<sup>a</sup>rā*, the oblique form of *sē*, he, we find *sek<sup>a</sup>ra*. Instead of *kachhu*, we find *kuchh*.

As usual in the North-Gangetic Districts, forms like *bāṭē* and the like are preferred to the southern *bāṭē*, he is. The form with *r*, is, however, also used. There is a third person plural *bānē*, they are, or, honorifically, he is, which is based on the optional form of the first person, *bānē*.

There is a third person plural in *ē*, which has been borrowed from the trans-Gogra *aī* previously alluded to, see p. 225. Thus, *ra<sup>a</sup>l<sup>ē</sup>*, they were. It has a feminine in *ī*, as in *ka<sup>a</sup>l<sup>ī</sup>*, she said, used honorifically. It should be noted that, in the second specimen, *nāki*, the word translated 'alligator,' is feminine. Hence the verbs which it governs are in the feminine gender.

Another instance of borrowing from the trans-Gogra dialect is the use of the Instrumental case in *an*, in *bhūkhan*, by hunger.



INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN I.

(Pandit Murli-dhar Nāgar, 1898.)

प्रउमदीमते दुसुवेयगएजे नहननेसिछोउडा उहएसकीए धाधा धनते चमगे जयनएनमः  
 वप्यमाहोवा नएनएनने देह मबयननननगे बांलदीहएनम भोगती दीनपाए छेलेउडा  
 पुपवातग गीचनवणे गते वडी दुएवहा गीउगी गइएमाह हयो साग गीचन वद माइगी  
 गेएउदीहएनम जयसगमयनमो गीगइएन वयो देलगे मडा गयनए माह गीचन  
 हो गइएनय पोहिसके ए गेवडे माहमी तीहे पान गइहें नडा केए म गीचनवेडे  
 मयनएनम गे जयदीहएन मी उमनउने डीमु मगी नयनएनए चानार्ग मी हीगे  
 मायनएनम गीके पोडे चारे के गीही हेन गइए नयहोस उएन मी उहएन की हमा  
 वापडे ही दुके नानम गनके चारे से मयनानो गी मयनाने माह मयनम नानाडीहम  
 मयनानामते एमो उगे के मयन मी वोलि उहए को मयनानाम मी मीह गी एनगे  
 वाहने उमउएनी मारे चारे उमइएनी तीमोहा वेष कही हंमनाके मयना मयनमगे  
 गयनी मयनगीके मयनानामके एगे चानवे मयनी मयन उहीनहएने की चपडा याम  
 माहने देचाडे धोहा गगएनमा हयनके गनगे गगमी चानहएने मावडी वेंने एनयेने



## SPECIMEN I.

## TRANSLITERATION.

(*Pandit Murlī-dhar Nāgar, 1898.*)

Ēk adimī-kē dui bēṭā rah<sup>l</sup>lē. Unhan-mē-sē chhoṭ<sup>a</sup>kā kah<sup>l</sup>las kī, ‘ē dādā ghar-ke dhan-mē jawan hamār bakh<sup>rā</sup> hō-lā tawan ham-kē dē-dā.’ Ū dhan unhan-mē bāṭ<sup>l</sup> dih<sup>l</sup>las. Thor<sup>kī</sup> din pāchhē chhoṭ<sup>a</sup>kā put<sup>wā</sup> sag<sup>rī</sup> dhan baṭōri-ke baṛī dūr bah<sup>rā</sup> nikari gaīl. A uh<sup>wā</sup> sagarī dhan bad<sup>māsi</sup>-mē luṭā dih<sup>l</sup>las. Jab sag<sup>rī</sup> dhan orā gaīl tab ō dēs-mē akāl paral ā ū garīb hō-gaīl. Tab ō dēs-ke ēgō baṛē adimī kihē chali gaīlē. Ū unkā-kē sūari charāwe-kē ap<sup>nā</sup> khēt-mē bhēj dih<sup>l</sup>las. Ōkar man karē kī sūari jawan chhāl khātārī ōhī-sē āpan pēṭ<sup>l</sup> bhar<sup>tī</sup>. Kēhū ō-kē khāe-kē nāhī dēt rahal. Tab hōs kaīlas, ā kah<sup>l</sup>las kī, ‘ham<sup>rā</sup> bāp kehā du-keṭ<sup>nā</sup> majūr-kē khāe-sē adhikā rōṭī mil<sup>tārē</sup> ā ham bhūkhan mar<sup>tārī</sup>. Ham ap<sup>nā</sup> bāp-ke lagē uṭhi-ke jāib ā ō-sē kahab kī “ham Bhag<sup>wān</sup> ā toharī hajūr-mē bāur kām kaīlī, ā ē lāek naīkhī kī tohār bēṭā kahāī. Ham<sup>rā</sup>-kē ap<sup>nā</sup> majūran-mē rākhi-lā.” Tab uṭhi-ke ap<sup>nā</sup> bāp-ke lagē chal<sup>l</sup>lē. Ab-hī phar<sup>kahī</sup> rah<sup>l</sup>lē kī un-kā bāp-kā un-kē dēkhi-ke chhōh lāgal ā dauri-ke gar-mē gar milā lih<sup>l</sup>lē, ā baṛī bēṛ lē chum<sup>l</sup>lē chuṭ<sup>l</sup>lē. Bēṭā kah<sup>l</sup>lē kī, ‘hē bāp ham Bhag<sup>wān</sup> kā ā toh<sup>rā</sup> mokābil bāur kām kaīlī ab ē lāek naīkhī kī tohār bēṭā kahāī.’ Bāp ap<sup>nā</sup> nōkar chākar-sē kah<sup>l</sup>lē kī, ‘khūb baṛhiā kap<sup>rā</sup> nikāri lē-āwā ā in<sup>kē</sup> pahirāwā. Jā hāth-mē āguṭhī ā gōrē-mē jūtā pahirāwā, awar sukh-sē khāī. Kāhe-sē kī hamār bēṭā mūal rahal hā, ab jī gaīl; bhulāil rahal, ab mil gaīl.’ Tab sab kēhū khus hō gaīlē.

Un-kā<sup>1</sup> bar<sup>kā</sup> put<sup>wā</sup> khēt-mē rahal. Jab ghar-ke lagē āil tā bājā nāch sune-mē āil. Tā ap<sup>nē</sup> nokar-mē-sē ēgō-kē bulā-ke puchh<sup>l</sup>las kī ‘ī kā hai?’ Tā lōg bataūlē kī, ‘tohār bhāi āilē hāī. Tohār bāp achhā achhā khiāūlē-hē, kī un-kā achhā paūlē-hē.’ Ū ehi par bigari gaīlē ā bhitar nāhī āwe chah<sup>l</sup>lē. Tā un-kā bāp bah<sup>rā</sup> ā-ke manāwe lag<sup>l</sup>lē. Ū bāp-kē jabāb la(gaū)lē kī, ‘dēkhā, ham et<sup>nā</sup> din-sē tohār khid<sup>mat</sup> kar<sup>tāni</sup> ā kaw<sup>nō</sup> tohār hukum nāhī ṭar<sup>lī</sup>, bāki tū kab<sup>hī</sup> ekō bhēri-ke bāchā nāhī dihā-lā kī ap<sup>nā</sup> sāghatian-ke sāngē khusī-sē khaitī piatī. Ā jab ī tohār bēṭā āil-hē jē tohār dhan khēl kūd-mē māṭī milāy dih<sup>l</sup>las sek<sup>rā</sup>-kē jaw<sup>nā</sup> gharī ū āil taunā gharī raūā achhā bhōjan karaūlī.’ Bāp kah<sup>lan</sup> kī, ‘sunā, tū sab dinā ham<sup>rā</sup> lagē bāṛā ā jawan hamār-hē tawan tohār-hē. Lēkin khus hōkhe-kē jarūr chāhī, kāhe-sē kī ī tohār bhāi mūal rahal-hē, sē jī gaīlan; bhulāil rah<sup>l</sup>lē-hē, sē mili-gaīlē.’

<sup>1</sup> Mistake for *un-ke*.

[No. 45.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

## SPECIMEN II.

*(Pandit Murlī-dhar Nāgar, 1898.)*

एगो सियार आ एगो नाकि में बड़ी संघत रहल। रात दिन बरबबर एक संगी लोग रहें। ना उन के ज बिसारे ना उन के ज छाड़ें। कुछ दिन एही तरी बीत गइल। एक बेर कवनो बात में बिगार हो गइल, आ बिगारो अइसन भइल की एक के देखे में एक नअ। नाकि कहलीं की हे सियार तूँ हम से का लपटियाइल बाड़अ, तोहरे अइसन हम बीस जने के ठाढ़े लील जाईलें। सियार भरना दिहलें की तूँ का हअज। हम बड़े बड़े के देख लेइब। तोहारा देहिँ के जोर बा हमरा अकिल के बा। तोहारा से जवन बने तवन करिहअ। हम तोहारा के मना नइखीं करत। हमरा के राम बानें। फिर एही तरी दूनो जने कलह कइ के आपन आपन राह लिहलें। नाकि नही में चलि गइलीं सियार बन में ॥

नही के तीरे एगो पीपर के पेड़ रहे। ओकर सोरि कुछ दूरि ले पानी में चलि गइल रहल आ कुछ ऊपर रहे। एक दिन सियार राम ओही सोरि पर बइठ के पानो पीयत रहलें। तब लेक नाकि देख लिहलस आ डुबले डुबल आ के उन के गोड़ धइलस। सियार अपने मन में कहलस की नाकि तअ आपन दाँव लिहलसि अब कवन उपाय करीं। फेर कहलें की, हे नाकि तूँ भल बाड़ू। धरे के गोड़ तअ धइल हअ सोरि। बस नाकि गोड़ छोड़ि के सोरि हउहा के धइ लिहलीं। सियार मुँह रिगावत भागि गइलें आ नाकि हाथ मलि के रहि गइलीं ॥

अब बयर अउरी बढि गइल। एक दिन नाकि सियार के मानि में जा के बइठि गइलीं। सियार अवते महेँकि से बूझि गइलें की नाकि बइठल बाड़ीं। कहलें की हे भया हमार मानि गुंगुआत रहलि हअ। आजु काहे नइखीं गुंगुआत। तब लेक नाकि गुंगुअइलीं। सियार कहलें की अब हमार मानो लेहलू। अच्छा एही में रहअ आ ई कहि के चालि दिहलें आ मानि में के रहल छाँड़ि दिहलें ॥

तब एगो पतई के गाँज में जे गोड़ बटोरलन से रहे लगलें। नाकि जोह लगा के गाँजो में पहुँचलि। पीछे सियार अइलें। तअ गाँज के पतई खड़बड़ देखि के बूझि गइलें की एह में नाकि आ गइल बाटीं। कहलें की हे भया आगे तअ हमार गाँज खरखरात रहल। आजु काहे नइखीं खरखरात। तब ले नाकि पत्ता खरखरइबे तअ कइलीं। सियार कहलें, अच्छा तअ बूझि गइलीं। बस करअ, दउरल चलि-गइल। तनिकी एक आगि ले आ के गाँज फूँक दिहलें। नाकि ओही में भसम हो गइलीं ॥

अकिल के आगे जोर कुछ ना काम करेला ॥

[No. 45.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

*(Pandit Murlī-dhar Nāgar, 1898.)*

Ēgō siyār ā ēgō nāki-mē̃ baṛī saṅghat rahal. Rāt din barabbar  
*One jackal and one alligator-in great friendship was. Night day always*  
 ēk-saṅgē lōg rahē. Nā un-kē ū bisārē nā un-kē ū. chhārē. Kuchh  
*together (these-)people lived. Not her he forgets not him she leaves. Some*  
 din ēhī tarē bit-gail. Ēk bēr kaw<sup>nō</sup> bāt-mē̃ bigār  
*days in-this-very way passed. One time some thing-in enmity*  
 hō-gail. Ā bigār-ō aisan bhañl kī ēk-kē  
*took-place. And the-enmity-also of-such-a-nature became that one*  
 dēkhe-mē̃ ēk nā. Nāki kah<sup>lī</sup> kī, 'hē siyār, tū  
*seeing-in the-other not.<sup>1</sup> The-alligator said that, 'O jackal, you*  
 ham-sē kā lap<sup>tiyāil</sup> bārā? Toh<sup>r-ē</sup> aisan ham bis janē-kē thārḥē  
*me-with why entangled are? Thee like I twenty individuals standing*  
 lil-jāi-lē.<sup>2</sup> Siyār bhar<sup>nā-dih<sup>lē</sup></sup> kī, 'tū kā  
*(i.e. entirely) am-accustomed to-eat-up.' The-jackal staked-the-word that, 'you what*  
 hāū? Ham baṛē baṛē-kē dēkh-lēib.<sup>3</sup> Toh<sup>rā</sup> dēhi-ke jōr bā, ham<sup>rā</sup> akil-  
*are? I great-men great-men will-see. Thine body-of strength is, mine wisdom-*  
 ke bā. Toh<sup>rā-sē</sup> jawan banē tawan karihā. Ham toh<sup>rā-kē</sup> manā  
*of is. You-by what can-be-done that you-may-do. I you-to forbidding*  
 naikhī karat. Ham<sup>rā-kē</sup> Rām bānē.<sup>4</sup> Phir ēhī tarē dūnō janē  
*not am-doing. Me-to Rām is.' Again in-this-very way both-even people*  
 kallah-kāi-ke āpan āpan rāh lih<sup>lē</sup>. Nāki naddi-mē̃ chali gailī,  
*quarrelling their-own their-own way took. The-alligator river-into went away,*  
 siyār ban-mē̃.  
*the-jackal forest-in.*

<sup>1</sup> This means 'one could not brook the sight of the other', i.e., each desired the annihilation of the other.

<sup>2</sup> *Lap<sup>tiyāil</sup> bārā* is spoken when one bears a long grudge against another on account of imaginary wrongs. The other sense in which it is used is 'when one lies in wait for the other to do wrong or injury to him.' Here the phrase has been used in the latter sense. The sentence therefore means, 'It is of no avail to you to lie in wait for me.'

<sup>3</sup> *Tū kā*, etc.—*dēkh lēib*, you are nothing to me. I can face those who are really great in cunning and power.

Naddī-ke tirē ēgō pīpar-ke pēr rahē. Ō-kar sōri kuchh dūri-lē  
*River-of bank-on one pipal-of tree was. Its root some distance-to*  
 pāni-mē chali-gaīl-rahāl, ā kuchh ūpar rahē. Ēk din siyār-Rām<sup>1</sup> ohī  
*water-into had-gone, and some above was. One day jackal that-very*  
 sōri-par baīth-ke pāni piyat rah<sup>1</sup>lē. Tab-lek nāki dēkh-  
*root-on sitting water drinking was. In-the-meantime the-alligator happened-*  
 lih<sup>1</sup>las ā dūb<sup>1</sup>lē-dūbal ā-ke un-ke gōr dhailas. Siyār ap<sup>1</sup>ne  
*to-see (him) and diving coming his foot caught. The-jackal his-own*  
 man-mē kah<sup>1</sup>las ki, 'nāki tā āpan dāw lih<sup>1</sup>lasi, ab kawan  
*mind-in said that, 'the-alligator to-be-sure her-own turn<sup>2</sup> took, now what*  
 upāy karī?' Pher kah<sup>1</sup>lē ki, 'hē nāki, tū bhal<sup>3</sup> bārū; dhare-kē  
*device may-I-do?' Again he-said that, 'O alligator, you good are; [holding-for*  
 gōr tā dhailū-hā sōri.' Bas<sup>4</sup> nāki gōr chhōri-ke sōri  
*feet to-be-sure you-have-caught the-root.' Enough the-alligator feet letting-go the-root*  
 haūhā-ke dhāi-lih<sup>1</sup>lī. Siyār mūh rigāwat bhāgi-gaīlē, ā  
*eagerly<sup>5</sup> caught. The-jackal with-face making-(him),angry ran-away, and*  
 nāki hāth mali-ke rahi-gaīlī.  
*the-alligator hand rubbing remained.*  
 Ab bayar aūr-i barhi-gaīl. Ek din nāki siyār-ke māni-mē  
*Now the-enmity more-even increased. One day the-alligator the-jackal-of den-in*  
 jā-ke baīthi-gaīlī. Siyār aw<sup>1</sup>tē mahāki-sē būjhi-gaīlē ki nāki  
*going sat-down. The-jackal on-coming the-scent-from understood that the-alligator*  
 baīthāl-bārī. Kah<sup>1</sup>lē ki, 'hē bhayā, hamār māni gūguāt-rahali-hā,  
*is-seated. Said-he that, 'O brother, my den was-making-a-sound-like-gū-gū,*  
 āju kāhe nākhī gūguāt?' Tab-lek nāki  
*to-day why is-not making-a-sound-like-gū-gū?' In-the-meantime the-alligator*  
 gūguailī. Siyār kah<sup>1</sup>lē ki, 'ab hamār mān-ō leh<sup>1</sup>lū.  
*made-a-sound-like-gū-gū. The-jackal said that, 'now my den-also you-took.*  
 Achchhā, ēhī-mē rahā.' Ā ī kahi-ke chāli-dih<sup>1</sup>lē, ā māni-mē-ke  
*All-right, this-very-in live.' And this saying he-went-away, and den-in-of*  
 rahāl ohhāri-dih<sup>1</sup>lē.  
*living gave-up.*  
 Tab ēgō pataī-ke gāj-mē jē Gōr baṭōre-lan sē rahe lag<sup>1</sup>lē.  
*Then one leaves-of pile-in which Gonds collect he to-live began.*  
 Nāki jōh-lagā-ke gājō-mē pahūchali. Pichhē. siyār  
*The-alligator search-applying the-pile-also-into went. Afterwards the-jackal*

<sup>1</sup> In relating a tale the heroes of it are sometimes jokingly given the title of *Rām*, especially when they are cunning animals of the pattern of a jackal or a fox. But *Rām* is only added to the name of a male hero. To the name of a heroine *Rānī* is added, or sometimes *Dē*.

<sup>2</sup> *Dāw lēb*, to take revenge upon.

<sup>3</sup> *Tū bhal bārū* means 'you are a great fool.'

<sup>4</sup> *Bas*=thereupon suddenly.

<sup>5</sup> *Hoūhā ke* is used when one makes a mess of a thing by too great haste.

aīlē; tā gāj-ke patai khar<sup>a</sup>bar dēkhi-ke būjhi-gailē ki  
*came; then pile-of leaves upset seeing understood that*  
 ēh-ū-mē nāki ā-gail-bāī, Kah<sup>a</sup>lē ki, 'hē bhayā,' āgē tā  
*this-also-in the-alligator has-come. He-said that, 'O brother, formerly to-be-sure*  
 hamār gāj khar<sup>a</sup>kharāt-rahāl. Āju kāhe nāikhī khar<sup>a</sup>kharāt?' Tab-lē  
*my pile was-rustling. To-day why not-is rustling?' In-the-meantime*  
 nāki pattā khar<sup>a</sup>kharāibē tā kailī. Siyār kah<sup>a</sup>lē,  
*the-alligator leaves to-rustle actually made. The-jackal said,*  
 'achehā, tā būjhi-gailī. Bas-karā.' Dāural chali-gail tani-kī-ēk  
*'well, then I-have-understood. Put-a-stop-to-it: Running, he-went a-little*  
 āgi lē-ā-ke gāj phūk-dih<sup>a</sup>lē. Nāki ōhī-mē bhasam hō-gailī.  
*fire bringing the-pile set-fire-to. The-alligator that-very-in ashes became.*  
 Akil-ke āgē jōr kuchh nā kām kare-lā.  
*Wisdom-of before brute-force any not work does.*

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a jackal and a she-alligator in great friendship. Night and day lived they together; neither did he forget her, nor she leave him. In this way they lived for some time, till all of a sudden they quarrelled. So hot became the strife between them, that one could not bear the sight of the other. Said the alligator, 'O jackal, what is the use of your lying in wait for me? Why, my regular meal is twenty people like you.' Said the jackal, 'what are you? I am not afraid of any big animal. Your body may be strong, but it is I who have the brains. Do what you please. I don't ask you to stop. God will take care of me.' So wrangling in this way each went off on his own way. The alligator took to the river, and the jackal to the forest.

Now, on the bank of the river there was a fig-tree, with a root which projected over the stream, partly in the water, and partly out. One day master jackal was sitting on this root having a drink, when the alligator caught sight of him, and with a dive seized hold of his foot. Then said the jackal to himself, 'I' faith, the alligator has got her revenge now. What is the best thing for me to do?' Then he added aloud 'hulloa, alligator, you're a genius, you are. You thought you were going to catch my foot, and you have only caught hold of the root of the tree.' That was enough for the alligator. She let go his foot and grabbed at the root, while the jackal marched away making faces at her. All that she could do was to rub her hands together in disgust at the trick.

So the enmity increased more and more, and one day the alligator set out, and sat down in the jackal's den. When he came home, he perceived her scent, and guessed that she was sitting inside. To make sure, he said, 'well, upon my word. My den always said 'gū gū,' and to-day it says nothing at all.' Then the alligator cried out 'gū gū,' and the jackal knew she was there. Said he, 'so you've taken my den too,' and went off and gave up living in it.

Then he made a home in a heap of dry leaves which had been collected by the Gonds. Here, too, the alligator traced him out, and one day hid herself in the pile

to wait for him. When he came home, he found the leaves all upset, and guessed that she was there. Said he, 'I' faith, my heap of leaves always rustled before. Why it is not rustling to-day?' So the alligator made the leaves rustle, and the jackal said to himself, 'all right, now I know what's up. This must be stopped.' So off he ran, and fetched a little fire, with which he lit the pile of leaves, so that the alligator was burnt to ashes.

The moral of this is that brute force is of no avail against mother-wit.



## SARWARIĀ.

Sarwariā, properly means the language of the Saruār country, but the name is not quite accurate, for the dialect which it connotes is not spoken over the whole of the Saruār tract, and is, moreover, spoken in parts of the country to which the name Saruār does not properly apply. Sarwariā is, however, a name sanctioned by the Census Report, and is a convenient one. I hence use it with the above explanation.

The word 'Saruār' is a corruption of *Sarayū-pāra*, or Trans-Sarayū; that is to say, the tract of country on the far side of the Sarayū or Gōgrā River, looking from the city of Ajudhiā, the ancient Ayōdhyā, near the modern town of Fyzabad. Strictly speaking, it therefore includes the whole of the districts of Bahraich, Gonda, Basti, Gorakhpur, and Saran, but, owing to a local tradition, it now-a-days only means the country on the left bank of the Gogra between Ajudhiā in Fyzabad, and Majhauri in Gorakhpur. The story runs that when Rāma-chandra returned to Ayōdhyā from his exile the local Brāhman refused to sacrifice for him, on the ground that he was guilty of killing Rāvaṇa who was himself a member of their caste. He then imported some Brāhman from Kanauj, who performed the sacrifice, but who were promptly put out of caste for doing so by their brethren. They appealed to Rāma, who stood on the bank of the Gōgrā at Ayōdhyā, and shot an arrow across the river towards the east. It fell near Majhauri in the south-east of the Gorakhpur District, and he declared that all the land from the Sarayū, *i.e.*, the modern Gōgrā, to the place where the arrow fell should belong to these Brāhman and their heirs for ever. Hence arose the well-known caste of Sarwariā Brāhman, and the country held by them is considered the true Saruār country to the present day.

The Sarwariā sub-dialect of Bhojpurī is spoken all over the district of Basti, and over the western half of Gorakhpur. A glance at the map will show that only a small portion of the Basti district falls within the traditional Saruār tract, while on the other hand, the latter extends, in Gorakhpur, beyond the-limits of the Sarwariā sub-dialect, and into the area in which the Northern Bhojpurī of Eastern Gorakhpur is spoken.

The population speaking Sarwariā is estimated as follows :—

Name of District.	Number of persons estimated as speaking Sarwariā.
Basti . . . . .	1,783,844
Gorakhpur . . . . .	1,569,307
<b>TOTAL</b>	<b>3,353,151</b>

Taking the form of the dialect spoken in Basti, as the most extreme variety, we find that it differs from the Bhojpurī of East Gorakhpur principally in vocabulary. The words for things in common use frequently differ considerably. This will be observed in the two following specimens, and it is not necessary to draw attention to specific instances.

There are also, however, some differences of Grammar. The principal are the following. With them, I shall also mention the points in which the Basti dialect differs from Standard Bhojpuri.

We see the same reluctance to use the cerebral *r* in Basti that we observed in Gorakhpur. Thus, we find *paral*, it fell, used instead of *paral*. The termination of the genitive is *kāi*, with an oblique form *kē*. This is borrowed from Western Bhojpuri. Thus, *daiu-kai*, of God, but *bāp-kē lagē*, near the father. As in Gorakhpur, the instrumental singular ends in *an*, as in *bhūkhan*, by hunger. Adjectives sometimes change for gender. Thus, we have *fasil achchhī-kai*, the harvest is good.

There are several peculiarities in the declension of pronouns. The oblique form of the genitive always ends in *ē* instead of *ā*. Thus *ham<sup>rē</sup> bāp-kē ihā*, near my father. So, *tuh<sup>rē</sup>, ok<sup>rē</sup>, in-kē, ap<sup>nē</sup>*; and similarly, *taunē-sē*, from this. For the second personal pronoun honorific, instead of *rawā*, etc., Sarwariā has *tū*, genitive *tuhār*, obl., *tuhē* or *tuh<sup>rē</sup>*. The third personal pronoun is *ū*, with an oblique form *ō* or *wah* instead of *oh*. The relative and correlative pronouns are *juun* and *taun*, instead of *jē* and *sē*. Their oblique forms are *juunē* and *taunē*. *Kāo* is 'what?', *kuchh* is 'anything', and *kit<sup>nā</sup>* is 'how many.' Most of these pronominal peculiarities are also shared in common with Western Bhojpuri.

In verbs, the most noteworthy peculiarity of the Basti dialect is that the third person singular of the Past ends in *is* instead of in *as*. Thus, *kah<sup>lis</sup>*, he said; so also, *dih<sup>lis</sup>, lih<sup>lis</sup>, pūchh<sup>lis</sup>, kailis*, and others. In one instance, we have the Eastern Hindi *urāis*, he squandered, instead of *uraulis*. The Respectful Imperative ends in *au* as in *rākhau*. The Past Conditional may be the same in form as the present participle, here, too, following Eastern Hindi. Thus, we have *manāit*, for *manaitī*, might have made. The termination of the Conjunctive Participle may be *ke*, as in *jāy-ke*, having gone, or *kāi*, as in *dēkhi-kāi*, having seen. The oblique case of the verbal noun ends in *āi*, instead of in *e*. Thus, *charāwāi-kē*, for feeding.

It is important to notice that the Potential Passive is formed by adding 'wā and not *ā* to the root of the verb; thus, *kah<sup>wāi</sup>*, I may be called, instead of the standard Bhojpuri *kahāi*.

The form of the Verb Substantive with *t* is, as usual north of the Ganges, preferred to that with *r*. Thus, *bātē*, he is, and so on.

Of the two following specimens of the Sarwariā of the Basti District, the first is a version of the Parable of the Prodigal Son, and the second a letter written by one native of the district to another.

[No. 46.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## BHOJPURĪ DIALECT.

SARWABĪ SUB-DIALECT.

(DISTRICT BASTI.)

## SPECIMEN I.

एक मनई के दुइ बेटवा रहलें। वह में से छोटका बेटवा बाप से कहलिस कि बाप धन में जीन हमार बखरा होय तीन हम के मिलै। तब बाप ओ के बाँट दिहलिस। और थोरिक दिन बितलें छोटका बेटवा सब जीन कुछ रहल तीन लै के एक दूर देस में गइल और उहाँ आपन माल सब बदमाशी में उड़ाय दिहलिस। जब सब आराय गइल तब वह देस में अकाल परल और ऊ गरीब हो गइल। तब ऊ एक बड़ मनई के इहाँ गइल। तब ऊ बड़ मनई ओ के सूअर चरावै के कहि दिहलें। और ओकरे मन में रहल कि जीन बोकला सूअर खाति बाय तीने से आपन पेट भरल करीं कि केहू ओ के कुछ नाहीं देत रहल। तब ऊ होस में आय गइल कि हमरे बाप के इहाँ कितना मजूर जीअत खात बाटै और हम भूखन मरत बाटीं। हम अपन बाप के लगे जाय के कहब कि हम दइउ के ओ तुहार कौन कसूर कइलीं। अब अइसन नाहीं बाटीं कि तुहार बेटवा कहवाईं। अब तू हम के अपने मजूरन में राखी। तब ऊ अपने बाप के पास गइल और ऊ इतने लामे रहल तबबइ ओकर बाप देखि के मोह में आय के गटईं लगाय लिहलिस ओ चुम्मा-लिहलिस। और बेटवा बाप से कहलिस कि हम दइउ के ओ तुहरे कसूर कइलीं और एहि जोग नाहीं बाटीं कि तुहार बेटवा कहवाईं। तब बाप अपने मनई से कहलिस कि नीक से नीक कपड़ा निकालि के इन के पहिराव और इन के हाथ में सुनरी गोड़ में जूता पहिराव जीने में हम खाईं ओ खुस होईं। काहें कि हमार ई बेटवा मनो मरल रहल जीअल ओ हेराइल रहल मिलल। ऊ सब खुस भइल ॥

तब बड़का बेटवा जीन खेत में रहल ऊ जब घर के लगे आइल और गाइब बजाइब सुनि के एक मनई के बोलाय के पुँछलिस कि ई काव होत बाय। तब ऊ कहलिस कि तुहार भाई आइल है और तुहार बाप बहुत खातिर कइलें है काहें से कि भला चंगा पउलें है। तब ऊ रिसिआय के घर में नाहीं गइल। तब ओकर बाप बहराँ आय के मनुहार कइलिस। तब ऊ बाप से कहलिस कि देखीं इतने दिन से हम तुहार खिदमत करत बाटीं और कब्बों तुहरे मन के बाहर नाहीं चललीं। तीन कब्बों एकी छेगड़ी के बच्चो हम के नाहीं दिहल कि अपने बेओहरिकन के साथे खुसी मनाइत और जब तुहार ई बेटवा आइल जीन तुहार धन दौलत पतुरिअन में उड़ाइस तेकर बहुत खातिर कइलें। तब ऊ कहलिस कि ए बेटवा तू सदाँ हमरे साथ बाटै। और जीन हमार है तीन सब तुहार होय। और खुसी मनावै ओ खुस होवै के चाही काहें कि तुहार छोट भाई मरल रहल जीअल है और हेराय गइल रहल और भिलल है ॥

[No. 46.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ek manai-kē dui beṭwā rah<sup>l</sup>ai. Wah-mē-sē chhoṭ<sup>a</sup>kā beṭwā  
*One man-to two sons were. Them-in-from the-younger son*  
 bāp-sē kah<sup>l</sup>is ki, 'bāp, dhan-mē jaun hamār bakh<sup>r</sup>rā hōy, taun  
*the-father-to said that, 'father, the-wealth-in what my share may-be, that*  
 ham-kē milai.' Tab bāp o-kē bāṭi di<sup>h</sup>lis. Āūr thōrik  
*me-to be-given.' Then the-father him-to having-divided gave. And a-few*  
 din bit<sup>l</sup>ē chhoṭ<sup>a</sup>kā beṭwā sab jaun kuchh rahal, taun  
*days on-passing the-younger son all what any-thing was, that*  
 lāi-ke ek dūr dēs-mē gail, āūr uhā āpan māl sab  
*having-taken a far country-in went, and there his-own property all*  
 bad<sup>a</sup>māsi-mē urāy-dih<sup>l</sup>is. Jab sab orāy-gail tab wah dēs-mē akāl  
*debauchery-in squandered. When all was-squandered then that country-in a-famine*  
 paral, āūr ū garib hō-gail. Tab ū ek baṭ-manai-ke ihā gail. Tab ū  
*fell, and he poor became. Then he a rich-man-of near went. Then that*  
 baṭ-manai o-kē sūar charāvāi-kē kahi-dih<sup>l</sup>ai, āūr ok<sup>r</sup>rē man-mē rahal ki,  
*rich-man him swine feeding-for told, and his mind-in it-was that,*  
 'jaun bok<sup>l</sup>ā sūari khāti-bāy, taunē-sē āpan pēt bharal karī,'  
*'what husks the-swine are-eating, those-with my-own belly filled I-may-make,'*  
 ki kēhū o-kē kuchh nāhī dēt-rahāl. Tab ū hōs-mē āy-gail-ki,  
*for any-one him-to any-thing not giving-was. Then he sense-in came that,*  
 'ham<sup>r</sup>rē bāp-kē ihā kit<sup>n</sup>ā majūr jiat khāt bāṭai, āūr ham  
*'my father's near how-many servants living eating are, and I*  
 bhūkhan marat bāṭi. Ham ap<sup>n</sup>ē bāp-kē lagē jāy-ke kahab ki,  
*by-hunger dying am. I my-own father-of near having-gone will-say that,*  
 "ham daū-kāi o tuhār kaun kasūr kaīl. Ab aīsan nāhī bāṭi ki  
*"I God-of and of-thee what fault did. Now such not I-am that*  
 tuhār beṭwā kah<sup>w</sup>ai. Ab tū ham-kē ap<sup>n</sup>ē majūran-mē rākhau."  
*thy son I-may-be-called. Now thou me thine-own servants-among keep."*  
 Tab ū ap<sup>n</sup>ē bāp-kē pās gail āūr ū it<sup>n</sup>ē lāmē rahal tabbāi o-kar  
*Then he his-own father-of near went and he when far was then-even his*

bēp dēkhi-kāi mōh-mē āy-ke gataĩ lagāy lih'lis,  
*father having-seen pity-in having-come embracing having-applied took,*  
 o chummā lih'lis. Āūr beṭ'wā bāp-sē kah'lis ki, 'ham Daīu kāi o  
*and kisses took. And the-son the-father-to said that, 'I God of and*  
 tuh'rē kasūr kaĩlī, āūr ehi jōg nāhī bāṭī ki tuhār beṭ'wā  
*of-thee 'fault did, and this worthy not I-am that thy son*  
 kah'wāī.' Tab bāp ap'nē manāi-sē kah'lis ki, 'nik-sē nīk  
*I-may-be-called.' Then the-father his-own men-to said that, 'good-than good*  
 kap'rā nikāsi-ke in-kē pahirāwā, āūr in-kē hāth-mē  
*clothes having-brought-out this-person-to put-on, and this-person's hand-on*  
 mun'rī, gōṛ-mē jūtā pahirāwā, jaunē-mē ham khāī o khus hōī;  
*a-ring, feet-on shoes put-on, so-that we may-eat and happy be;*  
 kāhē ki hamār ī beṭ'wā manō maral-rahāl, jāl; o herāil-rahāl,  
*because that my this son as-it-were had-died, lived; he had-been-lost,*  
 milal.' Ū sab khus bhāil.  
*was-found.' They all happy became.*

Tab bar'kā beṭ'wā jaun khēt-mē rahāl, ū jab ghar-  
*Then the-elder son who the-field-in was, he when the-house-*  
 kē lagē āil, āūr gāib bajāib suni-ke, ēk manāi-kē  
*of near came, and singing music having-heard, one man-to*  
 bolāy-ke pūchh'lis ki, 'ī kāw hōt-bāy?' Tab ū kah'lis ki,  
*having-called he-asked that, 'this what is-being?'* Then he said that,  
 'tuhār bhāī āil-hai, āūr tuhār bāp bahut khātir kaīlāī-hāī;  
*'thy brother come-is, and thy father much affection has-made;*  
 kāhē-sē ki bhalā changā paūlāī-hāī.' Tab ū risiāy-ke  
*because that good healthy he-has-found-(him).'* Then he having-become-angry  
 ghar-mē nāhī gāil. Tab ō-kar bāp bah'rā āy-ke manuhār  
*the-house-in not went. Then his father outside having-come remonstrating*  
 kāilī. Tab ū bāp-sē kah'lis ki, 'dēkhī, it'nē din-sē  
*did. Then he the-father-to said that, 'see, so-many days-from*  
 ham tuhār khid'mat karat-bāṭī, āūr kabbō tuh'rē man-kē bāhar  
*I thy service doing-am, and ever thy mind-of outside*  
 nāhī chal'ī; taun kabbō ekkō chheg'ri-kāī bachch-ō  
*not went; still er a-single she-goat's young-one-even*  
 ham-kē nāhī dih'lā ki ap'nē beoharikan-kē sāthē khusī  
*me-to not thou-gavest that my-own friends-of with happiness*  
 manāit. Āūr jab tuhār ī beṭ'wā āil, jaun tuhār  
*I-might-have-made. And when thy this son came, who thy*  
 dhan daulat paturian-mē urāis, tē-kar bahut khātir  
*wealth property harlots-on has-squandered, his much affection*  
 kaīlā.' Tab ū kah'lis ki, 'ē beṭ'wā, tū sadā ham'rē  
*you-made.' Then he said that, 'O son, thou always me*

sāth	bātā,	āūr	jaun	hamār	hai,	taun	sab	tuhār	hōy.
<i>with</i>	<i>art,</i>	<i>and</i>	<i>what</i>	<i>mine</i>	<i>is,</i>	<i>that</i>	<i>all</i>	<i>thine</i>	<i>is.</i>
Āūr	khusī	manāwāī	o	khus	hōwāī-kē			chāhī,	
<i>And</i>	<i>happiness</i>	<i>making</i>	<i>and</i>	<i>happy</i>	<i>being-for</i>			<i>is-to-be-wished,</i>	
kāhē-ki	tuhār	chhōṭ	bhāī	maral-rahāl,				jīal-hai ;	
<i>because-that</i>	<i>thy</i>	<i>younger</i>	<i>brother</i>	<i>had-died,</i>				<i>has-lived ;</i>	
āūr	herāy-gāīl-rahāl,	āūr	milal-hai.'						
<i>and</i>	<i>had-been-lost,</i>	<i>and</i>	<i>has-been-found.'</i>						

## SPECIMEN II.

स्वस्ति श्री शिवकुमार लाल जीव के लि० जगत नरायन लाल के सलाम । कुसल आराम दोनों तरफ़ के नेक चाही । आगे इहाँ के हाल अस है कि खेत बारी सब बोइ गइल ओ फ़सिल अच्छी है ओ कटै के जून आय गइल । से देखत चिड़ी के तूँ दुइ हरवाह ले के इहाँ तक आइ जाव, जीने से सब खेत कटि जाय । ओ असौँ जवन पत्थर गिरल है तवने से भगवान हमार गाँव बँचाय दिहलैँ ओ फ़सिल में कवनो रोग दोख नाहीं लगल है । ओ और हाल सब अच्छा है । जियादे शुभ । मि० फागुन सुदी १३ सन १३०५ साल ॥

## TRANSLITERATION AND TRANSLATION.

Swasti.	Śrī	Śiv-kumār	Lāljiw-kē	li(khitam <sup>1</sup> )	Jagat-narāyan				
<i>It-is-well.</i>	Śrī	Śiv-kumār	Lālji-to	<i>are-written</i>	<i>Jagat-narāyan</i>				
Lāl-kāi	salām.	Kusal	ārām	dōñō	taraf-kāi nēk	chāhī.			
<i>Lāl's</i>	<i>compliments.</i>	<i>Welfare</i>	<i>comfort</i>	<i>both</i>	<i>sides-of</i>	<i>good</i>	<i>are-to-be-wished.</i>		
Āgē,	ihā-kāi	hāl	as	hai	ki	khēt	bārī	sab	bōi-gail,
<i>Moreover, here-of</i>		<i>affairs</i>	<i>such</i>	<i>are</i>	<i>that</i>	<i>fields</i>	<i>farms</i>	<i>all</i>	<i>are-sown,</i>
o	fasil	achchhī	hai,	o	kaṭāi-kāi	jūn	āy-gail.		
<i>and the-harvest</i>		<i>good</i>	<i>is,</i>	<i>and</i>	<i>cutting-for</i>	<i>the-time</i>	<i>has-come.</i>		
Sē	dēkhat	chiṭṭhī-kē	tū	dui	har <sup>wāh</sup>	lāi-ke	ihā	tak	
<i>Therefore</i>	<i>seeing</i>	<i>the-letter</i>	<i>you</i>	<i>two</i>	<i>labourers</i>	<i>taking</i>	<i>here</i>	<i>to</i>	
āi-jāw,	jaunē-sē	sab	khēt	kaṭi-jāy.	O	asō	jawan		
<i>come,</i>	<i>so-that</i>	<i>all</i>	<i>fields</i>	<i>may-be-cut.</i>	<i>And</i>	<i>this-year</i>	<i>what</i>		
patthar	giral-hai	taw <sup>nē-sē</sup>	Bhag <sup>wān</sup>	hamār	gāw	bāchāy-dih <sup>lāi</sup> .			
<i>hail</i>	<i>has-fallen</i>	<i>from-that</i>	<i>God</i>	<i>my</i>	<i>village</i>	<i>has-preserved.</i>			
O	fasil-mē	kaw <sup>nō</sup>	rōg	dōkh	nāhī	lagal-hai.	O		
<i>And</i>	<i>the-harvest-in</i>	<i>any</i>	<i>disease</i>	<i>defect</i>	<i>not</i>	<i>has-attached.</i>	<i>And</i>		
āūr	hāl	sab	achchhā	hai.	Jiyādē	śubh.	Mi(tī)	Phāgun	
<i>other</i>	<i>affairs</i>	<i>all</i>	<i>good</i>	<i>are.</i>	<i>Further</i>	<i>blessings.</i>	<i>Date</i>	<i>Phāgun</i>	
sudī	13,	san	1305	sāl.					
<i>light-half</i>	<i>13,</i>	<i>Fasī-year</i>	<i>1305</i>	<i>year.</i>					

## FREE TRANSLATION OF THE FOREGOING.

It is well. The compliments of Jagat-narāyan Lāl to Śiv-kumār Lāl. May both the writer and the recipient of this letter be prosperous. Moreover, the state of affairs

<sup>1</sup> A Sanskrit Past Participle Neuter, commonly used at the beginning of letters.

here is that all the fields have been sown, and have borne a fine harvest, which is now ready for reaping. Therefore, immediately on receipt of this letter, come here with two labouring men, so that all the fields may be cut. God Almighty has protected my village from the hail which fell this year, and there is no disease or defect in the crop. Everything else is prospering. Further blessings. Dated the 13th of the bright half of Phāgun, 1305 F. S.

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The following version of the Parable of the Prodigal Son is in the dialect spoken in South-West Gorakhpur, which forms a portion of the true Saruār tract. It has been made by Pandit Rām-gharīb Chaubē, who is a native of that part of the country. As might be expected, while in the main closely corresponding with the dialect of Basti, it has some points of resemblance with the language of Eastern Gorakhpur. The most striking point of difference from the language of Basti, is that the third person singular of the Past Tense of Transitive verbs, ends in *as*, as in Standard Bhojpuri, and not in *is*, as in the dialect of that district. Thus, *kah<sup>o</sup>las*, not *kah<sup>o</sup>lis*, he said. Among minor points, we may notice the occasional use of *rāūr*, instead of *tuhār*, for the genitive of the second personal pronoun honorific, the latter being the Sarwariā, and the former, the Standard Bhojpuri form. Instead of *un*, the usual plural oblique form of the third personal pronoun, we have the slightly different *on*, while the singular oblique form is *ohi*, and not *wah*, as in Basti. The only other point worthy of special note is that the Potential Passive is formed, as in Standard Bhojpuri, by the addition of *ā* to the root, and not, as in Basti, by the addition of *wa*. Thus, *kahā<sup>ā</sup>*, not *kah<sup>o</sup>wā<sup>ā</sup>*, I may be called.

The specimen is printed in the Dēva-nāgarī character, and a transliteration is given of it.



## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(SOUTH-WESTERN GORAKHPUR.)

*(Pandit Rām-gharīb Chaubē, 1899.)*

एक जने के दुइठों बेटा रहैं। ओहि में से छोटका अपने बाप से कहलस, को हे बाबू जी घर के धन दौलति में जवन हमार बखरा होय तवन हम के बाँटि दे। तब ओकर बाप ओकर बखरा ओ-के बाँटि दिहलस। थोरिक दिन में छोटका बेटा आपन कुलि धन एकटा कौ के परदेस निकसि गइल, और उहाँ आपन कुलि धन कुकरम में उड़ा दिहलस। जब ऊ आपन सर्वस उड़ा चुकल तब ओहि देस में बड़ा अकाल पड़ल। तब ऊ बड़ा दलिहर हो गइल। तब ऊ ओहि देस के एक धनी अदिमी के इहाँ जा के रहे लागल। ऊ धनी अदिमी ओ के अपने खेतें सूअरि चरावै के भेजि दिहलस। उहाँ ओकर मन ओहि घास पात के देखि के जवन सूअरि खाति रहलीं डोलि गइल और मन में कहै लागल की हम के जो ईहो मिलत त खाती। लेकिन ओ के केहू किछु नाहीं देत रहल। तब ओकरे सूभल और ऊ अपने मन में कहलस की देख हमरे बाप के केतना मजूरन के प्रतना खाये के मिलत बा की ऊ भरि पेट खइवो करै-लैँ अवर बचइवो करै-लैँ। अवर हम इहाँ भुक्खन मरत बाटीं। आर्व चलीं अब अपने बापे किहाँ आ उन से कहीं की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं, अब हम प्रह लायक नाहीं बाटीं की तोहार बेटवा कहाई। से अब तू हम के अपने एक चकरिहा के तरे राख। प्रइसन सोचि के ऊ अपने बाप के लगे चलल। जब लामहीं रहल तब ओकर बाप ओ के देखि के मारे छोह के दौरि के ओकरे लगे गइल और भेंट अँकवारि लिहलस और चुम्पे चाटे लागल। तब बेटा कहै लागल की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं अवर अब प्रह लायक नाहीं बाटीं की तोहार बेटा कहाई। से अब हम के अपने एक मजूर के तरे राख। ओकर बाप ई सुनि के अपने एक नोकर से कहलस की सब से नीक कपड़ा निकारि लै आर्व और इन के पहिराव। अवर इन के हाथ में अंगुठी अवर गोड़े में पनहीं पहिराव। अवर चल सभे खाई पीई अवर खुसी करीं। तब सब जने खुसी मनावै लगलैँ ॥

ओकर बड़का बेटा खेत में रहल। जब घर के लगे आइल त नाचि अवर बाजा के भनक ओकरे काने पड़ल। तब ऊ अपने एक नोकर के बुलाय के पुकलस की ई का होत हँवै। नोकर कहलस की राउर भाई जी अइलैँ हैं अवर राउर बाबू जी ओन के निमित्तिक भोज करत बाटै। काहे से की ओन के आँग देहे अवर कुसल अनन्द से पउलैँ हैं। ऊ ई सुनि के रिसिया गइलैँ अवर घर के भित्त जाये के मन नाहीं कइलैँ। तब ओन के बाप बहरा अइलैँ अवर ओन के मनावै लगलैँ। तब ऊ अपने बाप से कहलैँ हे बाबू जी देख हम प्रतना दिन से तोहार सेवा सुबित करत चलि आवत हँई और कबो तोहार प्रको इकुम नाहीं टरलीं। तबो तू हम के प्रको भेड़ी के बच्चो नाहीं दिहल की हम अपने संघतिन के साथे आनन्द करीं। बाकी ज्योंही तोहार ई बेटा आइल त्योंही तू ओन के खातिर भोज कइल हँ। ई नाहीं सीचल की ई तोहार उहे बेटउआ हउअँ जे तोहार धन कुकरम में नष्ट के दिहलैँ। तब बाप बोखल

की हे बेटा तू हमरे संगे सदाँ से बाटँ अवर जवन कुछ हमार है तवन तुहार है । और ई तोहार भाई मानोँ मरि के जीअल है अवर भुला के मिलल है ए सेँ हमरन के चाही की खुसी करीँ अवर आनन्द मनाइँ ॥

### TRANSLITERATION.

Ēk janē-kē dui-thō bētā rahaī. Ohi-mē-sē chhoṭ<sup>a</sup>kā ap<sup>nē</sup> bāp-sē kah<sup>las</sup> kī ‘hē bābū-jī ghar-kē dhan daulati-mē jawan hamār bakh<sup>rā</sup> hōy tawan ham-kē bāṭī dā.’ Tab ō-kar bāp ō-kar bakh<sup>rā</sup> ō-kē bāṭī dih<sup>las</sup>. Thōrik din-mē chhoṭ<sup>a</sup>kā bētā āpan kuli dhan ekaṭṭhā kāi-ke par<sup>dēs</sup> nikasi-gail, āūr uhā āpan kuli dhan kukaram-mē urā dih<sup>las</sup>. Jab ū āpan sarbas urā chukal tab ohi dēs-mē baṛā akāl paṛal. Tab ū baṛā daliddar hō-gail. Tab ū ohi dēs-kē ēk dhanī adimī-kē ihā jā-ke rahaī lāgal. Ū dhanī adimī ō-kē ap<sup>nē</sup> khētē sūari charawāī-kē bhējī dih<sup>las</sup>. Uhā ō-kar man ohi ghās pāt-kē dēkhi-ke jawan sūari khāti-rah<sup>lī</sup> ḍoli gail, āūr man-mē kahāī lāgal kī ham-kē jō ihō milat tā khāṭī. Lēkin ō-kē kehū kichhu nahī dēt rahal. Tab ok<sup>rē</sup> sūjhal āūr ū ap<sup>nē</sup> man-mē kah<sup>las</sup> kī, ‘dēkhā, ham<sup>rē</sup> bāp-kē ket<sup>nā</sup> majūran-kē et<sup>nā</sup> khāye-kē milat bā, kī ū bhari pēṭ khaibō karāī-lāī awar bachaibō karāī-lāī. Awar ham ihā bhukkhan marat bāṭī. Āwā chalī ab ap<sup>nē</sup> bāpai kihā ā un-sē kahī kī, “hē bābū-jī ham Bhag<sup>wān</sup>-kē paratikul awar toh<sup>rē</sup> agāī pāp kāi chuk<sup>lī</sup>, ab ham eh lāyak nahī bāṭī kī tohār beṭ<sup>wā</sup> kahāī. Sē ab tū ham-kē ap<sup>nē</sup> ēk chakarihā-kē tarē rākhā.”’ Eisan sōchi-ke ū ap<sup>nē</sup> bāp-kē lagē chalal. Jab lām<sup>hī</sup> rahal tabbāi ō-kar bāp ō-kē dēkhi-ke mārē chhōh-kē dauri-ke ok<sup>rē</sup> lagē gail āūr bhēṭ āk<sup>wāri</sup> lih<sup>las</sup> āūr chummāī chāṭāī lāgal. Tab bētā kahāī lāgal kī, ‘hē bābū-jī, ham Bhag<sup>wān</sup> kē paratikul awar toh<sup>rē</sup> agāī pāp kāi chuk<sup>lī</sup> awar ab eh lāyak nahī bāṭī kī tohār bētā kahāī. Sē ab ham-kē ap<sup>nē</sup> ēk majūr-kē tarē rākhā.’ Ō-kar bāp ī suni-ke ap<sup>nē</sup> ēk nōkar-sē kah<sup>las</sup> kī, ‘sab-sē nīk kap<sup>rā</sup> nikāri lāī āwā āūr in-kē pahirāwā. Awar in-kē hāth-mē āguṭhī awar gōṛē-mē pan<sup>hī</sup> pahirāwā. Awar chalā, sabhē khāī pīī awar khusī karī.’ Tab sab janē khusī manāwāī lag<sup>lāī</sup>.

Ō-kar baṛ<sup>kā</sup> bētā khēt-mē rahal. Jab ghar-kē lagē āil tā nāchi awar bājā kāi bhanak ok<sup>rē</sup> kānē paṛali. Tab ā ap<sup>nē</sup> ēk nōkar-kē bulāy-ke puchh<sup>las</sup> kī ‘ī kā hōt hāwai?’ Nōkar kah<sup>las</sup> kī ‘rāūr bhāi-jī āilāī-hāī, awar rāūr bābū-jī on-kē nimittik bhōj karat bāṭāī. Kāhē-sē-kī on-kē āgē dēhē awar kusal anand sē paūlāī-hāī.’ Ū ī suni-ke risiyā gailāī awar ghar-kē bhittar jāye-kāī man nahī kailāī. Tab on-kāī bāp bah<sup>rā</sup> āilāī awar on-kē manāwāī lag<sup>lāī</sup>. Tab ū ap<sup>nē</sup> bāp-sē kah<sup>lāī</sup>, ‘hē bābū-jī, dēkhā, ham et<sup>nā</sup> din-sē tohār sēwā subit karat challi āwat hāī, āūr kabḥō tohār ekkō hukum nahī ṭar<sup>lī</sup>. Tabbō tū ham-kē ekkō bhēṛī kāi bachch-ō nahī dih<sup>lā</sup> kī ham ap<sup>nē</sup> sāgh<sup>tin</sup>-kē sāthē ānand karī. Bākī jyō-hī tohār ī bētā āil tyō-hī tū on-kē khātir bhōj kailā-hā. Ī nahī soch<sup>lā</sup> kī ī tohār uhai beṭ<sup>wā</sup> haūāī jē tohār dhan kukaram-mē nasṭ kāi dih<sup>lāī</sup>. Tab bāp bōlal kī, ‘hē bētā, tū ham<sup>rē</sup> sāngē sadā-sē bāṭā awar jawan kuchh hamār hai, tawan tuhār hai. Āūr ī tohār bhāī mānō mārī-ke jīal hai; awar bhulā-ke milal hai; ē-sē ham<sup>ran</sup>-kē chāhī kī khusī karī awar ānand manāī.’

## WESTERN BHOJPURĪ OR PŪRBĪ.

The Bhojpurī spoken in the Districts of Fyzabad, Jaunpur, Azamgarh, and Benares, in the centre of Mirzapur, and the West of Ghazipur differs in many particulars from the Standard Bhojpurī of Shahabad. The most striking point is the abandonment of the oblique form of nouns and pronouns which ends in *ā*, and which is so characteristic of all the dialects of Bihārī, and the substitution of an oblique form in *ē*, such as we meet in Standard Hindī. Western Bhojpurī is, in fact, the most Western outpost of the Eastern group of the Indo-Aryan family of languages, and possesses some of the features of its cousins to its West.

Western Bhojpurī has been admirably and most fully illustrated by Mr. J. R. Reid, and also forms the foundation of Dr. Hoernle's Gaudian Grammar. We thus possess more full information regarding it than we have about any form of the Bihārī language except, perhaps, Maithilī. It is a pity that Mr. Reid's grammar should be buried in a comparatively inaccessible settlement report.

The following is the estimated number of speakers of Western Bhojpurī :—

Name of District.	Number of Speakers.
Azamgarh . . . . .	1,594,500
Fyzabad . . . . .	250,000
Jaunpur . . . . .	80,000
Benares . . . . .	736,000
Ghazipur . . . . .	469,000
Mirzapur . . . . .	810,000
TOTAL . . . . .	3,939,500

### AUTHORITIES—

HOERNLE, A. F. R., C.I.E.,—*A Comparative Grammar of the Gaudian Languages.* London, 1880.  
Contains a grammar of Western Bhojpurī, under the name of 'Eastern Hindī.'

REID, J. R., I.C.S.,—*Report on the Settlement Operations in the District of Azamgarh.* Allahabad, 1881.  
Appendix II contains a complete account of the dialect of the District. Appendix III, which has been separately printed, consists of a full Vocabulary of the same.

In Jaunpur and Fyzabad the dialect is spoken only in the extreme east of the District. In the rest of these two districts a form of Eastern Hindī is spoken. Regarding Ghazipur, *vide ante*, p. 201, and regarding Mirzapur, *post*, p. 264.

The following are the principal points in which Western Bhojpurī differs from the Standard form of the dialect. For further particulars, the student is referred to Mr. Reid's grammar from which most of these notes are taken.

## I.—NOUNS—

The Plural is usually the same as the Singular, the typical termination *an*, being seldom used.

The postposition for the genitive is *ka* or *kāi* (instead of *kē*) with an oblique form *kē* (instead of *kā*). It may be stated as a general rule that, while in Standard Bhojpuri the oblique form of many nouns and pronouns ends in *ā*, in Western Bhojpuri it ends in *ē*.

Thus—

Standard Bhojpuri—

*Kap'ṭi kā mar'lā-ke kuchhu-ō dōkh nāhī ;*

Western Bhojpuri—

*Kap'ṭi kē mar'lē-kāi kichha-ū dōkh nāhī*, there is no sin in (*lit.* of) slaying a deceiver.

Standard Bhojpuri—

*Ap'nā bāp-sē kah'lan ;*

Western Bhojpuri—

*Ap'nē bāp-sē kah'laī*, he said to his father.

Standard Bhojpuri—

*Oh dēs-kā ēk sahar-kā rah'waiyā-kā pās ;*

Western Bhojpuri—

*Oh dēs-kē ēk sahar-kē rah'waiyā-kē pās*, near an inhabitant of a city of that country.

Nouns have the usual Locative Singular in *ē*, as *gharē*, in a house, and also an Instrumental Singular in *an*, as *bhūkhan*, by hunger. Both the long and the redundant form of the noun are frequently used. Thus, *beṭ'wā* or *beṭauā*, the son. The redundant form sometimes ends (in the west of the District) in *avnā* or *ivā*. Thus, *ghoraunā*, the horse; *panīwā*, the water. The long and redundant forms usually give the force of the definite article, as above translated. For instance, *ēk nōkar-kē bulā-ke*, having called a servant; *nōkar'wā kah'las*, the servant said.

## II.—ADJECTIVES—

Adjectives change for gender and case as in Standard Hindī. Thus, *baṭē bēṭē kāi ghar*, the house of the elder son; *baṭi bēṭi*, an elder daughter; *bis baṭē baṭē ghar*, twenty very big houses.

III.—PRONOUNS—

	I		Thou		Your Honour.	He, she (near).	He, she (remote).	It (near).	It (remote).
	Inferior.	Superior.	Inferior.	Superior.					
Sing.									
Nom.	<i>maī, mō</i>	<i>ham, hamē</i>	<i>taī,</i>	<i>tūh, tū</i>	<i>raurē, raurā, raurā</i>	<i>i</i>	<i>ū</i>	<i>itthū, ithuā</i>	<i>otthū, othuī.</i>
Obl.	<i>mō, mō</i>	<i>ham, hamē, hammaī</i>	<i>tū,</i>	<i>tūh, tūh</i>	<i>raurē, raurā, raurā</i>	<i>ē, ehi, in, inhaī</i>	<i>ō, ohi, un.<sup>1</sup> unhaī</i>	<i>itthū, ithuā</i>	<i>otthū, othuā.</i>
Gen.	<i>mōr,</i>	<i>hamār</i>	<i>tōr,</i>	<i>tuhār, tohār</i>	<i>raurē-kāi, etc.</i>	<i>ē-kar, in-kar</i>	<i>ō-kar, un-kar</i>	<i>itthū-kāi, etc.</i>	<i>otthū-kāi, etc.</i>
Plur.									
Nom.	<i>hamman, ham<sup>h</sup>an, ham<sup>nē</sup></i>	<i>ham<sup>rē</sup>, ham<sup>ran</sup></i>	<i>tūhan, tūhanē</i>	<i>tuh<sup>rē</sup>, tuh<sup>ran</sup></i>	<i>rauran, rauran</i>	<i>inhan, inh<sup>nē</sup>, in-k<sup>rē</sup>, in-k<sup>ran</sup></i>	<i>unhan, unh<sup>nē</sup>, un-k<sup>rē</sup>, un-k<sup>ran</sup></i>	<i>ithuan</i>	<i>otthuan</i>
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.

<sup>1</sup> or *en*, and so throughout.

	This	That	Self	Who	Like <i>jē</i> are declined <i>tē</i> or <i>sē</i> , he (correlative), and <i>kē</i> , who? The Nominative Singular of the first is <i>tā</i> , <i>sā</i> , <i>taun</i> . Its obl. plur. is <i>tinhan, sinhan, or taunan</i> .
Sing.					
Nom.	<i>kaī</i>	<i>kaū</i>	<i>āp, āpū, apuē, ap<sup>nā</sup>, ap<sup>nē</sup></i>	<i>jē, jawn</i>	
Obl.	<i>kē, kin</i>	<i>kō, kun</i>	<i>āpan, ap<sup>nē</sup></i>	<i>jē, jehi, jin, jawnē, jāhē</i>	
Gen.	<i>kē-kar, kin-kar</i>	<i>kō-kar, kun-kar</i>	<i>āpan</i>	<i>jē-kar, jin-kar, jawnē-kāi, jāhē-kāi</i>	
Plur.					
Nom.	<i>kinhan, kinh<sup>nē</sup>, kin-k<sup>rē</sup>, kin-k<sup>ran</sup></i>	<i>kunhan, kunh<sup>nē</sup>, kun-k<sup>rē</sup>, kun-k<sup>ran</sup></i>	<i>apan, ap<sup>nān</sup></i>	<i>jinhan, jinh<sup>nē</sup>, jin-k<sup>rē</sup>, jin-k<sup>ran</sup>, jawnan, jaunhan, jāūn<sup>nē</sup>, jāūnh<sup>nē</sup></i>	
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	

In all the above, the Genitive Singular has a feminine in *i*, as *mōri bēfi*, my daughter. The oblique form ends in *ē*, as *mōrē bāp-kē*, to my father. As usual, the oblique genitive can be used as a declensional base. Thus *mōrē-kē*, and so on. The oblique form of *hamār* is *ham<sup>rē</sup>*, of *tuhār*, *tuh<sup>rē</sup>*, of *ē-kar*, *e-k<sup>rē</sup>*, and so on.

The relative and correlative pronouns have neuter forms, viz., *jithū* or *jithuā*, *sithū* or *sithuā*, *tithū* or *tithuā*, which are declined exactly like *itthū*. The neuter Interrogative Pronoun is *kā*, *kithū*, or *kithuā*, what? obl., *kāhē*, *kithū* or *kithuā*. Any one is *kew*, *kehu*, or *kaunō*. Anything is *kichh*, *kichchū*, or *kichhaū*. In both of these two last, the oblique form is the same as the nominative.

IV.—VERBS—

We find the first person singular much more generally used than in Standard Bhojpuri.

The Verb Substantive is as follows :—

Present, I am, etc.—

	FORM I.				FORM II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
(1)	<i>bāṭṭ</i>	<i>bāṭṭi</i>	<i>bāṭ</i>	.....	<i>hauṭ</i>	<i>hauṭi</i>	<i>hau</i>	.....
(2)	<i>bāṭē</i>	<i>bāṭi, bāṭis</i>	<i>bāṭā</i>	<i>bāṭū, bāṭiū</i>	<i>hauē</i>	<i>hauī, hāī, hauis</i>	<i>hauā</i>	<i>hauū, hamiū</i>
(3)	<i>bā</i> <i>bāy</i>	<i>bāi</i>	<i>bāṭaī</i>	<i>bāṭiī</i>	<i>hau, hāw</i>	.....	<i>hauaī</i>	<i>hauī, hāī</i>

In the first form *r* may be substituted for *ṭ*. Thus *bārṭ*, and so on throughout. This is principally in the east of the District. Note that, in Western Bhojpurī the first person plural throughout ends in *i*, not in *ī*.

The Past tense is *rah'ṭō*, I was, which is conjugated regularly like the past tense of a neuter verb.

The following are the principal tenses of the Finite verb. Only Masculine forms are given. The Feminine forms are formed on the analogy of *bāṭṭ*, above.

	<i>Simple Present and Present Conditional, I see; (if) I see.</i>		<i>Present Indicative, I see, etc.</i>	
	Sing.	Plur.	Sing.	Plur.
(1)	<i>dēkhō</i>	<i>dēkhī</i>	<i>dēkhāi-lō</i>	<i>dēkhī-lō</i>
(2)	<i>dēkh</i>	<i>dēkhā</i>	<i>dēkhāi-lē</i>	<i>dēkhāi-lā</i>
(3)	<i>dēkhai, dēkhō</i>	<i>dēkhaī</i>	<i>dēkhāi-lā</i> (fem. <i>dēkhāi-lī</i> )	<i>dēkhāi-lāī</i>
	<i>Past, I saw, etc.</i>		<i>Future, I shall see, etc.</i>	
	Sing.	Plur.	Sing.	Plur.
(1)	<i>dekh'lō</i>	<i>dekh'lī</i>	<i>dekh'bō</i>	<i>dēkhāb, dekh'baī</i>
(2)	<i>dekh'lē</i>	<i>dekh'lā</i>	<i>dekh'bē</i>	<i>dekh'bā</i>
(3)	<i>dekh'las, dekh'les</i> (fem. <i>dekh'lasī</i> )	<i>dekh'laī, dekh'lan</i>	<i>dēkhī</i>	<i>dēkhīhāī</i>

Past Conditional, (if) I had seen.		
Sing.	Plur.	
(1) <i>dekh<sup>a</sup>tō</i>	<i>dekh<sup>a</sup>ū, dēkhit</i>	<i>Imperative—Present—Sing. dēkh, dēkhu; Plur. dēkhā, Future—Sing. dekhihē; Plur. dekhihā. Present Definite—dēkhat bāṭō, or dekh<sup>a</sup>lāṭō, or dēkhat hauō. Imperfect—dēkhat rah<sup>a</sup>lō. Perfect—dekh<sup>a</sup>lē bāṭō (or hauō). Pluperfect—dekh<sup>a</sup>tē rah<sup>a</sup>lō.</i>
(2) <i>dekh<sup>a</sup>tē</i>	<i>dekh<sup>a</sup>tā</i>	
(3) <i>dēkhat</i>	<i>dekh<sup>a</sup>taṅ</i>	
Past Tense of a Neuter verb, I fell, etc.		
Sing.	Plur.	
(1) <i>gir<sup>a</sup>lō</i>	<i>gir<sup>a</sup>lī</i>	<i>Perfect—girāl bāṭō. Pluperfect—girāl rah<sup>a</sup>lō.</i>
(2) <i>gir<sup>a</sup>lē</i>	<i>gir<sup>a</sup>lā</i>	
(3) <i>girāl (Fem. girālī)</i>	<i>gir<sup>a</sup>laṅ, gir<sup>a</sup>lan</i>	

The rest of the Conjugation is as in Standard Bhojpurī, except that the oblique forms of the Verbal nouns are as follows :—

- (1) *dēkh*, — oblique form, *dēkhe*, or *dēkhāi*.
- (2) *dēkhal*,— oblique form, *dekh<sup>a</sup>lē*.
- (3) *dēkhab*,— oblique form, *dekh<sup>a</sup>bāi*.

The Perfect sometimes has forms like *aīlāi-haī*, he (hon.) has come; *kāīlāi haī*, he (hon.) has done.

As regards the irregular verbs they are as in Standard Bhojpurī, except that beside the form *dih<sup>a</sup>las*, he gave, I have noted *deh<sup>a</sup>las*, as also used. The verb for 'to begin' is *lagal*, not *lāgal*. 'I will go' is *jāb*.

The two following specimens are in the dialect illustrated in the foregoing grammatical sketch. The only thing to note is the attempt made to represent the peculiar *ā* sound by a long *ā*. Thus *dā*, give, is written दā *dā*. In transcribing such cases, I shall write *ā* not *ā*. The specimens are printed in Kaithī type. The first is a version of the Parable of the Prodigal Son, and the second is a statement made by a person accused in a criminal case and recorded in his own language.

They were written in Azamgarh, and may be taken as specimens of the dialect of that District and of Fyzabad. The western boundary of Bhojpurī in the latter district may be taken to be a line drawn from Tanda to the trijunction point of the Districts of Fyzabad, Sultanpur, and Azamgarh.

[No. 49.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

## SPECIMEN I.

*(Babu Rama Smaran Lal, 1898.)*

एक अदमी के दू वेटा १६० । ओ में से छोटा अपने वाप से कहस को ए वाप हमने अपना कै जवन भाग असवाव हो एवन हम के दा, एही पन वपरा दूनो वेटा के आपन वन वांट देहस । वहुण दिन ना वीतै पावठ को छोटा वेटा कुठ आपन वन वटोर के कउनों दून देस के निकठ ग२० और आपन वन प्याव याठ में उड़ा पुड़ा उठस । जव कुठ ओकर वन ओना ग२० एव ओह देस में वहुण कुठ पड़ठ, ओ उ दावा कै मोहणाज होवै ठगठ । एव ज जा के ओह देस के एक सहन के १६३३आ के पास पहुँचठ । ज अदमी ओ के अपने प्ये में सूवन यनावै के वासने मेण देहस । ओकर ई दसा हो ग२० को जवन सुअनिआ मुसी प्या १६० जही जा ओ के मिठण गो ज ओही से आपन पेठ पुसी से मनण, ठेकिन शो ना ओ के केव देण १६० । जव ओ के येण ग२० गो ज अपने मन में कहस को केवना नोकनिहा मजदुनिहा हमने वाप के वांटें पोकरे प्याए के वहुण हव वठिक वय जाठ ओ हम नूयन मनण हई । हम यठव अपने वाप किर्हा जाव ओ कलव को ए वाप हम गोहने आगे ओ द३३ कै पाप करठो, एह ठाएक नश्यो को अव हम के केव गोहान वेटा कहै । अपने नोकनिहा मजदुनिहा में से हम के समुह के नक्या । इहै कह के ज उठठ ओ अपने वाप किर्हा आ२० । जव दूने १६० एवै ओकर वाप ओ के देपठस । ओ के द१६ ग२०, द३३ क ग२०, ओकरे गठे ठगठ ओ ओ के युमठस । एव वेटीआ अपने वाप से कहस को ए वाप हम गोहने हजून ओ द३३ कै पाप करठो, अव गोहान वेटा कहवै ठाएक नश्यो । ठेकिन वपरा अपने नोकन से कहस को जवन अथा से अथा कपड़ा हो एवन ठिआ के ओन के पहिनावन जा ओ उन के हाथ में अंगूठी ओ पैर में जूना पहिनावा ओ सब केहु आवा प्या जाइ ओ पुसी करी, काहे से को ई हमान वेटा मन के सेन जोअठ है, हेनाए के सेन मिठठ है । एही पन सब केहु पुसी करे ठगठ ॥



वडका वेटा ओह घड़ा योगे रहै । जब आरठ घने के नजोये पहुँचै गो  
 देखैस की वाजा वजण ह्व नाय होण ह्व । एव एक बोकन के वोठा के पुष्पस  
 ई का होण ह्व । एव बोकनवा कहैस का, गोहान नाई अरुँ है श्रीही पर गोहान  
 वाप सब कन देवणा करुँ है की गोहने नाई से सही सभामण गूठ गरठ है ।  
 ए पर वडका वेटा के नंज गरठ, ओ ज घन में जखे नकनै । एव ओकन  
 वाप आरठ ओ यिनवनी मिनगो कने ठगठ । एव वडका वेटा अपने वाप के जवाव  
 देखैस, मठा देखा एगना दिन करठ वनस एक हन गोहान पिदमण करुँ,  
 कवनो गोहान कहना ना टनठी ओ गू कववाँ हन के एक डो वकनो कै वय्यो ना  
 देखै की हन अपने संजिन के ठे के पुसो कान । अब गोहान ई वेटा जैसे आरठ  
 है जे गोहान यन दडठण कसुवी पगुनआ में सुँक उठठस, एरसे 'ई' दावण ओकने  
 वदे करठ है । एव वपवा वडके वेठोआ से कहैस की ए वेटा गू गो हनहमै  
 हमने साथ वाटा और जवन कुँह हमान ह्व, सब गोहान ह्व । ई गोहान नाई  
 मन के जाअठ है, हेनाए के छिन मिठठ है, गो नोनासिव ईहै रहठ की हन ठग  
 पुसो कनी ओ पुस होई ॥

[No. 49.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

*(Babu Rama Smaran Lal, 1898.)*

Ek ad<sup>mī</sup>-kē dū bēṭā rahal. Ō-mē-sē chhoṭ<sup>kā</sup> ap<sup>nē</sup> bāp-sē  
*One man-of two sons were. Them-in-from the-younger his-own father-to*  
 kah<sup>las</sup> kī, 'ē bāp, ham<sup>rē</sup> bakh<sup>rā</sup>-kāi jawan māl as<sup>bāb</sup> hō tawan ham-kē  
*said that, 'O father, my share-of what property goods may-b<sup>e</sup> that me-to*  
 dā.' Ehi-par bap<sup>wā</sup> dūnō bēṭan-kē āpan dhan bāṭ deh<sup>las</sup>.  
*give.' This-upon the-father both sons-to his-own property dividing gave.*  
 Bahut din nā bitāi pāwal kī chhoṭ<sup>ka</sup> bēṭā kul āpan dhan  
*Many days not to-pass were-allowed that the-younger son all his-own property*  
 baṭor-ke kaūnō dūr dēs-kē nikal-gaīl, aur āpan dhan kharāb chāl-mē  
*collecting some far-off country-to went-out, and his-own fortune bad conduct-in*  
 urā-purā-ḍal<sup>las</sup>. Jab kul ōkar dhan orā-gaīl tab oh dēs-mē bahut  
*squandered. When all his fortune was-exhausted then that country-in much*  
 kāl paral, o ū dānā-kāi moh<sup>tāj</sup> hōwāi lagal. Tab ū jā-ke oh  
*famine fell, and he grain-of poor to-be began. Then he going that*  
 dēs-kē ēk sahar-kē rah<sup>wāiā</sup>-kē pās pahūchal. Ū ad<sup>mī</sup> ō-kē ap<sup>nē</sup> khēt-mē  
*country-of one city-of inhabitant-of near reached. That man him his-own field-in*  
 sūar charāwāi-kē-wāstē bhēj-deh<sup>las</sup>. Ō-kar i dasā hō-gaīl kī jawan suariā  
*swine to-feed sent-away. His this condition became that what swine*  
 bhūsi khāt-rah<sup>lī</sup> ūh-ō jō ō-kē milat tō ū ōhī-sē āpan  
*husks used-to-eat that-even if him-to was-given then he that-very-with his-own*  
 pēṭ khusī-sē bharat, lēkin ih-ō nā ō-kē kew dēt-rah<sup>al</sup>.  
*belly pleasure-with would-have-filled, but this-even not him-to anybody used-to-give.*  
 Jab ō-kē chēt bhāil, tō ū ap<sup>nē</sup> man-mē kah<sup>las</sup> kī, 'ket<sup>nā</sup>  
*When him-to senses became, then he his-own mind-in said that, 'how-many*  
 nolarihā maj<sup>durihā</sup> ham<sup>rē</sup> bāp-kē bāṭāi, jek<sup>rē</sup> khāe-kē bahut  
*servants day-labourers my father-of are, with-whom (food) for-eating much*

hāw, balik bach-jā-lā, o ham bhūkhan marat-hāi. Ham chalab,  
*is, and-also is-saved, and I by-hunger dying-am. I will-start,*  
 ap<sup>nē</sup> bāp kihā jāb o kahab kī, “ē bāp, ham toh<sup>rē</sup> āgē  
*my-own father near I-will-go and I-will-say that, “O father, I thee before*  
 o Daīu-kāi pāp kaili; eh lāek naīkhi kī ab ham-kē kew  
*and God-of sin have-done; this-(for) fit not-am that now me any-body*  
 tohār bētā kahai. Ap<sup>nē</sup> nokarihā maj<sup>d</sup>durihā-mē-sē ham-kē samujh-ke  
*thy son may-call. Thy-own servants day-labourers-in-from me knowing*  
 rakkhā.” Ihai kah-ke ū uṭhal o ap<sup>nē</sup> bāp kihā āil. Jab  
*keep.” This (very) saying he arose and his-own father near came. When*  
 dūrai rahal, tabai ō-kar bāp ō-kē dekh<sup>las</sup>. Ō-kē darad  
*far-off-even he-was, then-even his father him saw. Him-to compassion*  
 bhāil. Daūr-ke gail. Ok<sup>rē</sup> galē lagal, o ō-kē chum<sup>las</sup>. Tab  
*became. Running he-went. His neck-on applied,<sup>1</sup> and him kissed. Then*  
 betauā ap<sup>nē</sup> bāp-sē kah<sup>las</sup> kī, ‘ē bāp, ham toh<sup>rē</sup> hajūr o Daīu-  
*the-son his-own father-to said that, ‘O father, I thy presence-in and God-*  
 kāi pāp kaili. Ab tohār bētā kahāwāi lāek naīkhi.’ Lēkin bap<sup>wā</sup>  
*of sin did. Now thy son to-be-called worthy I-not-am.’ But the-father*  
 ap<sup>nē</sup> nok<sup>ran</sup>-sē kah<sup>las</sup> kī, ‘jawan achchhā-sē achchhā kap<sup>rā</sup> hō,  
*his-own servants-to said that, ‘what good-than good clothes there-may-be,*  
 tawan liā-ke on-kē pahirā-wat-jā, o on-kē hāth-mē āguthi o  
*those having-brought him-to cause-to-be-clothed, and his hand-on a-ring and*  
 pair-mē jūtā pahirāwā, o sab-kehu āwā, khāt-jāī o khusī karī.  
*feet-on shoes put-on, and every-one come, let-us-eat and merriment let-us-make.*  
 Kāhē-sē-kī i hamār bētā mar-ke phēr jāl-hai; herāe-ke  
*Because this my son having-died again become-alive-is; having-been-lost*  
 phēr milal hai.’ Ehi-par sab kehu khusī karāī lagal.  
*again found is.’ This-upon all persons merriment to-make began.*

Bar<sup>kā</sup> bētā oh gharī khētē rahal. Jab āil gharē-kē  
*The-elder son (at)-that hour the-field-in was. When he-came the-house-of*  
 nagīohē pahūchal, to dekh<sup>las</sup> kī bājā bajat-hāw,  
*near he-arrived, then he-saw that musical-instruments are-being-played-upon,*  
 nāch hōt hāw. Tāb ēk nōkar-kē bolā-ke puchh<sup>las</sup>, ‘i kā  
*dance being-(carried-on) is. Then one servant calling he-asked, ‘this what*  
 hōt hāw?’ Tab nokar<sup>wā</sup> kah<sup>las</sup> kī, ‘tohār bhāi āilāī-hai. Ohī-par  
*being-(done) is?’ Then the-servant said that, ‘thy brother come-has. That-very-upon*  
 tohār bāp sab-kar new<sup>tā</sup> kailāī-hai; kī toh<sup>rē</sup> bhāi-sē sahī-salāmat  
*thy father all-of invitation made-has; that thy brother-with with-safety*  
 bhēt<sup>ḥ</sup> bhāil-hai. Ē-par bar<sup>kā</sup> bētā-kē rañj gail, o ū ghar-  
*meeting has-taken-place. This-upon the-elder son-to anger went, and he house-*

<sup>1</sup> i.e., Pressed neck to neck, the equivalent of embracing. A custom common among women when welcoming their returned relatives.

mē jāibāi na karai. Ṭab ō-kar bāp āil o chiraūri-min'ti kare into going not would-do. Then his father came and entreaties to-make lagal. Tab bar'kā bēṭā ap'nē bāp-kē jabāb deh'las, 'bhalā! dēkhā, began. Then the-elder son his-own father-to answer gave, 'well! see, et'nā dīn kaīu baras tak ham tohār khid'mat kaīli, kaūnō tohār so-many days how-many years for I thy service did, any thy kah'nā nā ṭar'li, o tū kabb-ō ham-kē ek-ṭhō bak'ri-kāi bachch-ō saying not transgressed, and thou ever-even me-to one goat-of young-one-even nā deh'lā, kī ham ap'nē saṅgin-kē lē-ke khusī karit. Ab not gavest, that I my-own companions taking merriment might-make. Now tohār ī bēṭā jaisē āil-hai, jē tohār dhan-daūlat kas'bi paturiyā-mē thy this son as-even he-come-is, who thy fortune harlots dancing-girls-in phūk-dal'las, taisē tū dāwat ok'rē badē kailā-hai. Tab bap'wā bar'kē burnt-down, so-even thou a-feast him for made-hast. Then the-father the-elder beṭauā-sē kah'las kī, 'ē bēṭā, tū, to, har dam-ai ham'rē sāth son-to said that, 'O son, thou, to-be-sure, every moment-even me with bāṭā āūr jawan-kuchh hamār hāw, sab tohār hāw. Ī tohār bhāi mar-art and whatever mine is, all thine is. This thy brother having-ke jāal-hai, herāe-ke phēr milal hai, tō monāsib ihai been-dead has-become-alive, having-been-lost again found is, then proper this rahal kī ham lōg khusī karī o khus hoī.' was that we people merriment might-make and glad might-be.'

[No. 50.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

## SPECIMEN II.

*(Babu Rama Smaran Lal, 1898.)*

मैं महुआने वनया थरोई जांरों । एव थेनापट्टी जांरों । महुआने वनया वा  
 भोग । थेनापट्टी में वनया वा भिठ । उन्नत आत्रण नहो । पठयो में साँह  
 हो जांर । वनिआ के दुकान पर वजान में गहन जांरों । नाम वनिआ के नहीं जानिग ।  
 सवेना मैठ एव सब ठाग सोन करौ की नाजा के रहीं योनी नर । सवेना के  
 धून हम सड़क बरते जाण नहो । नाजा के गोन यउकीदान हम के पकड़ ठिहें । गोनो  
 भदनी उपट के मनवें । वासस जुपेया हमने पास नहो और अंगौषा मोनजर दुपदटा  
 हमने पास नहो । से खोन ठिहें । एक थोगी नहो उहो खिन ठिहें । जुपेआ नी  
 खोन ठिहें हम अकेले नहो । ठाण मुका से मनवें और उग वैग के दे मनवें । सगरो  
 वदन में थोट ठाठ ही । गढ़ नहीं हो जाण । मैं वा योनी करे जांर नहो । खण पर  
 से हम नहीं जानी खण पर से जानिग गो रूपान छोट जाण । बीछे के दिन गाँव  
 से यठ नहो । जुपेआ हम एक वनिआ से रूपाना ठिहो नहो । नहीं । वनिआ  
 से हम जुपेआ वा ठिहो, धन से जुपेआ ठे के यठ नहो । गोन वनया हमने  
 बने हा । एक हम और थरोई जांर नहो ।

[No. 50.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

*(Babu Rama Smaran Lal, 1898.)*

Maĩ Mahuārē bar<sup>d</sup>hā kharidāi gailō. Tab Khētā-paṭṭi gailō.  
*I Mahuārā-to ox to-buy went. Then Khētā-paṭṭi-(to) I-went.*

Mahuārē bar<sup>d</sup>hā nā milal. Khēt-ō-paṭṭi-mē bar<sup>d</sup>hā nā milal. Laṭṭal  
*In-Mahuārā ox not was-found. Khētā-paṭṭi-also-in ox not was-found. Back*  
 āwat rah<sup>l</sup>ī, Pal<sup>t</sup>hī-mē sājh hō-gail. Baniā-kē dukān-par bajār-mē  
*coming I-was, Pal<sup>t</sup>hī-in evening became. A-shopkeeper-of shop-at market-in*  
 ṭhahar-gaili. Nām baniawā-kāi nāhī jānit. Sabērā bhail tab sab  
*I-stayed. The-name the-shopkeeper-of not I-know. The-dawn became then all*  
 lōg sōr kailāi, ki Rājā-kē ihā chōri bhail. Sabērā-kē jūn  
*people a-noise made, that the-Rājā-of near a-theft has-occurred. Dawn-of time*  
 ham sarak dhaile jāt rah<sup>l</sup>ī. Rājā-kāi tin chaukidār ham-kē pakar lih<sup>l</sup>ai.  
*I road holding going was. Rājā-of three watchmen me hold-of took.*

Tinō ad<sup>m</sup>i lapat<sup>t</sup>-ke mar<sup>l</sup>ai. Bāis rupeā ham<sup>r</sup>ē pās rahal, āur  
*The-three men closing-with(-me) beat(-me). Twenty-two rupees me with were, and*  
 āgauchhā mir<sup>j</sup>ai dupaṭṭā ham<sup>r</sup>ē pās rahal, sē chhōr-lih<sup>l</sup>ai. Ēk  
*body-cloth a-waist-coat double-wrapper me with were, those they-seized-by-force. One*  
 dhōṭi rahal; uhō chhin-lih<sup>l</sup>ai. Rupeā bhī chhōr-lih<sup>l</sup>ai. Ham  
*loin-cloth was; that-too they-seized-by-force. Rupees too they-seized-by-force. I*  
 akelē rah<sup>l</sup>ī. Lāt mikā-sē mar<sup>l</sup>ai, āur uṭhā bāiṭhā-ke  
*alone was. Kicks fists-with they-beat(-me), and taking-(me)-up (and)-making-(me)-sit*  
 dē-mar<sup>l</sup>ai. Sag<sup>r</sup>ō badan-mē chōṭ lagal-hau. Ṭhāṛh nāhī  
*threw-(me)-down. The-entire body-in wounds have-been-produced. To-stand not*  
 hō-jāt. Maĩ nā chōri-kare gail rah<sup>l</sup>ō. Chhat-par-sē ham nāhī gir<sup>l</sup>ī.  
*I-am-able. I not to-do-theft gone had. The-roof-on-from I not fell.*

Chhat-par-sē girit tō kapār phat<sup>t</sup>-jāt.  
*The-roof-on-from (if)-I-had-fallen then (my)skull would-have-been-fractured.*

Biphē-kē din gāw-sē chalal-rah<sup>li</sup>. Rupeā ham ēk baniyā-sē  
*Thursday-of day the-village-from I-started-had. Rupees I one shopkeeper-from*  
kar<sup>ja</sup> lih<sup>le</sup>-rah<sup>li</sup>. Nāhī, baniyā-sē ham rupeā nā lih<sup>li</sup>. Ghar-sē  
*loan had-taken. No, a-shopkeeper-from I rupees not took. House-from*  
rupeā lē-ke chalal-rah<sup>li</sup>. Tin bar<sup>dhā</sup> ham<sup>rē</sup> gharē hau. Ēk ham āūr  
*rupees taking I-had-started. Three oxen my house-at are. One I more*  
kharīde gail rah<sup>li</sup>.  
*to-buy gone had.*

### FREE TRANSLATION OF THE FOREGOING.

I went to the village of Mahuārā to buy a bullock. Then I went on to Khēta-paṭṭi, as I could not find one at Mahuārā. Nor could I find one in Khēta-paṭṭi either. Evening fell when I was at Palthi, on the way home; so I stopped for the night in a shop in the *bāzār*. I do not know the name of the shopkeeper. As soon as it was morning the people raised a cry that a theft had been committed in the Rājā's palace. Just then I was going home along the road, and three watchmen of the Rājā's came and caught hold of me. They all closed upon me and beat me. I had twenty-two rupees upon me, and they forcibly took from me not only these, but also my body cloth, my waistcoat, and my double-wrapper. I was wearing a loin-cloth, too, and that also they seized by force. They even took my money from me. I was quite alone, and they kicked me and struck me with their clenched fists, and lifted me up and threw me down.<sup>1</sup> My whole body is covered with wounds, so that I cannot stand up. I never fell from the roof. If I had done that I should have fractured my skull.

I started from my village on Thursday last, after borrowing the money from a shopkeeper. No, I did not borrow it from a shopkeeper. I had the money with me in my house, and took it and started. I have three bullocks at home, and had set out to buy one more.

Western Bhojpuri is also spoken by some 80,000 people in the east of the District of Jaunpur, mainly in Taluka Dobhi of Pargana Chandwak. In the rest of the District a form of Eastern Hindī, locally known as Banaudhī, is spoken. The former dialect is practically the same as that of Azamgarh, as will be evident from the following specimen of the Parable of the Prodigal Son. The following peculiarities may be noticed. The broad Bhojpuri *ā* is represented in writing by *ā*. Thus *dyā* for *dyā*, give. The oblique form of the pronoun of the third person is usually written *wahi* instead of *ohi*, and, in the conjugation of verbs, the two vowels *āi* are usually, but not always, written *aya*. Thus, *gayal*, *bhayal*, instead of *gail*, *bhail*, etc. These are all mere varieties of spelling. Among verbal forms, we may note *dyā*, above mentioned, which is the second person plural Imperative, instead of the more usual *dā*.

The specimen comes from Pargana Chandwak, Tahsil Keraket.

<sup>1</sup> This is a technical term for a kind of assault. The victim is first made to sit down, and the aggressor then lifts up his legs and throws him on his back.

[No. 51.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

एक जने के दुइ बेटवा रहलैं। लहुरका बेटवा अपने बाप से कहलेस की बाप धन में से जवन हमार बखरा होय तवन हमें देइ धा। बाप बखरा देइ दिहलेस। किछु दिन पाछे लहुरका बेटवा जवन बखरा पउले रहल तवन लेइ के बिदेस गयल। उहाँ अपने चाल चलन के खराबी से कुल जहनुम कइ दिहलेस। और जब सब खरिच होय चुकल तब वहि देस में काल पड़ल। जब दाना बिना मरै लगलैं तब कौनेउ भला अदमी के इहाँ गयलैं। ऊ उहें खेतारी में सूअर चरावै के रखलेस। उहाँ ऊ चहलैं की जौन छिक्कला सूअर खात रहलैं ऊहो हमें मिलत तो खाइत। बाकी ऊहो नाहीं मिलल। जब पेट जरै लागल तब घर के चेत भयल की हमरे बाप के इहाँ नोकर चाकर खात पहिरत और बचावत हउएँ और हम इहाँ दाना बिना मरत हई। तब ओन के जिय में भयल की अब हम अपने घरे चलो और बाप से कही की हम से कसूर भयल और ईसर के इहाँ से हम बेजाँय कयल और चल के कहब की अब हम तोहार बेटवा बन के रहै लायक नाँहीं बाटो। जैसे और मजूर बाटै तइसे हमहूँ से मजूरी करावा। उहाँ से अपने मन में ऐसन गुन के चलल और बाप के इहाँ आयल। जब बेटवा लामें रहल तब बाप देखलेस की हमार बेटवा उहै आवत हो। देख-के मोह बढ़ल मारे छोह के आगे होइ के अँकवारी भर घइ के चूमै लगलैं। तब बेटवा कहलेस की बाप हम तोहार कसूर कइली और परमेसर के इहाँ से बेजाँय कइली। अब हम तोहार बेटवा कहावै लायक नाँहीं बाटो। नोकरन से बाप कहलेस की बढ़ियाँ कपड़ा ले आवा पहिरावा और अँगुरी में मुनरो और गोड़े में पनहीं पहिरावा और रजगज होइ धा काहे से की जनुक बेटवा हमार मर के जीअल और हेरायल रहल फेर मिलल है। और रजगज होइ लागल ॥

जेठ बेटवा कतहूँ खेतारी में रहलैं। ऊ जब घर अइलैं तब ई सब खुसिहाली के बात देख के एक नोकर से पुछलेस की का भयल है। नोकर कहलेस की तोहार लहुरका भाय आयल हो और उन के कुसलकारी से लउटले के संती तोहार बाप खिआवत पिआवत हउएँ। ई सुन के जेठरे बेटवा के जिव में खुन्स आयल और बखरी में नाँहीं गयल। जब ई सुन के बाप बाहर आयल और मनावै लागल तब बेटवा कहलेस की तोहार धंधा ढेर दिन ले कइली और तोहरे कहले मतिन चलली। आगे तोहार जी कबहूँ नाँहीं भयल की एक खसी मार के लेइ अउता की अपने संगिन के खिआइत पिआइत। और ई तोहार बेटा जवन तोहार धन और दीलत बाँट के रंडो मुंडी के दिहलेस जैसे लौट के आयल तइसे प्रतवत भोज दिहला। बाप कहलेस की बेटवा तू हमरे संगे सब दिन रहला। जवन किछु धन और ईसरज हो तवन तोहरे हो। ई बेटवा हम जनली की सुइ गयल अब हम पउली तवने से ई जलसा करे के चाहत रहल ॥



## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

## WESTERN SUB-DIALECT.

## (DISTRICT JAUNPUR.)

## TRANSLITERATION AND TRANSLATION.

Ek janē-kē dui beṭwā rah<sup>la</sup>ī. Lahur<sup>kā</sup> beṭwā ap<sup>nē</sup> bāp-sē  
*One man-to two sons were. The-younger son his-own father-to*  
 kah<sup>les</sup> kī, 'bāp, dhan-mē-sē jawan hamār bakh<sup>rā</sup> hōy tawan  
*said that, 'father, property-in-from what my share may-be that*  
 hammaī dei-dyā.' Bāp bakh<sup>rā</sup> dei-dih<sup>les</sup>. Kichhu din pāchhē  
*to-me give.' The-father share gave-away. Some days after*  
 lahur<sup>kā</sup> beṭwā jawan bakh<sup>rā</sup> paūlē-rahāl tawan lei-ke bidēs  
*the-younger son what share had-got that taking (to-)a-foreign-land*  
 gayal. Uhā ap<sup>nē</sup> chāl-chalan-kē kharābī-sē kul jahannum<sup>r</sup> kāi-dih<sup>les</sup>.  
*went. There his-own conduct-of wickedness-with all (to-)hell he-made (sent).*  
 Āūr jab sab kharich hōy-chukal tab wahi dēs-mē kāl paṛal. Jab  
*And when all spent had-been then that country-in famine fell. When*  
 dānā binā marāī lag<sup>la</sup>ī tab kauneu bhalā ad<sup>mī</sup>-kē ihā gay<sup>la</sup>ī. Ū  
*grain without to-die he-began then a-certain well-to-do man-of near he-went. He*  
 unhaī khetārī-mē sūar charāwāī-kē rakh<sup>les</sup>. Uhā ū chah<sup>la</sup>ī kī,  
*him fields-in swine to-feed kept. There he wished that,*  
 jaun chhikulā sūar khāt-rah<sup>la</sup>ī, 'ūhau hammaī milat,  
*what husks swine used-to-eat, 'those-also to-me (if)-they-had-been-given,*  
 tau khāit.' Bākī ūhau nāhī milal. Jab pēṭ  
*then I-would-have-eaten (-them).' But those-even not were-given. When belly*  
 jarāī lāgal tab ghar-kāī chēt bhayal kī, 'ham<sup>rē</sup> bāp-kē ihā  
*to-burn began then house-of the-remembrance became that, 'my father-of near*  
 nōkar-chākar khāt pahirat, āūr bachāwat haūaī āūr ham ihā  
*servants eating wearing (clothes) and saving (money) are and I here*  
 dānā binā marat-hāī.' Tab on<sup>kē</sup> jiy-mē bhayal kī, 'ab ham  
*grain without dying-am.' Then his heart-in became that, 'now (let)-me*  
 ap<sup>nē</sup> gharē chalī, āūr bāp-sē kahī kī, "ham-sē kasūr  
*my-own in-house go, and the-father-to let-me-say that, "me-by fault*

bhayal, äür İsar-kē ihã-sē ham bejãy kayal," äür chal-ke  
*has-come-to-pass, and God-of near-from I evil did," and going*  
 kahab kī, "ab ham tohār beṭ'wa ban-ke rahāi layak nãhĩ bātī.  
*will-say that, "now I thy son becoming to-live worthy not am.*  
 Jaisē äür majür bātāĩ taisē ham-hũ-sē majūri karāwā." ' Ubã-sē  
*As other labourers are so me-also-by labour cause-to-be-done." ' There-from*  
 āp'nē man-mē aisan gun-ke chahal, äür bāp-kē ihã āyal. Jab  
*his-own mind-in so thinking he-started, and father-of near came. When*  
 beṭ'wā lāmē rahal, tab bāp dekh'les kī, 'hamār beṭ'wā uhai  
*the-son far-off was, then the-father saw that, 'my son there-yonder*  
 āwat hau.' Dēkh-ke mōh barhal. Mārē chhōh-kē āgē-hōi-ke āk'wārī-  
*coming is.' Seeing pity arose. Goaded-by pity advancing the-lap-*  
 bhar dhai-ke chūmāi lag'laĩ. Tab beṭ'wā kah'les kī, 'bāp, ham tohār  
*in holding to-kiss began. Then the-son said that, 'father, I thy*  
 kasūr kaĩli aur Par'mēsār-kē ihã-sē bejãy kaĩli. Ab ham tohār beṭ'wā  
*fault did and God-of near-from evil did. Now I thy son*  
 kahāwāi layak nãhĩ bātī.' Nok'ran-sē bāp kah'les kī, 'barhiyã  
*to-be-called fit not am.' Servants-to the-father said that, 'good*  
 kap'rā lē-āwā, pahirāwā, äür āguri-mē munari äür gōrē-mē pan'hĩ  
*clothes bring, put-on-(him), and finger-in a-ring and feet-on shoes*  
 pahirāwā; äür raj-gaj hōe-dyā, kãhē-sē-kī januk beṭ'wā hamār  
*put; and rejoicings be-made-let, because as-if son my*  
 mar-ke jial; äür herāyal rahal, phēr milal-hai.' Äür  
*having-been-dead came-to-life; and lost was, again found-is.' And*  
 raj-gaj hōe lāgal.  
*rejoicings to-be-made began.*

Jēṭh beṭ'wā kat'hũ khetāri-mē rah'laĩ. Ū jab gharē  
*The-elder son somewhere fields-in was. He when into-house*  
 aĩlaĩ, tab i sab khusihāli-kāi bāt dēkh-ke ēk nōkar-sē puchh'les kī,  
*came, then these all rejoicings-of matters seeing one servant-from asked that,*  
 'kã bhayal-hai?' Nōkar kah'les kī, 'tohār lahur'kā bhāy āyal-hau,  
*'what has-occurred?' The-servant said that, 'thy younger brother come-is,*  
 äür un-kē kusal-kārī-sē laūṭ'le-kē santi tohār bāp khiāwat  
*and his safety-with returning for thy father feeding (his-people)*  
 piāwat haūaĩ.' Ī sun-ke jēṭh'rē beṭ'wā-kē jiw-mē  
*causing-to-drink (his-people) is.' This hearing the-elder son-of heart-into*  
 khuns āyal äür baḅh'ri-mē nãhĩ gayal. Jab i sun-ke bāp  
*anger came and the-house-into not went. Then this hearing the-father*  
 bāhar āya äür manāwāi lāgal, tab beṭ'wā kah'les kī, 'tohār  
*outside came and to-appease (him) began, then the-son said that, 'thy*

dhandhā dhēr din lē kailī, āūr toh<sup>rē</sup> kah<sup>lē</sup> matin chal<sup>lī</sup>. Āgē tohār jī  
*works many days for I-did, and thy saying according-to went. But thy heart*  
 kab-hū nāhī bhayal kī ēk khasī mār-ke lei-aütā,  
*ever-even not became that one he-goat having-slaughtered thou-mightest-have-brought,*  
 kī ap<sup>nē</sup> saṅgin-kē khiāit-piāit. Āūr ī tohār bēṭā jawan tohār  
*that my-own companions I-might-have-feasted. And this thy son who thy*  
 dhan āūr daulat bāt-ke raṇḍī-muṇḍī-kē dih<sup>les</sup>, jaisē lauṭ-ke  
*fortune and property dividing harlots-et-cetera-to gave, as-even returning*  
 āyal taisē et<sup>wat</sup> bhōj dih<sup>lā</sup>. Bāp kah<sup>les</sup> kī, ‘beṭ<sup>wā</sup> tū  
*came so-even so-great feast thou-gavest.’ The-father said that, ‘son thou*  
 ham<sup>rē</sup> saṅgē sab din rahā-lā; jawan-kichhu dhan āūr iswar<sup>j</sup> hau  
*me with all days livest; what-even property and prosperity is*  
 tawan toh<sup>rai</sup> hau. Ī beṭ<sup>wā</sup> ham jan<sup>lī</sup> kī mui gayal, ab ham paūlī;  
*that thine-verity is. This son I thought that dead he-was, now I got;*  
 taw<sup>nē</sup>-sē ī jal<sup>sā</sup> karāi-kē chāhat rahal.’  
*owing-to-that this rejoicing to-do proper was.’*

The dialect spoken in the District of Benares is Western Bhojpuri, the same as that of Azamgarh. It is locally known as Banār<sup>sī</sup>. The following specimens, which I owe to the kindness of Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādur, are admirable examples of the language spoken of the country portions of the district, as distinct from the dialect of the city. The first is a version of the Parable of the Prodigal Son, for which no interlinear translation is necessary, and the second is the statement made in a criminal court by a man accused of theft.

The only peculiarities which need be noticed are methods of spelling. The peculiar Bhojpuri *ā* is represented by *visarga*, *h*. Thus *दः* : *dā* ; *लः* : *lā*, and many others. The two vowels *ai* are often spelt *aē*, or *aya*. Thus *kaīlan*, *gaēl*, *bhayal*. Similarly *au* are usually spelt *awa*. Thus, instead of *bachāūt-ō*, we have *bachaw<sup>t</sup>-ō*, and instead of *lagāūles*, *lagaw<sup>les</sup>*.

The same specimen will also do as an example of the dialect spoken in Western Ghazipur and Central Mirzapur. As already explained on p. 201, we may estimate half the 938,000 speakers of Bhojpuri in the former district as speaking Standard and half as speaking Western Bhojpuri.

As regards Mirzapur, 1,111,500 persons were originally estimated as speaking ‘Purbī.’ Subsequent enquiry has shown that this is not a correct statement of the case, and that this population must be further sub-divided. Mirzapur District consists of three distinct areas. There is a small portion on the north of the Ganges. There is then the main, central, portion of the District, south of the Ganges and north of the Sone, and finally there is the tract south of the Sone, known as the Sōnpār.

Taking the North-Gangetic area first, it lies immediately to the east of Benares District, and south of that of Jaunpur. It is mainly composed of Pargana Bhadohi,

which is a portion of the Family Domains of the Mahārāja of Benares; but in its south-east corner, on the north bank of the Ganges and close to the Benares border, lie the small tracts of Tappa Kon, Taluka Majhwa, and Pargana Karyat Sikhar. In Bhadohi, the language is a form of Eastern Hindī, similar to that which we shall find in Western Jaunpur and Eastern Allahabad. In Kon, Majhwa, and Karyat Sikhar, it is the Western Bhojpurī which is spoken in Benares District. The same form of Bhojpurī is spoken in the portion of Mirzapur which lies between the Ganges and the Sonē. In the Sonpar, on the contrary, it appears that the mixed population there settled speak a form of Eastern Hindī, which, for convenience sake may be called Sōnpāri.

Converting the revised local estimates to round numbers, we find the original 1,111,500 speakers of 'Purbī' sub-divided as follows :—

Eastern Hindi . . . . .	252,000
Western Bhojpurī . . . . .	810,000
Sōnpāri . . . . .	49,500
	-----
TOTAL . . . . .	1,111,500
	-----

[No. 52.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARES.)

## SPECIMEN I.

*(Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādur, 1898.)*

एक अदमी के दुइठे बेटवा रहलन । ओ में से छोटका अपने बाप से कहलेस हे बाबू जौन कुछ माल असबाब हमरे बखरा में पड़े तीन हम के दे दः । तब ऊ आपन कमाई दूनों के बाँट दिहलेस । थोरिके दिन के बितले लहुरका बेटवा सब माल समेट के बड़ी दूर परदेस चलल गएल और उहाँ सब धन लुचपन में फूँक दिहलेस । जब सब गवाँय चुकल तब ओहि देस में बड़ा काल पड़ल । और ऊ भूखन मरे लगल । तब ओहि देस के एक रहिस से जाय मिलल और ऊ ओ के अपने खेत में सूअर चरावै बदे पठे दिहलेस । और जौन छिकुला भूसी सूअर खात रहलन ओही से ऊ आपन पेट भरै बदे ललचत रहल । केहू ओ के न दिहलेस । तब ओ के चेत भयल और मन में सोचलेस की हमरे बाप किछाँ केतना अदमी नोकर बाटन की ऊ लोग पेट भर खाय के कुछ बचवतो होइहैं और हम भूखन मरत बाटी । हम उड़ीँ और अपने बाप के पास चलीँ और ओन से कहीं की हे बाबू भगवान के सामने और तोहरे सामने हम बड़ा पाप कइली । तोहार बेटवा कहावै लायक नाहीं बाटी हमें अपने मजूरन में रख लः । ई बिचार के ऊठल और अपने बाप के पास गयल । बाप बड़ी दूर से बेटवा के आवत देख के मया के मारि दजर के अपने गरे लगवलेस और चुम्पे लगल । बेटवा बोलल बाबू भगवान के और तोहरे सामने हम अपराधो हई अब हम तोहार बेटवा कहावै लायक नाहीं बाटी । मुदा बाप अपने नोकरन से कहलेस की बढ़ियाँ से बढ़ियाँ कपड़ा निकाल के हमरे लड़िका के पहिरावः और हाथ में मुनरी और गोड़ में पनहीं पहिरावः और हम लोग खाय पी के खुसी मनाई काहे से की ई लड़िका हमार मर के फिर जीअल है बिकुड़ के फिर मिलल है । तब सब लोग खुसी मनावै लगलन ॥

बड़का बेटवा खेत में रहल जब उहाँ से लौटल और घर के नगीच पहुँचल तब गीत और नाच के धूम सुनाई पड़ल । एक नोकर के बोलाय के पुछलेस की ई सब का होत बाय । ऊ जबाब दिहलेस की तोहार भाई अइलन हैं और सही सलामत उन के बहुरले के खुसी में तोहार बाप जेवनार कइलन हैं । ई सुन के ऊ गुस्सा भयल और भित्त नार्हीं गयल । तब बाप बाहर निकल अइलें और लड़िका के मनावै लगलें । लड़िका बाप के जबाब दिहलेस बाह प्रतना दिन से तोहार गुलामी करत हई कबहीं तोहार हुकुम नाहीं टरली तेह पर तू कबहूँ एक खस्सी के बन्धो नाहीं दिहलः की हम अपने संगी के संग खाए पी के चैन करित । मुदा अपने छोटका बेटवा के अघते जौन तोहार सगरी कमाई रंडो बाजी में फूँक दिहलेस तेकरे बदे भीज दिहलः है । बाप बोलल की बेटा तू हमरे लगे सदा रहःसः और जौन कुछ हमरे पळे बाय तीन सब तोहरे ही । हम लोगन के खुसी करे के उचित रहल काहे से ई तोहार भाई मर के फिर जीअल है और बिकुड़ के फिर मिलल है ॥

[No. 52.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARĒS.)

## SPECIMEN I.

## TRANSLITERATION.

*(Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādur, 1898.)*

Ēk ad<sup>a</sup>mī-kē dui-ṭhē beṭ<sup>a</sup>wā rah<sup>a</sup>lan. Ō-mē-sē chhoṭ<sup>a</sup>kā ap<sup>a</sup>nē bāp-sē kah<sup>a</sup>les, 'hē bābū, jaun kuchh māl as<sup>a</sup>bāb ham<sup>a</sup>rē bakh<sup>a</sup>rā-mē paṛai taun ham-kē dē-dā.' Tab ū āpan kamāi dūnō-kē bāṭ<sup>a</sup> di<sup>a</sup>les. Thōrikai din-kē bit<sup>a</sup>lē lahur<sup>a</sup>kā beṭ<sup>a</sup>wā sab māl samēṭ<sup>a</sup>-ke baṛi dūr paṛdēs chalal-gael, āūr uhā sab dhan luch<sup>a</sup>pan-mē phūk<sup>a</sup>-di<sup>a</sup>les. Jab sab gawāy chukal tab ohi dēs-mē baṛā kāl paṛal, āūr ū bhūkhan marāi lagal. Tab ohi dēs-kē ēk rahīs-sē jāy milal, āūr ū ō-kē ap<sup>a</sup>nē khēt-mē sūar charāwāi badē paṭhai di<sup>a</sup>les. Āūr jaun chhikulā bhūsi sūar khāt rah<sup>a</sup>lan ohī-sē ū āpan pēṭ bharāi badē lal<sup>a</sup>chat-rahāl. Kēhū ō-kē na di<sup>a</sup>les. Tab ō-kē chēt bhayal āūr man-mē soch<sup>a</sup>les kī, 'ham<sup>a</sup>rē bāp kihā ket<sup>a</sup>nā ad<sup>a</sup>mī nōkar bāṭan kī ū lōg pēṭ bhar khāy-ke kuchh bachaw<sup>a</sup>t-ō hōihaī, āūr ham bhūkhan marat-bāṭi. Ham uṭṭhī āūr ap<sup>a</sup>nē bāp-kē pās chalī āūr on-sē kahī kī, "hē bābū, Bhag<sup>a</sup>wān-kē sām<sup>a</sup>nē āūr toh<sup>a</sup>rē sām<sup>a</sup>nē ham baṛā pāp kailī. Tohār beṭ<sup>a</sup>wā kahāwāi lāyak nāhī bāṭi. Hamaī ap<sup>a</sup>nē majūran-mē rakh-lā." I bichār-ke uṭhal āūr ap<sup>a</sup>nē bāp-kē pās gayal. Bāp baṛi dūr-sē beṭ<sup>a</sup>wā-kē āwat dēkh-ke mayā-kē mārē daūr-ke ap<sup>a</sup>nē garē lagaw<sup>a</sup>les āūr chummāi lagal. Beṭ<sup>a</sup>wā bōlal, 'Bābū, Bhag<sup>a</sup>wān-kē āūr toh<sup>a</sup>rē sām<sup>a</sup>nē ham ap<sup>a</sup>rādhi hāi. Ab ham tohār beṭ<sup>a</sup>wā kahāwāi lāyak nāhī bāṭi.' Mudā bāp ap<sup>a</sup>nē nok<sup>a</sup>ran-sē kah<sup>a</sup>les kī, 'baṛhiyā-sē baṛhiyā kap<sup>a</sup>rā nikāl-ke ham<sup>a</sup>rē larikā-kē pahirāwā āūr hāth-mē mun<sup>a</sup>ri āūr gōr-mē pan<sup>a</sup>hī pahirāwā, āūr ham lōg khāy-pī-kē khusī manāī; kāhē-sē kī i larikā hamār mar-ke phir jāi-hai; bichhur-ke phir milal-hai.' Tab sab lōg khusī manāwāi lag<sup>a</sup>lan.

Baṛkā beṭ<sup>a</sup>wā khēt-mē rahāl. Jab uhā-sē lauṭal āūr ghar-kē nagich pahūchal tab gīt āūr nāch kī dhūm sunāi-paṛal. Ēk nōkar-kē bolāy-ke puchh<sup>a</sup>les kī 'i sab kā hōt bāy?' Ū jābāb di<sup>a</sup>les kī, 'tohār bhāi aīlan haī, āūr sahī salāmat un-kē bahur<sup>a</sup>lē-kē khusī-mē tohār bāp jew<sup>a</sup>nār kailan-haī.' I sun-ke ū gussā bhayal, āūr bhittar nāhī gayal. Tab bāp bāhar nikal aīlāi āūr larikā-kē manāwāi lag<sup>a</sup>lāi. Larikā bāp-kē jābāb di<sup>a</sup>les 'Bāh! et<sup>a</sup>nā din-sē tohār gulāmi karat-hāi, kab<sup>a</sup>hī tohār hukum nāhī ṭar<sup>a</sup>li; tēhū-par tū kab<sup>a</sup>hū ēk khassī-kāi bachch-ō nāhī di<sup>a</sup>lā kī ham ap<sup>a</sup>nē saṅgī-kē saṅg khāe-pī-ke chain karit. Mudā ap<sup>a</sup>nē chhoṭ<sup>a</sup>kā beṭ<sup>a</sup>wā-kē aw<sup>a</sup>taī jaun tohār sag<sup>a</sup>r-ō kamāi raṅḍī-bāji-mē phūk di<sup>a</sup>les, tek<sup>a</sup>rē badē bhōj di<sup>a</sup>lā-hai. Bāp bōlal kī, 'beṭā, tū ham<sup>a</sup>rē lagē sadā rahā-lā, āūr jaun kuchh ham<sup>a</sup>rē pallē bāy taun sab toh<sup>a</sup>r-ai hau. Ham lōgan-kē khusī karāi-kē uchit rahāl, kāhē-sē, i tohār bhāi mar-ke phir jāi-hai, āūr bichhur-ke phir milal-hai.'

## INDO-ARYAN FAMILY.

## EASTERN GROUP,

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARES.)

## SPECIMEN II.

*(Pandit Mahārāj Nārāyan Śivapurī, Rai Bahādur, 1898.)*

सवाल ॥ अबको सोम्मार अउर मंगर जौन बोतल हौ ओकरे बोच के रात में तू हरगोबिन्द  
तिवारी के खेत से रहिला उपरलः ॥

जवाब ॥ पेट जरत रहल पिथीनाथ एक मुट्टी उपरली ॥

सः ॥ तौह के रमेसर गौड़इत आधो रात के चोरी के रहिला ले जात धइलेस ॥

जः ॥ बेर बिसौले हम रहिला खात घर जात रहली । राम जिआवन गवाह कोल्हू हाँकत  
रहलन । हमें देख के पुछलन कहाँ से लिहले आवत हउअः । हम कहली की  
दुसरे सिवान से ले अइली हैं । तब राम जिआवन हमें धइ लिहलन ॥

सः ॥ राम जिआवन तो के धइ के फिर का कइलन ॥

जः ॥ धइ के पिथीनाथ गौड़इत बोलाय के अकस बस चलान कइ दिहलन ॥

सः ॥ तौ से अउर राम जिआवन से का अकस हौ ॥

जः ॥ ई अकस हौ राम जिआवन से को हमरे खेते में से लिहले आवत हौवै ॥

सः ॥ तोहार पहिले कबहीं चोरी में सजाय भइल हौ ॥

जः ॥ हाँ बाबू एक दाँड पँदरह दिन के चोरी में कइद रहली ॥

[No. 53.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARĀS.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

*(Pandit Mahārāj Nārāyan Śivapurī, Rai Bahādur, 1898.)*

Sawāl.— Ab<sup>kī</sup> Sommār aūr Maṅgar jaun bital-hau, ok<sup>rē</sup> bich-kē  
*Question.—Of-now Monday and Tuesday which have-passed, of-them between*  
 rāt-mē tū Har-gōbind Tiwārī-kē khēt-sē rahilā upar<sup>lā</sup>?  
*the-night-in you Har-gōbind Tiwārī's field-from gram plucked?*

Jawāb.— Pēt jarat-rahāl, Pirthī-nāth! Ēk muṭṭhī upar<sup>lī</sup>.  
*Answer.—Belly burning-was, Earth-lord! A handful I-plucked.*

Sawāl.—Tōh-kē Ramēsar Gōrait ādhī rāt-kē chōrī-kāi rahilā lē-jāt  
*Question.—You Ramēsar Gōrait half night-at theft-of gram taking-away*  
 dhāiles?  
*arrested?*

Jawāb.—Bēr-bisaulē ham rahilā khāt ghar jāt-rah<sup>lī</sup>. Rām-jiāwan  
*Answer.—At-sunset I gram eating home going-was. Rām-jiāwan*  
 gawāh kōlhū hākat-rah<sup>lan</sup>. Hamaī dēkh-ke puchh<sup>lan</sup>,  
*witness sugar-cane-press driving-was. Me having-seen he-asked,*  
 'kah<sup>sē</sup> lih<sup>lā</sup>-āwat-hauā?' Ham kah<sup>lī</sup> kī, 'dus<sup>rē</sup> siwān-sē  
 'where-from are-you-bringing-it?' I said that, 'other side-from  
 lē-aīlī-haī.' Tab Rām-jiāwan hamaī dhāi-lih<sup>lan</sup>.  
 I-have-brought-(it). Then Rām-jiāwan me caught-hold-of.

Sawāl.— Ram-jiāwan tō-kē dhāi-ke phir kā kailān?  
*Question.—Rām-jiāwan you having-seized again what did?*

Jawāb.— Dhāi-ke, Pirthī-nāth! Gōrait bolāy-ke  
*Answer.—Having-seized, Earth-lord! the-Gōrait having-called*  
 akas has chalān kāi-dih<sup>lan</sup>.  
*enmity under-the-influence-of sent-up-for-trial he-made (me).*

Sawāl.— Tō-sē aūr Rām-jiāwan-sē kā akas hau?  
*Question.—You-with and Rām-jiāwan-with what enmity is?*



Jawāb.—Ī akas hau Rām-jiāwan-sē, kī ham'rē khētē-mē-sē lih'lē  
*Answer.—This enmity is Rām-jiāwan-with, that my field-in-from having-taken*

āwat-hauwāī.  
*coming-he-is.*

Sawāl.—Tobār pahilē kab'hī chōrī-mē sajāy bhāil-hau ?

*Question.—Of-you before ever theft-in punishment has-occurred ?*

Jawāb.—Hā, bābū, ēk dāī pād'rah din-kē chōrī-mē kaid rah'li.

*Answer.—Yes, Sir, one time fifteen days-for theft-in imprisoned I-was.*

### FREE TRANSLATION OF THE FOREGOING.

*Question.—Did you pluck gram from Har-gōbind Tiwāri's field on the night between last Monday and Tuesday ?*

*Answer.—My Lord of the Earth, my belly was burning. I did pluck one handful.*

*Question.—Did Ramēsar Gōrait arrest you on the midnight of the theft, as you were going off with the gram ?*

*Answer.—At sunset I was going home, munching the gram I had plucked. The witness Rām-jiāwan was driving his sugarcane-mill. He asked me where I had taken it from, and I told him that I had taken it from the other side of the village-boundary.<sup>1</sup> He then caught hold of me.*

*Question.—What did Rām-jiāwan then do ?*

*Answer.—My Lord of the Earth, he had a grudge against me. And so he called the Gōrait and made me over to him.*

*Question.—What is the grudge between you and Rām-jiāwan ?*

*Answer.—It is this. He comes and takes grain from my field.*

*Question.—Have you ever previously been punished for theft ?*

*Answer.—Yes, Sir, I was once imprisoned for fifteen days for theft.*

The language spoken by the natives of Benares City varies considerably according to the castes of the speakers. For instance, the use of the word *bāṭē* for 'he is' is said to be confined to the Kasērās, or brass-workers, instead of which the Baniyā and other Vaiśya castes use *hau*, while the original inhabitants say *hāwā*. The city is, of course, largely inhabited by people from other parts of India, who speak corrupted forms of their mother-tongues, Panjābī, Gujarātī, Marāthī, Bengali, or what not. The influence is felt by the native inhabitants, and the true Benares language is every year becoming more and more uniform. The following specimen, which I owe to the kindness of Babu Śyām Sundar Dās, is a version of the Parable of the Prodigal Son, in the dialect spoken by Kasērās, Ahīrs, and similar castes. I have not thought it worth while to give any analysis of the local peculiarities. Most of them depend on pronunciation, or are mere varieties of spelling. It will be sufficient to draw attention to the representation of the Bhojpuri vowel *ā* by the addition of another *a*, thus *dā*, give, is written ददा *daa*.

<sup>1</sup> Such a theft would be venial compared with stealing crops grown in one's own village. No village is its brother's keeper.

[No. 54.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

*(Babu Syām Sundar Dās, 1898.)*

कडमउ मिला के दुइठे बेटवा रहलयँ । उनहन में से लहुरका अपने बाप से कहलेस की ए बाबू अपने कमाई में जउन हमार बखरा होय तउन हमें दे दअ । तब ऊ उनहन के आपन लेई पूंजी बाँट देहलेस । थोरिके दिन में ( or थोरो दिन नाहीं बीतल को) लहुरका बेटवा आपन सब कुछ प्रकड़ा कइ के ( or जुहाय के) परदेस चल गयल अउर उहाँ लुझई में दिन बितावै लगल अउर आपन कुल धन फूँक देहलेस । जब ऊ सब किछु उड़ाय सुकल ओही दिन म देस में भारी अकाल पड़ि गयल अउर ऊ कंगाल होय गयल । अउर ऊ जाय के ओहि देस जे रहैवालन में से एक के इहाँ रहइ लगल जउन ओ के अपने खेत में सूअर चरावै बदे रखलेस । अउर ऊ ओहि मोथा सोथा से जे के सूअर खात रहलिन आपन पेट भरै चहलेस काहे बदे की कत्तों ओ के अउर कुछ नाहीं मिलत रहल । तब ओकर आँख खुलल अउर ऊ सोचलेस की हमरे बाप के घरे केतना मजूरन के खइले ओ पर अलेल रोटी परल रहइ-ले अउर हम भुक्खन मूअत बाटी । हम अपने बाप के लगे जाब अउर ओन से कहब की हे बाबू हम दइउ से फिर के तोहरे सोभइ कुपद कइली । हम फिन तोहरे बेटवा कहावइ जोग क नाहीं रहली । हमें अपने मजूरन में से एक के मतिन रख लअ । तब ऊ अपने बाप के लगे चलल अउर लगीं नाहीं पहुँचल की ओकर बाप ओ के देख के छोहाय गयल अउर दइउ के ओ के गरे लपट के भेटलेस । बेटवा ओहि से कहलेस की ए बाबू हम दइउ से बिमुख अउर तोहरे सोभइ कुपद कइले हई से अब हम तोहार बेटवा कहावइ जोग नाहीं रहली । तब ओकर बाप अपने नोकरवन से कहलेस की सब से नीक कपड़ा काढ़ के ए के पहिरावअ अउर उकरे हाथे में मुँदरी अउर गोड़े में पनही पहिरावअ । अउर आवअ आजु हमन खूब भोज भात करीं, काहे की ई हमार मूअल बेटवा फिन से जीअल हइ, हेराय गयल रहल फिन से मिलल हइ । तब ओनहन खाए पीए चैन करे लगलेन ॥

ओकर जेठरका बेटवा खेते में रहल अउर जब ऊ बखरी के नियरे पहुँचल तब बाजा अउर नाच कइ हउरा सुनलेस अउर नोकरवन में से एक के गोहराय के पुछलेस की ई का हउ । नोकरवा कहलेस की तोहार भाय आयल हइ अउर तोहार बाबू नीक नीक तीवन जेवनार जेववलइ हई; काहे से की ओ के जोयत पउलेन हैं । ई सुन के ऊ खुनसयलेस अउर भित्तर जाए कइ मन न कइलेस । एहि से ओकर बाप बहरे निकस के ओ के मनावइ लगल । ऊ बाप के जबाब देहलेस की देखअ हम एतने बरिस से तोहार टहल करत हई अउर तोहार हुकुम कब्बुँ नाहीं टारित बाकी तू हमें कब्बुँ प्रकठे छेड़ियल नाहीं देहलअ की हम अपने संगिन के संगे चैन करित । ई तोहार ऊ बेटवा हइ जउन पतुरियन के संगे तोहार धन उड़ाय देहलेस । जैसही ई आयल तैसही प्रकारे बदे तू नीक नीक जेवनार बनवलअ हइ । बाप ओ से कहलेस की बचवा तैं ती नितै मोरि संगे बाटे अउर जउन कुछ मोर हउ तउन सब तोरअ हउ । पइ तो के आजु खुसी अनन्द करै के चाहत रहल काहे से की तोर मूअल भाय बहुरल हइ ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

## TRANSLITERATION.

*(Babu Śyām Sundar Dās, 1898.)*

Kaūnaū milā-kē duiṭhē beṭwā rah'laṅ. Un'han-mē-sē lahur'kā ap'nē bāp-sē kah'les kī, 'ē bābū, ap'nē kamāi-mē jaūn hamār baḥh'rā hōy taūn hammaī dē-dā.' Tab ū un'han-kē āpan lēi pūji bāṭ deh'les. Thorikai dīn-mē (or thōrō dīn nāhī bītal kī) lahur'kā beṭwa āpan sab kuchh ekaṭṭhā-kāi-ke (or juhāy-ke) par'dēs chal-gayal aūr uḥā lucheḥai-mē dīn bitāwāi-lagal aūr āpan kul dhan phūk deh'les. Jab ū sab kichhu uṛāy chukal ōhī dīn-mē dēs-mē bhārī akāl pari-gayal aūr ū kāgāl hōy-gayal. Aūr ū jāy-ke ohi dēs-kē rahāi-wālan-mē-sē ēk-kē ihā rahaī-lagal, jaūn ō-kē ap'nē khēt-mē sūar charāwāi badē rakh'les. Aūr ū ohi mōthā sōthā-sē jē-kē sūar khāt rah'lin āpan peṭ bharāi chah'les kāhē badē kī kattō ō-kē aūr kuchh nāhī milat-rahāl. Tab ō-kar ākh khulal aūr ū soch'les kī, 'ham'rē bāp-kē gharē ket'nā majūran-kē khailē-ō par alēl rōṭī paral rahaī-lē aūr ham bhukkhan mūat bāṭī. Ham ap'nē bāp-kē laggē jāb aūr on-sē kahab kī, "hē bābū, ham Daū-sē phir-ke toh'rē sōjhaī kupad kailī. Ham phin toh'rē beṭwā kahāwāi jōg ka nāhī rah'li. Hammaī ap'nē majūran-mē-sē ēk-kē matin rakh-lā." ' Tab ū ap'nē bāp-kē laggē chalal aūr laggō nāhī pahūchal kī ō-kar bāp ō-kē dēkh-ke chhohāy gayal aūr daūr-ke ō-kē garē lapaṭ-ke bheṭ'les. Beṭwā ohi-sē kah'les kī, 'ē bābū ham Daū sē bimukh aūr toh're sōjha-i kupad kailē hāi, sē ab ham tohār beṭwā kahāwāi jōg nāhī rah'li.' Tab ō-kar bāp ap'nē nokar'wan sē kah'les kī, 'sab-sē nik kap'rā kārh-ke ē-kē pahirāwā. Aūr uk'rē hāth-mē mūd'rī aūr gōṛē-mē pan'hī pahirāwā. Aūr āwā āju haman khūb bhōj bhāt karī, kāhē kī i hamār mūal beṭwā phin-sē jīal hāi; herāy-gayal-rahāl, phin-sē milal hāi. Tab on'han khāe piē chain-kare lagalen.

Ō-kar jeṭhar'kā beṭwā khētē-mē rahāl aūr jab ū baḥh'rī-kē niyarē pahūchal tab bājā aūr nāch kāi haūrā sun'les aūr nokar'wan-mē-sē ēk-kē goh'rāy-ke puohh'les kī 'i kā haū?' Nokar'wā kah'les kī, 'tohār bhāy āyal-hāi aūr tohār bābū nik nik tiwan jew'nār jewaw'laī hāi; kāhē-sē kī ō-kē jiyat paūlen hāi.' I sun-ke ū khun'say'les aūr bhittar jāe-kāi man na kāiles. Ehi-sē ō-kar bāp bah'rē nikas-ke ō-kē manāwāi lagal. Ū bāp-kē jābāb deh'les kī, 'dēkhā, ham et'nē baris-sē tohār ṭahal karat-hāi, aūr tohār hukum kabbaū nāhī ṭarīt; bākī tū hammaī kabbaū ek-ṭhē chheriyāū nāhī deh'lā kī ham ap'nē sāngin-kē sāngē chain karīt. I tohār ū beṭwā hāi jaūn paturiyān-kē sāngē tohār dhan uṛāy deh'les. Jāis'hī i āyal tāis'hī ek'rē badē tū nik nik jew'nār ban'waw'laī-hāi. Bāp ō-sē kah'les kī, 'bach'wā, tāi tō nittai mōrē sāngē bāṭē, aūr jaūn kuchh mōr haū taūn sab torā haū. Paī tō-kē āj khusi anand karāi-kē chāhat-rahāl kāhē-sē kī tōr mūal bhāy bahural hāi.'

The foregoing specimen may be taken as representing the speech of the middle-classes of the City of Benares. The dialect of the lowest dregs of the populace has many marked peculiarities, and has occupied more than one native scholar. The late Kājā Hariśchandra gives a description of it in his account of the Hīndī Language, and a poet, named Tēgh 'Alī, has written a collection of verses in it, which is very popular. Unfortunately, few of them will bear translation. They present a striking instance of the depths to which religious poetry can sink. The book is entitled the *Badmāsh-darpan* or 'Mirror of Sturdy Rogues,' and gives a curious picture of the habits of these gentry. The poems are religious ones in praise of Kṛishṇa, and are couched in the slang, and illustrated with the ideas, of the lowdest of the low. The following is one of the least objectionable. It is really an adoration of the God, but, on the surface, is an address of a city thief to a well-beloved youth.

Two things may be pointed out with regard to the language. One is the mark<sup>1</sup> which means that a final *a* is very lightly pronounced. Thus अ is pronounced *k*. The other is the frequency with which the Present Indicative is used in a future sense. Thus *tanāī-lā*, I will get (a tent) pitched.

[No. 55.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, LOW BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

(Tēgh 'Alī.)

का माल असफीं हो रुपैया तोरे बदे	। हाजिर बा जिउ समेत करेजा तोरे बदे ॥
मंगर में अब की रेती पै रजवा तोरे बदे	। जर-दोजी का तनाईला तमुवा तोरे बदे ॥
बनवा देईला अबकी देवारी में राम धै	। जर-दोजी जूता टोपी डुपट्टा तोरे बदे ॥
चढ़ जालें कौनो दाँव पै सारे तो लेईला	। कञ्चन कं गोप मोती कं माला तोरे बदे ॥
हम खर-मिटाव कौली हं रहिला चवाय के	। भेंवल धरल बा दूध में खाजा तोरे बदे ॥ ५ ॥
मलिया से कह देली है ले आवल करी रजा	। बेला चमेली जूही कं गजरा तोरे बदे ॥
भोला में लेहले पान तोरे संग रहल करी	। कह देली है रिखइया तर्मोलिया तोरे बदे ॥
अपने के लोई लेहली है कमरी भी बा धइल	। किनली है, रजा, लाल दुसाला तोरे बदे ॥
पारस मिलल बा बीच में गंगा के राम धै	। सजवा देईला सोने कौ बँगला तोरे बदे ॥
संभा सवेरे घूर्म छलावा बदल बदल	। काबुल से हम मँगौली है घोड़ा तोरे बदे ॥ १० ॥
अत्तर तू मल के रोज नहायल कर, रजा	। बीसन भरल धयल बा कराबा तोरे बदे ॥
जानीला आज कल में भनाभन चली, रजा	। लाठी, लोहाँगो, खञ्जर औ बिकुआ तोरे बदे ॥
बुलबुल बटेर लाल लड़ावैल दुकड़हा	। हम काबुली मँगौली है मेढ़ा तोरे बदे ॥
कुस्ती लड़ा के माल बना देव राम धै	। बैठक में अब खोदीला अखाड़ा तोरे बदे ॥
कासी, पराग, हारिका, मथुरा और बृन्दावन	। धावल करैलें तेग, कंधैया, तोरे बदे ॥ १५ ॥

## TRANSLITERATION AND TRANSLATION.

Kā māl asarfī hau rupaiyā tore badē;  
*What value gold-coin is rupees thee for;*

Hājir bā jiu samēt karējā tore badē.  
*Present is life with liver thee for.*

Maṅgar-mē ab-kī rētī-pai, raj\*wā, tore badē  
*The-Maṅgal-festival-in this-year sands-on, my-king, thee for*

Jar-dōjī-kā tanāi-lā tamuā tore badē.  
*Embroidery-of I-will-get-set-up tent thee for.*

Ban\*wā-dōi-lā ab-kī Dewāri-mē Rām dhāi  
*I-will-get-made this-year Dīwālī-festival-in Rām taking*

Jar-dōjī jūtā, ṭōpī, dupattā, tore badē.  
*Embroidered shoes, cap, double-wrapper, thee for.*

Chañh-jā-laĩ kaunō dāw-pai sārē to lēi-lā;  
*(If)-there-rise any turn-on brother-in-law then I-will-take;*

Kañchan-k\* gōp, mōti-k\* mālā tore badē.  
*Gold-of neck-ornament, pearls-of rosary thee for.*

5. Ham khar-miṭāw kaili-h\* rahilā chabāy-ke;  
*I breakfast done-have gram eating;*

Bhēwal dharal-bā dūdh-mē khājā tore badē.  
*Soaked kept-is milk-in khājā-sweets thee for.*

Maliyā-sē kah-dēli-hai, 'le-āwal-kari,' rajā,  
*The-flower-seller-to I-said-have, 'bring-thou-regularly,' my-king,*  
 'Bēlā, chameli, jūhi-k\* gaj'rā,' tore badē.  
*'Jasmine, Arabian-Jasmine, Indian-Jasmine-of garland,' thee for.*

'Jhōlā-mē leh'lē pān tore saṅg rahal-kari,'  
*'Bag-in taking betel thee with regularly-remain,'*

Kah-dēli-hai Rikhaiyā tamoliyā tore badē.  
*Have-said-to Bikhāi betel-leaves-grower thee for.*

Ap'nē-kē lōi leh'li-hai kam'ri bhī bā dhañl;  
*Myself-for a-blanket I-have-brought a-coarse-blanket also is kept;*

Kin'li-hai, rajā, lāl dusālā tore badē.  
*I-purchased-have, my-king, a-red shawl thee for.*

Pāras milal-bā bīch-mē Gāngā-kē, Rām-dhāi;  
*A-philosopher's-stone found-is the-middle-in the-Ganges-of, Rām-taking;*

Saj'wā-dēi-lā sōnē-kāi bāg'lā tore badē.  
*I-will-get-furnished gold-of a-bungalow thee for.*

10. Sañjhā sabērē ghūmā chhalāwā badal badal;  
*In-the-evening in-the-morning walk-about fashion changing changing;*

Kābul-sē ham māgauli-hai ghōrā tore badē.  
*Kābul-from I sent-for-have a-horse thee for.*

Attar tū mal-ke rōj nahāyal-karā, rajā;  
*Otto-of-roses thou rubbing-on-the-body daily bathe-regularly, my-king;*

Bīsan bhāral dhayal-bā karābā tore badē.  
*Scores-of filled kept-are glass-pots thee for.*

Jāni-lā āj kal-mē jhanā-jhan chali, rajā,  
*I-know to-day to-morrow-in clashing will-go, my-king,*

Lāṭhī, lohāgi, khañjar, au bichhuā tore badē.  
*Bludgeons, iron-bound-staves, poniards, and stiletos thee for.*

Bulbul, baṭer, lāl, laṛāwāi-lā duk'rahā;  
*Bulbuls, quails, amaduvats, cause-to-fight men-of-straw;*

Ham kābulī māgauli-hai mērhā tore badē.  
*I of-Kābul have-sent-for ram thee for.*

Kusti-laṛā-ke māl banā-dēb, Rām-dhāi;  
*Getting-you-exercised-in-wrestling a-wrestler I-shall-make-thee, Rām-taking;*

- Baiṭhak-mē ab khōdī-lā akhārā tore badē.  
*The-sitting-room-in now will-I-get-dug wrestling-ground thee for.*
15. Kāsī, Parāg, Dwārikā, Mathurā āūr Brindāban;  
*Benares, Allahabad, Dwārikā, Mathurā and Brindāban;*  
 Dhāwal-karāi-lē Tēgh, kādhaiā, tore badē.  
*Regularly-runs-to Tēgh, O-beloved, thee for.*

### FREE TRANSLATION OF THE FOREGOING.

What are gold *ashrafis* and rupees that I should offer them to thee, when my heart and my life are thine.

At the next Maṅgal fair<sup>1</sup> will I have an embroidered tent set up for thee on the sand of the banks of the Ganges, O my Prince.

By Rām I swear that I will have made for thee for the next Diwālī festival embroidered shoes, and hat, and cape.

If by good luck any fool of a rich man falls into my clutches, I will take from him a necklace of gold and a rosary of pearls, all for thee.

5. For my own breakfast I munch a few grains of parched gram, but for thee I have kept sweetmeats soaked in milk.

O my Prince, I have told the florist to supply thee regularly with garlands of all kinds of jasmine.

For thee have I ordered Rikhai, the betel seller, to be always at thy side with betel.

For myself have I bought a blanket, and I have another rough one at home, but for thee, O my Prince, have I purchased a scarlet shawl.

By Rām I swear that I have found a philosopher's stone in the midst of the Ganges, and now will I get furnished a bungalow of gold for thee.

10. Morning and evening saunter thou about with ever varying gait. Lo, I have sent to Kābul for a horse for thee.

My Prince, rub thou otto of roses daily on thy body. Scores of jars of it have I stored for thee in my house.

Well know I that to-day or to-morrow there will be the clash of arms for thee in the streets—the clash of bludgeons and of iron-bound slaves, of poniards and stiletos.<sup>2</sup>

Common people<sup>3</sup> get up matches between fighting bulbuls, quails, or amadavats, but I have sent to Kābul for a fighting ram for thee.

By Rām I swear that I will have thee taught wrestling, and make thee a champion athlete, and in my sitting-room will I have dug for thee a wrestling-ground.

15. Tēgh 'Alī, the poet, is ever visiting the sacred shrines of Benares, Allahabad, Dwārikā, Mathurā and Brindāban, for thee, O Kṛishṇa.

<sup>1</sup> A well-known fair held at Benares, entitled the *Burh'wā Maṅgal*.

<sup>2</sup> The *bichhuā* may be described as a kind of curved stiletto.

<sup>3</sup> A *duk'rahā* is a man who is worth only a *duk'rā*, or the fourth part of a pice.

## NAGPURIĀ OR SADĀN.

We have seen that on the extreme northern border of the Palamau District the language is Standard Bhojpuri, and that, on the north-east corner of the same district, where it abuts on Gaya, it is Magahi. In the rest of the Palamau District, and over nearly the whole of the Ranchi District, the language of the settled Aryans is a corrupt form of Bhojpuri, which has undergone modifications, partly by the influence of the Magahi dialect which surrounds it on three sides and of the Chattisgarhi spoken to its west, and partly owing to the influx of words into its vocabulary which belong to the languages of the Non-Aryan population. The same language is spoken in the north and east of the Native State of Jashpur. (In the west of that State, the language is the form of Chattisgarhi known as Sargujiā, and in the south, Oriyā.) It is generally known as Nagpuriā (strictly transliterated 'Nag<sup>a</sup>puriā'), or the language of Chota Nagpur proper. It is also known as Sadān or Sadri (Sad<sup>r</sup>i), and is called by the Non-Aryan Muṇḍās 'Dikkū Kāji,' or the language of the *Dikkū* or Aryans. The word 'Sad<sup>r</sup>i' in this part of the country is applied to the language of the settled, as distinct from the unsettled, population. Thus, the corrupt form of Chattisgarhi, which is spoken by the semi-Aryanised Korwās who have abandoned their original Muṇḍā language, is known as 'Sadri Korwā,' as compared with the true Korwā language, belonging to the Muṇḍā family, which is still spoken by their wilder brethren.

A reference to what has already been said under the head of Eastern Magahi on pp. 139 and ff. will remind the reader that the Division of Chota Nagpur contains two main plateaux, known, respectively, as the plateau of Hazaribagh, to the north, and the plateau of Ranchi, to the south,—the two being separated by the river-system of the Damuda. The Ranchi plateau includes nearly the whole of the present Ranchi District, and most of the Gurjat States. To the north-west, it gradually shades off into the lowlands of Palamau, while on the east and south it drops more abruptly into the plain countries of Manbhum and Singhbhum. On the east, a small portion of the sub-plateau tract belongs politically to the District of Ranchi, and here the language is not Nagpuriā, but is the form of Magahi known as Pāch Parganiā. Again, across the south-east corner of Ranchi, a colony of Jains speak the variety of Western Bengali known as Sarākī, while the other Aryan inhabitants of the same tract speak either Nagpuriā or Pāch Parganiā according to the locality. Finally, on the north of the District, a colony of some 20,000 immigrants from Hazaribagh still speak the language of their mother-country, in the midst of a Nagpuriā population.

We may roughly divide up the languages of the two Districts of Ranchi and Palamau, and of the State of Jashpur as follows:—



Name of Language.	SPOKEN BY THE UNDEMENTIONED POPULATION IN			
	Ranchi.	Palamau.	Jashpur.	TOTAL.
Bengali,—				
Sarāki . . . . .	48,127			48,127
Bihārī,—				
Standard Magahi . . . . .	20,141	150,000		170,141
Pāch Parganiā Magahi . . . . .	8,000			8,000
Standard Bhojpurī . . . . .		50,000		50,000
Nagpuriā Bhojpurī . . . . .	297,585	250,000	46,672	594,257
Chhattisgarhī,—				
Sargujā . . . . .			20,000	20,000
Sadrī Korwā . . . . .			4,000	4,000
Oṛiyā . . . . .			10,000	10,000
Mundā Languages . . . . .	406,086	35,200	11,100	452,386
Dravidian Languages . . . . .	325,860	30,000	20,000	375,860
Other Languages . . . . .	23,086	81,570	1,864	106,520
TOTAL . . . . .	1,128,885	596,770	113,636	1,839,291

It will be seen from the above that Nagpuriā is spoken by, altogether, 594,257 people. It is bounded on the north-west by the Standard Bhojpurī of North Palamau, on the north-east and north by the Magahi of Hazaribagh, on the east by the languages of the sub-plateau population of Eastern Rānchi speaking the Pāch Parganiā variety of Magahi, and of the mixed population of Manbhūm, some of whom speak Kurmāli Magahi, and others Western Bengali. On the south it is bordered by the Chakradharpur Thana, and by the two Native States, of Singhbhūm, the main language of which is Oṛiyā, but in which a portion of the population speaks Magahi. Further to the west, the southern boundary is the northern frontier of the Gangpur State till it meets Jashpur, which State the language-pale crosses up to its western frontier. South of this line the language is here Oṛiyā without any admixture of Magahi. At the western boundary of Jashpur, the line turns north across the State, and then continues in the direction of the common frontier of Sarguja and Palamau up to the river Sone. East of this line, the language is Nagpuriā, and west of it the Sargujā form of Chattisgarhī. The above boundary line will be clearly seen on the map facing p. 1.

Nagpuriā has the advantage of having been well illustrated by the Reverend E. H. Whitley. In order to understand the title of his Grammar, it is necessary to explain that the old District of Lohardaga originally included Palamau. The latter district was separated off, and the remaining portion retained the name of Lohardaga. Finally, in the year 1899, the name of the newly formed District of Lohardaga was changed to that of Ranchi.

#### AUTHORITY—

WHITLEY, The Rev. E. H., S. P. G., Ranchi, assisted by SALKAR, A.—*Notes on the Gānwāri Dialect of Lohardaga, Ckhota Nagpur.* Calcutta, 1896.

The following account of the grammar of the Nagpuriā Sub-dialect is based on Mr. Whitley's Grammar:—

**NAGPURIĀ SKELETON GRAMMAR.**

**I.—PRONUNCIATION.**—A final *i* is pronounced, and written in the preceding syllable. Thus *suwari*, a pig, becomes *suwāi*. This peculiarity runs right through the language. The influence of the neighbouring Bengali leads the letter *a* to be sometimes pronounced as *ō* or *o*. Thus *sab*, all, becomes *sōb* or *sob*.

**II.—NOUNS.**—Nouns do not change in the singular. The plural is formed by adding *man*,—a termination borrowed from Chhattisgarhi. The plural termination is seldom used, except in the case of animate nouns.

The cases are formed by the following postpositions,—*kē*, to (also forms Accusative); *k*, *kēr*, or *kar*, of; *mē*, in; *le*, *lāi*, *lagin*, *lagē*, for; *sē*, from.

There is an Instrumental in *ē*. Thus *bhukhē*, by hunger.

To give the idea of definiteness, the Chhattisgarhi suffix *har* is sometimes added to nouns. Thus *bēṭā-har*, the son.

**III.—PRONOUNS.**

	I.		Thou.		Your Honour.	This.	That, he.	Who.	That.	Who?	What?
	Inferior.	Superior.	Inferior.	Superior.							
<b>Sing.</b>											
Nom.	<i>mōē</i>	<i>ham</i> ,	<i>tōē</i>	<i>tōh</i>	<i>rāure, ap<sup>e</sup>ne</i>	<i>ī, ihē</i>	<i>ū, ūhē</i>	<i>jē</i>	<i>sē</i>	<i>kē</i>	<i>kā</i>
Acc.	<i>mō-kē</i>	<i>ham-kē</i>	...	<i>tō-kē</i>	<i>rāur-kē, ap<sup>e</sup>ne-kē</i>	<i>ī-kē</i>	<i>ū-kē</i>	<i>jē-kē</i>	<i>sē-kē</i>	<i>kē-kē</i>	<i>kā-kē</i>
Gen.	<i>mōr</i>	<i>hamar</i>	...	<i>tōr, tōhar</i>	<i>rāur-kar, ap<sup>e</sup>ne-kar</i>	<i>ī-kar</i>	<i>ū-kar</i>	<i>jē-kar</i>	<i>sē-kar</i>	<i>kē-kar</i>	<i>kā-kar</i>
<b>Plur.</b>											
Nom.	...	<i>ham<sup>r</sup>rē, ham<sup>r</sup>rē-man,</i> <i>ham<sup>n</sup>nī, ham<sup>n</sup>nī-man,</i> <i>ham<sup>r</sup>rin, hamī.</i>	...	<i>tōk<sup>r</sup>rē,</i> <i>tōk<sup>r</sup>rē-man</i> <i>tōk<sup>n</sup>nī,</i> <i>tōk<sup>n</sup>nī-man</i>	<i>rāure-man, rāur-man,</i> <i>ap<sup>e</sup>ne-man</i>	<i>ī-man</i>	<i>ū-man</i>	<i>jē-man</i>	<i>sē-man</i>	<i>kē-man</i>	<i>kā-man</i>

\* Any one, 'some one' is *koī* or *keū*. It is thus declined—

Sing.	Plur.
Nom. <i>koī, keū</i>	<i>koī koī, or koī koī-man</i>
Acc. <i>kēkhō</i>	<i>koī koī-kē.</i>
Gen. <i>kek<sup>r</sup>rō</i>	<i>kek<sup>r</sup>rō kek<sup>r</sup>rō, or koī koī kēr.</i>
Loc. <i>kek<sup>r</sup>rō-mē</i>	<i>kek<sup>r</sup>rō kek<sup>r</sup>rō-mē</i>
and so on.	and so on.

Except in the case of the Accusative of all the above, and in the case of *rāure* or *ap<sup>e</sup>ne*, the postpositions forming cases are added, in the singular, to the Genitive. Thus, *mōr-mē*, in me. *Rāure* or *ap<sup>e</sup>ne* forms the other cases of the singular like the accusative. Thus *rāur-mē* or *ap<sup>e</sup>ne-mē*. In the plural, all postpositions are added to the Nominative form. Note that *rāure* always governs the verb in the first person plural.  
 Pronominal Adjectives are *jaun, taun, kaun*, as in Standard Bhojpuri. 'Anything' is *kōnō* which does not change in declension, except that the Plural is *kōnō kōnō*; *kuchh* (obl. *kuchhō*) also occurs. The Indefinite Pronominal Adjective is *kōnō*, any.  
 The Reflexive Pronoun is *apan*; Acc. *apan-kē* or *ap<sup>e</sup>ne-kē*, and so throughout.

**IV.—VERBS.**

**A.—Auxiliary Verbs and Verbs Substantive.**

Present, I am.		Past, I was	
Sing.	Plur.	Sing.	Plur.
1. <i>ahō, hō, or haū,</i>	<i>ahī or haī</i>	<i>rahō</i>	<i>rahi or rah<sup>e</sup>lī</i>
2. <i>ahāi, haīs or his</i>	<i>ahā or hā</i>	<i>rahi</i>	<i>rahā or rah<sup>e</sup>lā</i>
3. <i>ahē or hai</i>	<i>ahaī or haī</i>	<i>rahē or rah<sup>e</sup>lak</i>	<i>rahoī or rah<sup>e</sup>laī</i>

*Ahō*, etc., are sometimes spelt *āhō*, and so throughout.

The following form of the Present is borrowed from Magahi:—

Sing.	Plur.
1. <i>kekō</i>	<i>keki</i>
2. <i>kekis</i>	<i>kekī</i>
3. <i>kekē</i>	<i>kekaī</i>

*Ahaī* and *haū* are used as copulas, as in 'the water is hot', when the predicate is an adjective. *Hehō* is used when the predicate is a substantive, as in 'this is water.'

The Negative Verb Substantive is *uakhī*, I am not.

B.—Finite Verb.

*Infinitive, dēkhek, to see (dative); of seeing (genitive);*

*Verbal Nouns, dēikh, Obl. dēkhe; dēkhal, Obl. dekhāl, the act of seeing.*

*Present Participle, dēkhat, seeing.*

*Past Participle, dēkhal, seen.*

The *Present Conditional* is the same as the Future, except that the 3rd person is often, singular, *dēkhōk*; plural, *dēkhō*. The Tense, which in other dialects is used for the *Present Conditional*, is used, in *Nāgpuriā*, as an optional form of the Perfect.

*Present, I see, etc.*

*Past, I saw, etc.*

*Imperative.*

Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>dēkhō-nā</i>	<i>dēkhi-lā</i>	<i>dēkh'īō</i>	<i>dēkh'ī</i>	2. <i>dēkh, dekh'ē</i>	<i>dēkhā, dekh'ā</i>
2. <i>dēkhi-lā, dēkhi-lā</i>	<i>dēkha-lā</i>	<i>dēkh'īs</i>	<i>dēkh'īā</i>	Respectful, <i>dēkhū</i>	
3. <i>dēkhe-lā</i>	<i>dēkhai-nā</i>	<i>dēkh'lak</i>	<i>dēkh'laō</i>	3. <i>dēkhōk</i>	<i>dēkhō</i>

*Future, I shall see, etc.*

*Past Conditional, (if) I had seen.*

Sing.	Plur.	Sing.	Plur.
1. <i>dēkh'ōō</i>	<i>dēkhab, dekh'bai</i>	<i>dēkh'īō</i>	<i>dēkh'ī</i>
2. <i>dēkh'ōē</i>	<i>dēkh'bā</i>	<i>dēkh'īs</i>	<i>dēkh'īā</i>
3. <i>dēkhi, dekh'tai</i>	<i>dēkh'baō</i>	<i>dēkh'tak</i>	<i>dēkh'taō</i>

The *Definite Present* is formed in the usual way. Thus *dēkhat-ōō*, I am seeing. So also the *Imperfect, dēkhat-rahō*, I was seeing.  
The Present is usually contracted to *dēkhatōō* or *dēkhatōō*, I am seeing.

In the above, *dēkh'tai* and *dēkh'bai* are borrowed from Magahi, The *Perfect, I have seen*, has two forms, as follows:—

Sing.	Plur.	Sing.	Plur.
1. <i>dēkh'īō-hō</i>	<i>dēkh'ī-hai</i>	<i>dēkhō</i>	<i>dēkhi</i>
2. <i>dēkh'īā-hai</i>	<i>dēkh'īā-hā</i>	<i>dēkhis</i>	<i>dēkhā</i>
3. <i>dēkh'lak-hai</i>	<i>dēkh'laō-hai</i>	<i>dēkhē</i>	<i>dēkhaō</i>

It will be seen that the first form is only the Past Tense, with the Present Tense of the Auxiliary suffixed. This principle of formation is borrowed from Magahi. The second form is the tense which in other dialects is the Present Conditional, and represents the old Sanskrit Present Indicative.

The *Pluperfect, I had seen*, is formed as follows:—

	Sing.	Plural.
1	<i>dēkh rahō</i>	<i>dēkh rahī</i>
2	<i>dēkh rahis</i>	<i>dēkh rahā</i>
3	<i>dēkh rahē</i>	<i>dēkh rahāō</i>

Causals and Passives are formed as usual: thus, *dēkhōk*, to cause to see, *dēkh'ōōk*, to cause to cause to see; *dēkhāl jāk*, to be seen.

The only irregular verbs noted are *hōk*, to be; Present Participle, *hōat* or *hōōat*; Past Participle, *hōal* or *hōāl*; *jāk*, to go; Past Participle, *gōl*; *dōwōk*, to give; Present Participle, *dōt* or *dōwat*; Past Participle, *dōl* or *dōwal*.

Note that the Conjunctive participle is *dēkh* or *dēkh-ke*. Comparison with other Bihari dialects shows that the original form was *dēkhī*, but the final *i* is epenthetically pronounced in the preceding syllable. This *i* sometimes affects a preceding *ā*, so that it is pronounced something like *ō*. Thus *ōōir*, having struck, is pronounced, and sometimes written, *ōōir*.

I am indebted to the Rev. E. H. Whitley for the two following specimens of Nagpuriā. They may be taken as illustrating the form of the dialect spoken in the Districts of Ranchi and Palamau.

[No. 56.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪĀ SUB-DIALECT.

(DISTRICT RANCHI.)

## SPECIMEN I.

*(Rev. E. H. Whitley, 1898.)*

कोनो आदमी केर दूभन बेटा रहैँ। ज मन मधे छोटका बाप के कहलक ए बाप खुरजी मधे ज हमर बटवारा है से हम के दे। तब ऊ ऊ मन के अपन खुरजी बाँइट देखक। थोरको दिन नइ मेलक कि छोटका बेटा सोब कुछ जमा कइर के दूर देस चढ़ल गेलक और उहाँ लुचपनई में दिन बिताते अपन खुरजी उड़ाए देखक। जब ऊ सोब उड़ाए चुकलक तब ऊ मुलुक में बड्डा अकाल मेलक और ऊ गरीब होए गेलक। और ऊ जाए के ऊ मुलुक केर आदमी मन मधे एक भन ठिन रहे लागलक ; जे ऊ के अपन खेत में सुवइर चराएक भोजलक। और ऊ ऊ भुसा से जे के सुवइर मन खात रहैँ अपन पेट भरे खोजत रहैँ और केऊ ऊ के कोनो नइ देत रहैँ। तब ऊ के चेत चढ़लक और ऊ कहलक कि हमर बाप केर केतइ केतइ धाँगर मन के खाएक से पुरे रोटी होए-ला और हम भुखे मोरली। हम उरठ के अपन बाप ठिन जाब और ऊ के कहब ए बा हम सरग केर बिरुध और राउर भागु पाप करली हई। हम फेर राउर बेटा कहाएक लाएक नखी। हम के राउर धाँगर मन मधे एक भन नियर कइर देख। तब ऊ उरठ के अपन बाप ठिन चललक। मगर ऊ दूरे रहैँ कि ऊ-कर बाप ऊ के देखे के ऊ कर ऊपर मया करलक और कुइद के ऊ के घेचा में लपट के चुमा करलक। बेटा ऊ के कहलक ए बा हम सरग केर बिरुध और राउर भागु पाप करली हई और फेर राउर बेटा कहाएक लाएक नखी। मगर बाप अपन नोकर मन के कहलक ; सोब से बेस लुगा निकलाए के ऊ के पिँधावा और ऊ कर हाथ में अँगूठी और गोड़ में जुता पिँधावा और मोटाल बकरू लाइन के मारा और लगे हमरे खाब और आनन्द करब, काहे कि ई हमर बेटा मोइर रहे फेर जिलक है। हेराए जाए रहे फेर मिललक है। तब ऊ मन आनन्द करे लागलैँ ॥

ऊ कर बड़का बेटा खेत में रहै। और आते आते जब ऊ घर पाँहोँचलक तब बजना और नाच केर सबद सुनलक। और ऊ अपन नोकर मन मधे एक भन के अपन ठिन बोलाए के पुछलक ई का है। ऊ ऊ के कहलक, तोहर भाई आलक है और तोहर बाप मोटाल बकरू मारलक है, काहे कि ऊ ऊ के बेसे बेस पालक है। मगर ऊ खिसालक और भितरे नइ जाए खोजलक। से से ऊ कर बाप बाहरे जाए के ऊ के मनाए बुभाए लागलक। ऊ बाप के जबाब देखक कि देखू हम प्रतइ बहर से राउर सेवा करली और कहियो राउर हुकुम नइ तोरली और राउरे हम के कहियो एकठो पठबपो नइ देखी कि हम अपन संगी मन से आनन्द करती। मगर राउर ई बेटा जे छिनारैर मनक संग राउर खुरजी खाए गेलक है ; जैसे आलक तैसे राउरे ऊ कर ले मोटाल बकरू मारली हई। बाप ऊ के कहलक ए बेटा तोएँ सोब-दिन हमर संगे हइस और जे कुछ हमर है से सोब तोहर है। मगर आनन्द करेक और रिभेक उचित रहै काहे कि ई तोहर भाई मोइर रहे फेर जिलक है ; हेराए रहे फेर मिललक है ॥

[No. 56.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

## NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

*(Rev. E. H. Whitley, 1898.)*

Kōnō ad<sup>a</sup>mī-kēr dū jhan bētā rahaĩ. Ū-man madhē chhot<sup>a</sup>kā  
*A-certain man-of two persons sons were. Them among the-younger*  
 bāp-kē kah<sup>a</sup>lak, 'ē bāp, khur<sup>a</sup>ji-madhē jē hamar baṭ<sup>a</sup>wārā  
*the-father-to said, 'O father, the-property-in what my share*  
 hai, sē ham-kē dē.' Tab ū ū-man-kē apan khur<sup>a</sup>ji bāiṭ  
*is, that me-to give.' Then he them-to his-own goods dividing*  
 dēlak. Thor<sup>a</sup>kō din naĩ bhēlak ki chhot<sup>a</sup>kā bētā sōb kuchh  
*gave. A-few days not were that the-younger son all anything*  
 jamā-kair-ke dūr dēs chaĩl-gēlak, āṛ uhā luch<sup>a</sup>panaĩ-mē din  
*collecting a-far country-to went-away, and there riotous-living-in days*  
 bitātē apan khur<sup>a</sup>ji urāe-dēlak. Jab ū sōb urāe  
*passing his-own goods squandered. When he all-things having-wasted*  
 chuk<sup>a</sup>lak, tab ū muluk-mē badḍā akāl bhēlak, āṛ ū  
*finished, then that country-in a-great famine happened, and he*  
 garib hōe-gēlak. Aṛ ū jāe-ke ū muluk-kēr ad<sup>a</sup>mī-man madhē ēk  
*poor became. And he going that country-of men amongst one*  
 jhan thin rahe lāg<sup>a</sup>lak; jē ū-kē apan khēt-mē suwaĩr  
*person near to-live began; who him his-own field-in swine*  
 charāek bhej<sup>a</sup>lak. Aṛ ū ū bhusā-sē jē-kē suwaĩr-man khāt-  
*to-feed sent. And he that chaff-with which swine eating-*  
 rahaĩ apan pēṭ bhare khōjat-rahē, āṛ koũ ū-kē kōnō naĩ  
*were his-own belly to-fill seeking-was, and any-one him-to anything not*  
 dēt-rahāĩ. Tab ū-kē chēt charh<sup>a</sup>lak, āṛ ū kah<sup>a</sup>lak ki,  
*giving-was. Then him-to consciousness arose, and he said that,*  
 'hamar bāp-kēr ketāĩ ketāĩ dhāgar-man-kē khāek-sē purē  
 'my father-of how-many how-many hired-servants-to to-eat-than more

rōṭī hōe-lā, āūr ham bhukhē mōratthī. Ham uīṭh-ke apan  
*bread is(there), and I hunger-from am-dying. I arising my-own*  
 bāp ṭhin jāb, āūr ū-kē kahab, "ē bā, ham Sarag-kēr  
*father near will-go, and him-to will-say, "O father, I Heaven-of*  
 birudh āūr rāur āgu pāp kar<sup>li</sup>-hai; ham phēr rāur  
*against and Your-Honour-of before sin have-done; I again Your-Honour's*  
 bēṭā kahāek lāek nakhī; ham-kē rāur dbāgar-man  
*son to-be-called worthy am-not; me Your-Honour's hired-servants*  
 madhē ēk jhan niyar kaūr-dēu." Tab ū uīṭh-ke apan bāp  
*among one person like make." Then he arising his-own father*  
 ṭhin chal<sup>lak</sup>. Magar ū dūrē rahē ki ū-kar bāp ū-kē dēikh-ke  
*near went. But he afar was that his father him seeing*  
 ū-kar ūpar mayā kar<sup>lak</sup>, āūr kuid-ke ū-kē ghēchā-mē lapaiṭ-ke  
*him upon pity made, and running him-to neck-in enfolding*  
 chumā kar<sup>lak</sup>. Bēṭā ū-kē kah<sup>lak</sup>, 'ē bā, ham Sarag-kēr  
*kissing did. The-son him-to said, "O father, I Heaven-of*  
 birudh āūr rāur āgu pāp kar<sup>li</sup>-hai, āūr phēr rāur  
*against and Your-Honour-of before sin done-have, and again Your-Honour's*  
 bēṭā kahāek lāek nakhī.' Magar bāp apan nōkar-man-kē  
*son to-be-called worthy am-not.' But the-father his-own servants-to*  
 kah<sup>lak</sup>, 'sōb-sē bēs lugā nik<sup>lāe</sup>-ke ū-kē pīdhāwā, āūr ū-kar  
*said, "all-than good cloth taking-out him put-on, and his*  
 hāth-mē āg<sup>ṭhi</sup> āūr gōr-mē jutā pīdhāwā, āūr moṭāl bachh<sup>rū</sup>  
*hand-on ring and foot-on shoes put-on, and fatted calf*  
 lāin-ke mārā āūr lagē, ham<sup>rē</sup> khāb āūr ānand karab,  
*bringing slay and come, (let-)us eat and merriment (let-us-)make,*  
 kāhē-ki i hamar bēṭā mōir-rahē, phēr jilak hai; herāe-jāe-rahē  
*because this my son dead-was, again alive is; was-lost*  
 phēr mil<sup>lak</sup>-hai.' Tab ū-man ānand kare lāg<sup>laī</sup>.  
*again has-been-found.' Then they merriment making began.*

Ū-kar bar<sup>kā</sup> bēṭā khēt-mē rahē. Āūr ātē-ātē jab ū ghar  
*His elder son field-in was. And coming when he house*  
 pohōch<sup>lak</sup> tab baj<sup>nā</sup> āūr nāch-kōr sabad sun<sup>lak</sup>. Āūr ū apan  
*reached then music and dancing-of sound heard. And he his-own*  
 nōkar-man madhē ēk jhan-kē apan ṭhin bolāe-ke puchh<sup>lak</sup>,  
*servants among one person-to himself-of near calling asked,*  
 'i kā hai?' Ū ū-kē kah<sup>lak</sup>, 'tōhar bhāi ālak-hai, āūr  
*"This what is?" He him-to said, "thy brother come-is, and*  
 tōhar bāp moṭāl bachh<sup>rū</sup> mār<sup>lak</sup>-hai, kāhē-ki ū ū-kē bēsē-bēs  
*thy father the-fatted calf has-killed, because he him very-well*

pālak-hai.' Magar ū khisālak, āūr bhīt'rē naī jāe khoj'lak :  
*has-found.' But he was-angered, and inside not to-go sought ;*  
 sē-lē ū-kar bāp bāh'rē āe-ke ū-kē manāe bujhāe  
*therefore his father outside coming him to-appease and-to-explain-to*  
 lāg'lak. Ū bāp-kē jabāb dēlak ki, 'dēkhū, ham etaī bachhar-  
*began. He the-father-to answer gave that, 'see, I so-many years-*  
 sē rāūr sēwā karatthi, āūr kahiyō rāūr hukum  
*since Your-Honour's service am-doing, and ever Your-Honour's command*  
 naī tor'li, āūr rāure ham-kē kahiyō ēk-ṭhō paṭharū-ō naī dēli ki ham  
*not broke, and Your-Honour me-to ever one kid-even not gave that I*  
 apan saṅgī-man-sē ānand kar'ti. Magar rāūr  
*my-own companions-with merry-making might-make. But Your-Honour's*  
 i bētā, jē chhināir-manak saṅg rāūr khur'ji khāe-gēlak-  
*this son, who harlots with Your-Honour's fortune has-devoured,*  
 hai, jaisē ālak taisē rāure ū-kar-lē moṭāl bachh'rū mār'li-hai.'  
*as he-came so Your-Honour him-for the-fatted calf has-slain.'*  
 Bāp ū-kē kah'lak, 'ē bētā, tōṣ sōb-din hamar-saṅgē hais, āūr jē-kuchh  
*The-father him-to said, 'O son, thou all-days me-with art, and whatever*  
 hamar hai, sē sōb tōhar hai. Magar ānand karek, āūr riṅhek uchit  
*mine is, that all thine is. But merriment to-make, and to-be-glad right*  
 rahē, kāhē-ki i tōhar bhāi mōir rahē, phēr jilak hai ; herāe rahē phēr  
*was, because this thy brother dead was, again alive is ; lost was again*  
 mil'lak-hai.'  
*has-been-found.'*



[No. 57.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

## NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

## SPECIMEN II.

## AN AGRARIAN DISPUTE.

*(Rev. E. H. Whitley, 1898.)*

- A. बैठू । कने कने आली ?
- B. इनहे भारे, राउर केर मुकदमा सुहन के हम आली हई । जे में जानब कि का मेलक ।
- A. ए भारे का कहब । दुनिया ऐसन चँधेर मेलक । भला देखू तो, हम जीतली कोइली बुनली और से में बुधु हमर होअल धान के जबर-जस्ती काट्ट लेलक ।
- B. राउरे सेखन कहाँ रही, जे जे आण के ऐसन जबर-जस्ती काटे लागलक ।
- A. ए भारे, का कहब ; से दिना केर दिन में हम लाह किने ले बाजार जाण रही ।
- B. सेखन का घरे कोई नहीं रहें ।
- A. छडभा मन तो रहें । मगर का करबें । बुभाव कि बुधु अपन संगे दस जवान लाठी ले के और पंद्रह बनिहार ले के आण रहे । अड़ बिरिया हम के बाजार में हास मिललक ।
- B. अच्छा तो अब का करेक चाही । मटियाले रहब कि कोनो करब ।
- A. हाँ वो जे मन के हम नहीं छोड़ब । राँची जाण के हम दरखास देब, और सेखन जे मन केर समन होई, सेखन इने हम बुधुआ केर धान के काटवाण देब ।
- B. ई बात बहुत बेस है । हम राउर केर मदद में आवब । राउरे राँची में रहब । हम इने धान के काटवाण देब ।
- A. बेस तो ॥

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NĀGPURĪĀ SUB-DIALECT.

(DISTRICT RANCHI.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

## AN AGRARIAN DISPUTE.

*B comes to see A, whose paddy has been fraudulently cut.*

A. Baiṭhū; kanē-kanē ālī?

*Sit-down; whither have-you-come?*

B. In'hē, bhāi Rāur-kēr mukad'mā suin-ke ham ālī-hai, jē-mē

*Hither, brother. Your-Honour's law-suit hearing I am-come, in-order-that*

jānab ki kā bhēlak.

*I-shall-know that what happened.*

A. Ē bhāi, kā kahab? Duniyā aisan ādhēr bhēlak!

*O brother, what shall (I) say? The-world so outrageous is-become!*

Bhalā, dēkhū tō, ham jot'li, koṛ'li, bun'li, āūr sē-mē Budhu hamar hōal

*Well, see now, I ploughed, dug, sowed, and thereupon Budhu my become*

dhān-kē jabar-jastī kāiṭ-lēlak.

*paddy by-force cut-and-took.*

B. Rāure sē-khan kahā rahī? jē ū āe-ke aisan jabar-jastī

*Your-Honour then where was? that he coming thus by-force*

kāte lāg'lak.

*to-cut began.*

A. Ē bhāi, kā kahab? sē dinā-kēr din-mē ham lāh kine-le

*O brother, what shall-I-say? that day-of days-in I lac buying-for*

bājār jāe-rahī.

*market-to had-gone.*

B. Sē-khan, kā, gharē koī nahī rahaī?

*At-that-time, what, at-home any-one not was?*

A. Chhaūā-man tō rahaĩ, magar kā kar<sup>a</sup>baĩ? Bujhab ki Budhu  
*Children surely were, but what could-they-do? Know that Budhu*  
 apan saṅgē das jawān lāthī lē-ke āūr pandrah banihār lē-ke  
*himself with ten young-men bludgeons taking and fifteen hired-servants taking*  
 āe-rahē; aṛ-biriyā<sup>1</sup> ham-kē bājār-mē hāl mil<sup>a</sup>lak.  
*had-come; in-the-afternoon me-to market-in news came.*

B. Achchā, tō, ab kā karek oh ai? Maṭiyālē rahab ki  
*Well, then, now what to-do is-proper? Silent will-you-remain or*  
 kōnō karab?  
*something will-you-do?*

A. Hā, bau, ū-man-kē ham nahĩ chhōrab; Rāchī jāe-ke ham dar<sup>a</sup>khās  
*Yes, brother, them I not will-let-go; Ranchi going I petition*  
 dēb, āūr jē-khan ū-man-kēr saman hōi, sē-khan inē ham  
*will-present, and when them-of summons will-be, then here I*  
 Budhuā-kēr dhān-kē kaṭ<sup>a</sup>wāe-dēb.  
*Budhu-of rice will-cause-to-be-cut.*

B. Ī bāt bahut bēs hai, ham rāur-kēr madad-mē āwab;  
*This word very good is, I Your-Honour-of help-in will-come;*  
 Rāure Rāchī-mē rahab, ham inē dhān-kē kaṭ<sup>a</sup>wāe-dēb.  
*Your-Honour Ranchi-in. stay, I here the-paddy will-cause-to-be-cut.*

A. Bēs tō.  
*Good then.*

<sup>1</sup> This is a phrase borrowed from the Dravidian Orōn.

## FREE TRANSLATION OF THE FOREGOING.

*B comes to see A, whose paddy has been fraudulently cut.*

A. Sit down. Why have you come?

B. I came here, brother, when I heard of your law-suit, that I might learn what has really happened.

A. O Brother, what can I say? So outrageous has the World become! Well, see now, I ploughed, I dug, I sowed, and then came Budhu and reaped my ripe paddy by force.

B. Where were you then, that he should come in this way and reap by force?

A. O Brother, what can I say? On that day of all days, I had gone to market to buy lac.

B. And was there no one in your house at the time?

A. Well, the children were there; but what could they do? You see, Budhu had come with ten young fellows armed with bludgeons and fifteen hired servants. I got the news the same afternoon in the market?

B. Well then, what do you think you should do? Are you going to grin and bear it, or are you going to take any active measures?

A. Yes, indeed, brother. I am not going to let them slip. I am off to Ranchi to file a petition against them, and will have them summoned. Then, while Budhu is away there, I'll have his paddy crop reaped in my turn.

B. That's a very good idea. I'll give you a helping hand. You just stay in Ranchi, and I'll hide here and have the paddy cut.

A. Good!

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The following two specimens have been translated by Babu Manmatha-nath Chatterji, Manager of the Jashpur State, and are examples of the language of the 46,672 people inhabiting the eastern portion of that territory. In the western portion the language is the Sargujiā form of Chattisgarhī, and hence it will be found that the specimens now given present more signs of the influence of that language than do the specimens from Ranchi. The most prominent peculiarity which is borrowed from Ohhattisgarhī is the use of the suffix *har* which is added to a noun to give the force of the definite article. Thus *bēṭā*, a son, but *bēṭā-har*, the son. In the second specimen, there occurs the curious form *kak<sup>h</sup>thēik*, he says, which seems to be a corruption of the Magahī *kahat-hakāi*.

[No. 58.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

## SPECIMEN I.

*(Babu Manmatha-nath Chatterji, 1898.)*

कोनो एक हन अहमिनकरन दूगोड़ वेटा रहै । छोटे वेटा हन आपन पुआ हन से  
 कहैक; ए पुआ सोगनो माठ जाठ कर जे मोन वांटा होएठ से मो के दे ।  
 एव ज आपन जोना के जमन के वांरठ देठक । थोनको दिन नो वीण रहे पिसने  
 छोटे वेटा हन सोगनो के दुनाठक आनु ठेरन दुनिहा मुठुक बठ गेठक आनु जहां  
 आपन जोना के वनवाए करठक । एव सोगनो के सिनाठक एव ओहे मुठुक माँह  
 वड़ा अकाठ परठक आनु ज के एकठोर होवेक ठागठक । आनु ज जाय करि के एक  
 हन रहैया कर संगे जोनाय मेठक आनु ज ज के सूअन यनाएक ठागिन डाँडे  
 मेठक । आनु सूअन मन जे गूसा के प्याण रहै सेकहीं पाएक गो आपन पेट  
 के मनएक मजान कोनो नो देठै । आनु जयन ज के होँस मेठक एयन कहैक  
 मनने मोन राप कर एतेक एतेक कमिआ मन प्यायकहोठे पूने पाएन हँ आनु मोय  
 रहा गुप्ते मनथो । मोय उठवो आनु पुआ उन जावो आनु ज कर से कहवो; ए  
 पुआ मोय मगवान उन आनु गोनी उन कसून करन पानठो आव गोन वेटा हेको  
 से का निअन कहवो । से गोन कमिआ मन मवे एक हन निअन मोकहोँ राय ।  
 आनु ज उठक आनु पुआ हन जग आठक । सेयन पुआ हन ज के ठेरन पान ठे  
 देयठक आनु ज के मया ठागठक, आनु कूरद गेठक, आनु ज कर ठेंदु के पोटाठक  
 आनु ज के युना ठेठक । आनु वेटा हन वाप हन से कहैक; ए पुआ मोय मगवान उन  
 आनु गोनी उन कसून करन पानठो आनु आव गोन वेटा कहवो से ठाएक निथो ।  
 ठिकिन वाप हन कमिआ मन उन कहैक; सोगनो ठे वेस बुगा के निकठावा आनु  
 ई के पिंधावा आनु हाथ माँहा मुँदनी देवा आनु ज कर गीड़ मन माँहा जूणा  
 पिंधावा । अतु ठेगे हमे मन प्याव आनु प्यूसी करव । ई ठेगिन कि ई मोन वेटा  
 मरन जाय रहैक आनु सेन जी आहे । हेराय जाय रहैक, आनु मेठाठक ।  
 आनु ज मन प्यूसी करेक ठागठै ॥

सेयन जे जन वडे वेटा हन जाँडे रहैक । आनु जयन आठक आनु धन उन निअनाठक, पयन वजा आनु नाय के सुनठक । आनु कमिअो मन मये एक हन के वठाठक आनु पुष्ठक कि का का होवये । आनु जे जे के कहठक गोन जाई आर है आनु जे के वेसे वेस पाठक सेकने ठेगिन वाप गोन मोण देर है । आनु जे निसाठक आनु मोणन वट नी जायक ठागठक । सेयन वाप हन जे जन निकरठ आठक आनु जे के मनावेक ठागठक । सेयन जे कहि धुनाठक आपन वाप हन के कि देखना, एतेक वखन गोन उन कमाठी आनु कहियो गोन हुकुम के उाय निषी । सेहो मे कयनो गाय मो के गोटेक पडनु अमानहो नी देर हिस कि मोय मोन होन मन संगे पुशी कनगो । आव ई वेटा हन गोन आवो कनठक कि गाय जे जन ठेगिन मोण देवेक ठागठे । गव जे जे जन से कहठक ए वेटा गाय सगन दिन मोन संगे रहिसठा आनु मोन जे कुष है से सगरो गोन हेके । हमे मन के याहण रहे कि पुशी कनगो आनु पुश होगो ई ठेगिन कि गोन जाई मरन जाय रहठक आनु सेन जो आहे । आनु हेनाथ जाय रहे आनु मेठाठक ॥

[No. 58.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRI.

## BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT.

(STATE JASHPUR.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

*(Babu Manmatha-nath Chatterji, 1898.)*

Kōnō ēk-jhan ad<sup>a</sup>min-kar dū-gōṛ bētā rahaĩ. Chhōṭ bētā-har āpan  
*Some one-person man-of two sons were. The-younger son his-own*  
 buā-har-sē kah<sup>a</sup>lak, 'Ē buā, sōg<sup>a</sup>rō māl-jāl-kar jē mōr bātā hōel sē mō-kē  
*father-to said, 'O father, all property-of which my share will-be that me-to*  
 dē.' Tab ū āpan jinā-kē ū-man-kē bāit dēlak. Thor<sup>a</sup>kō din nī  
*give.' Then he his-own living them-to dividing gave. A-few days not*  
 bit-rahē tis-nē chhōṭē bētā-har sog<sup>a</sup>rō-kē ṭhurālak āru ḍhēir durihā muluk-  
*had-passed then the-younger son all collected and very distant country-*  
 baṭ gēlak; āru uhā āpan jinā-kē bar<sup>a</sup>bād kar<sup>a</sup>lak. Jab sog<sup>a</sup>rō-kē  
*towards went; and there his-own living wasting did. When all*  
 sirālak tab ohē muluk-māh baṛā akāl par<sup>a</sup>lak; āru ū-kē tak<sup>a</sup>lit  
*was-spent then that-very country-in great famine fell; and him-to trouble*  
 hōwek lāg<sup>a</sup>lak. Āru ū jāy-kari-ke ēk-jhan rah<sup>a</sup>waiyā-kar-sangē jorāy bhēlak;  
*to-be began. And he going one-person inhabitant-of-with joined became;*  
 āru ū ū-kē sūar charāek-lagin ḍārē bhej<sup>a</sup>lak. Āru sūar-man jē bhūsā-kē  
*and he him swine feeding-for in-fields sent. And swine which husks*  
 khāt-rah<sup>a</sup>lāĩ sē-k-hō patak tō āpan pēṭ-kē bhar<sup>a</sup>tak;  
*were-eating that-too had-he-got then his-own belly he-would-have-filled;*  
 magar kōnō nī dēlāĩ. Āru jakhan ū-kē hōs bhēlak  
*but any-one not used-to-give. And when him-to senses became*  
 takhan kah<sup>a</sup>lak, 'mar-rē! mōr bāp-kar etek etek kamiā-man khāyak-hō-lē  
*then he-said, 'alas! my father-of so-many so-many servants to-eat-even-than*  
 pūrē pāwat-hāĩ, āru mōy ihā bhūkhē mar<sup>a</sup>thō. Mōy uṭh<sup>a</sup>bō āru buā  
*more get, and I here hunger-from am-dying. I will-arise and father*  
 ṭhan jābō, āru ū-kar-sē kal<sup>a</sup>bō, "ē buā, mōy Bhag<sup>a</sup>wān ṭhan āṛ  
*near I-will-go, and him-to I-will-say, "O father, I God near and*

tör-ō ṭhan kasūr kair-pāralō āb tör bēṭā hēkō se kā-niar kah\*<sup>bō</sup>?  
*thee-too near sin have-done now thy son I-am that how shall-I-say?*

Sē tör kamiā-man-madhē ēk jhan niar mō-k-hō rākh.”” Āru ū  
*Therefore thy servants-among one person near me-too keep.”” And he*

uṭh\*<sup>lak</sup> āru buā-har jag ālak. Sē-khan buā-har ū-kē dhēir tān-lē  
*arose and the-father near came. Then the-father him much distance-from*

dekh\*<sup>lak</sup>, āru ū-kē mayā lāg\*<sup>lak</sup>, āru kūid-gēlak, āru ū-kar  
*saw, and him pity took-possession-of, and running-he-went, and his*

dhēṭu-kē poṭār\*<sup>lak</sup>, āru ū-kē chūmā lēlak. Āru bēṭā-har bāp-har-sō  
*neck embraced, and him kiss took. And the-son the-father-to*

kah\*<sup>lak</sup>, ‘ē buā, mōy Bhag\*<sup>wān</sup> ṭhan āru tör-ō ṭhan kasūr  
*said, ‘O father, I God near and thee-too near sin*

kair-pār\*<sup>lō</sup>, āru āb tör bēṭā kahābō sē lāek nikhō.’  
*have-done, and now thy son I-will-be-called that-of worthy I-am-not.’*

Likin bāp-har kamiā-man-ṭhan kah\*<sup>lak</sup>, ‘sog\*<sup>rō</sup>-lē bēs lugā-kē  
*But the-father servants-to said, ‘all-than better cloth*

nik\*<sup>lāwā</sup> āru i-kē pīdhāwā āru hāth-māhā mūd\*<sup>ri</sup>  
*cause-to-be-taken-out and this-(person)-to put-on and hand-in a-ring*

dēwā, āru ū-kar gōṛ-man-māhā jūtā pīdhāwā. Āru legē, hamē-man  
*give, and his feet-on shoes put-on. And come, we*

khāb āru khusi karab; i-<sup>legin</sup>-ki i mōr bēṭā maīr-jāy-rah\*<sup>lak</sup>,  
*will-eat and merriment make; this-for-that this my son dead-was,*

āru phēr jī-āhē; herāy-jāy rah\*<sup>lak</sup>, āru bhētālak.’ Āru ū-man khusi  
*and again alive-is; lost was, and is-found.’ And they merriment*

karek lāg\*<sup>lāī</sup>.  
*to-make began.*

Sēkhan ū-kar baṛē bēṭā-har dāṛē rah\*<sup>lak</sup>. Āru jakhan ālak āru ghar  
*At-that-time his elder son field-in was. And when he-came and the-house*

ṭhan niarālak takhan bajā āru nāch-kē sun\*<sup>lak</sup>. Āru kamiā-man  
*near drew-nigh then music and dance heard. And servants*

madhē ēk jhan-kē balālak āru puchh\*<sup>lak</sup> ki, ‘kā kā how\*<sup>thē</sup>?’  
*among one person he-called and asked that, ‘what what is-going-on?’*

Āru ū ū-kē kah\*<sup>lak</sup>, ‘tör bhāi āi-hai āru ū-kē bēsē-bēs  
*And he him-to said. ‘thy brother come-is and him well-well*

pālak sek\*<sup>rē</sup>-<sup>legin</sup> bāp tör bhōj dēi-hai.’ Āru ū risālak  
*he-has-found that-for father thy feast has-given.’ And he grew-angry*

āru bbītar-baṭ nī jāek lāg\*<sup>lak</sup>. Sē-khan bāp-har ū-kar nikaīl-ālak  
*and within-towards not to-go began. Then the-father his out-came*

āru ū-kē manāwek lāg\*<sup>lak</sup>. Sē-khan ū kahi ghurālak āpan  
*and him to-conciliate began. Then he saying returned his-own*

bāp-har-kē ki, ‘dēkh\*<sup>nā</sup>, etek bachhar tör ṭhan kamālō āru  
*father-to that, ‘see, so-many years thee near I have-served and*



kahiyo tōr hukum-kē uṭhāy-nikhō. Sē-lō-mē kakh'nō tōy mō-kē  
*ever thy orders put-off-I-have-not. Nevertheless ever thou me-to*  
 goṭek paṭh rū an'mān-hō nī dōi-his, ki mōy mōr hīt-man-sangē  
*one kid even not hast-given, that I my friends-with*  
 khusī kar'tō. Āb, ī bēṭā-har tōr āb-ō-kar'lak, ki tōy  
*merriment might-have-made. Now, this son thy come-even-did, that thou*  
 ū-kar legin bhōj dēwek lāg'lē.' Tab ū ū-kar-sē kah'lak, ' ē bēṭā,  
*him for feast to-give beganest.' Then he him-to said, ' O son,*  
 tōy sagar din mōr sangē rahis-lā, āru mōr jē kuchh hai sē  
*thou all days me with livest, and mine what ever is that*  
 sag'r-ō tōrē hekō. Hamō-man-kē chāhat-rahē ki khusī  
*all-also thine is. Us-for meet-was that merriment*  
 kar'tō āru khus hōtō ī-lagin-ki tōr  
*we-should-have-made and glad we-should-have-becom: this-for-that thy*  
 bhāi maīr-jāy rah'lak, āru phēr jī āhē; āru herāy-jāy-rahē, āru  
*brother dead was, and again alive is; and lost-was, and*  
 bhetālak.  
*is-found.'*

[No. 59.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

## SPECIMEN II.

*(Babu Manmatha-nath Chatterji, 1898.)*

एक अहन रहे । नाजा रहै । पहाने बाध रहण रहे । आदमिन बन बन प्याण  
 रहे । नाजा हंकरा करौ । बाध ठागठक गागे । वनिया गोटे वैठ ठाड के जाण  
 रहठक । बाध करठक ए गार्ड मो के वंयाव । वनिया करठक का नियाण गो के वंयाव ।  
 बाध करठक कि टाठ में मो के सारण दे आलु वैठा में ठाड । वैठ में ठाड के वनिया  
 जाएक ठागठक, जोसेक मुर जाय रहै । होर कि बाध वनिया के करठक कि मो के  
 निकारठ दे । वनिया निकारठ देठक । एव गो बाध जाण आलु पस जाण करठ-  
 ठक ए वनिया भोय गो के बनवो । वनिया करठक कि का ठेर मो के बनवे । मै  
 गो गो के वयाठो । बाध गो नहीय माने करठक कि बनवे करवो । ठेगे गो के  
 प्याव कि गो न वनधा के प्याव । वनिया करठक यठ पंथ ऽन जाव । पीपन देवणा  
 हेके ब्राहे कहि देई एव गोय मो के प्यावे । गठे पीपन लुप्य गने गोयै । वनिया कहये  
 हे पीपन देवणा बेकी करठ कर में वदी होएठ । पीपन करठक होएठ जून । भोय  
 सगो रह्यो आदमिन मन आरकोहिन मोन वारह गरी वैठ्यै सथायै आलु जप्यन  
 जाएक ठागथै गो मोन उहुना काठ्यै आलु पगई टोन्यै । एव बाध करथेरक का ने  
 वनिया ठेगे कर गो के प्याव कि गो न वनधा के प्याव । वनिया करठक यठ गज वनाम्-  
 हन हेके ओहे करह देई गठे गोय प्यावे । गोटेक बुडिया जाय प्यकन में प्यपक रहे  
 जे तेकर ऽन पहुंयठ । का गज भागा बेकी करण के वदीओ होएठ । करठक  
 होरठ जून ॥

[No. 59.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

NAGPURĪĀ SUB-DIALECT.

(STATE JASHPUR.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

*(Babu Manmatha-nath Chatterji, 1898.)*

Ēk sahar rahē. Rājā rah<sup>a</sup>laī. Pahārē bāgh rahat-rahē. Ad<sup>a</sup>min  
*One city was. A-king was. On-a-mountain a-tiger used-to-live. Men*  
 dhar-dhar khāt-rahē. Rājā hāk<sup>a</sup>wā kar<sup>a</sup>laī. Bāgh lāg<sup>a</sup>lak bhāge.  
*catching used-to-eat. The-king driving did. The-tiger began to-run-away.*

Baniyā goṭē bail lād-ke jāt-rah<sup>a</sup>lak. Bāgh kah<sup>a</sup>lak, ‘ē  
*Shop-keeper one a-bullock having-loaded going-was. The-tiger said, ‘O*  
 bhāi, mō-kē bāchāo.’ Baniyā kah<sup>a</sup>lak, ‘kā-niar tō-kē bāchāw?’  
*brother, me save.’ The-shop-keeper said, ‘how thee may-I-save?’*

Bāgh kah<sup>a</sup>lak ki, ‘tāt<sup>a</sup>mē mō-kē sāij-dē āru bailā mē lād.’  
*The-tiger said that, ‘bag-in me shut-up and the-bullock on load.’*

Bail mē lād-ke baniyā jāek lāg<sup>a</sup>lak. Kōsek bhūi  
*The-bullock on loading the-shop-keeper to-go began. About-a-kos ground*  
 jāy-rah<sup>a</sup>laī-hōi, ki bāgh baniyā-kē kah<sup>a</sup>lak ki, ‘mō-kē  
*he-gone-have-might, when the-tiger the-shop-keeper-to said that, ‘me*  
 nikāil-dē.’ Baniyā nikāil-dēlak. Tab tō bāgh-jāit  
*let-out.’ The-shop-keeper let-(him-)out. Then indeed the-tiger-kind*

āru pas-jāit kah<sup>a</sup>lak, ‘ē baniyā, mōy tō tō-kē dhar<sup>a</sup>bō.’  
*and animal-kind said, ‘O shop-keeper, I indeed thee will-seize.’*

Baniyā kah<sup>a</sup>lak ki, ‘kā-lei mō-kē dhar<sup>a</sup>bē? Maī tō tō-kē  
*The-shop-keeper said that, ‘why me will-you-seize? I indeed thee*  
 bachālō.’ Bāgh tō nahich mānē. Kah<sup>a</sup>lak ki, ‘dhar<sup>a</sup>bē  
*have-saved.’ The-tiger indeed not-veryly would-listen. He-said that, ‘seizing-even*

kar<sup>a</sup>bō. Legē, tō-kē khāw ki tōr bar<sup>a</sup>dhā-kē khāw?’ Baniyā  
*I-will-do. Come-now, thee shall-I-eat or thy bullock shall-I-eat?’ The-shop-keeper*

kah<sup>a</sup>lak, ‘chal pañch than jāb. Pipar deotā hekē. Ohē  
*said, ‘come a-mediator near let-us-go. The-Pipal-tree a-God is. He-even*

kahi-dēi tab tōy mō-kē khābē.' Ta-lē Pīpar rūkh tarē  
*will-say then thou me will-eat.' Afterwards the-Pīpal tree under*  
 gelaī. Baniyā kah'thē, 'hē Pīpar deotā, nēki karal-kar-mē  
*they-went. The-shop-keeper says, 'O Pīpal God, good doing-in*  
 badi hōel?' Pīpar kah'lak, 'hōel jūn. Mōy sar'gē rah'thō;  
*evil becomes?' The-Pīpal said, 'it-becomes surely. I in-the-sky live;*  
 ad'min-man āi-kohon mōr chhāñh-tari baiṭh'thāñ, sathāthāñ, āru jakhan  
*men coming my shade-under sit, take-rest, and when*  
 jāek lāg'thāñ tō mōr dahurā kāṭ'thāñ āru pataī ṭor'thāñ.' Tab  
*to-go they-begin then my boughs they-cut-off and leaves they-pluck-off.' Then*  
 bāgh kah'thēik, 'kā! rē baniyā, legē, kah tō-kē khāw ki  
*the-tiger says, 'what! O shop-keeper, come, say thee shall-I-eat or*  
 tōr bar'dhā-kē khāw?' Baniyā kah'lak, 'chal gaū B'rāmhān  
*thy bullock shall-I-eat?' The-shop-keeper said, 'come, the-cow Brahman*  
 hekē; ōhē kañh dēi, talē tōy khābē.' Goṭek buṛhiyā gāy  
*is; she saying will-give, then thou mayst-eat.' One old cow*  
 khap'kan-mē khapaik rahē, jē tē-kar'than pahūch'lañ. 'Kā! gaū  
*mud-in sunk was, that her-to they-approached. 'What! cow*  
 mātā, nēki karat-kē badi-ō hōel?' Kah'lak, 'hōel  
*mother, good doing-for evil-also does-become?' Said-she, 'it-does-become*  
 jūn.'  
*surely.'*

### FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a city which had a king. On a mountain near by there dwelt a tiger who used to catch and eat the citizens. So the king got up a hunting-drive, and the tiger started off in flight. On his way he met a travelling grain-merchant trudging along with his loaded bullock.

Said the tiger, 'Brother, save me.'

Said the merchant, 'how can I do that?'

'Put me into one of your bags, and tie me on the bullock's back, like a load of grain.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested. When they had gone on a couple of miles the tiger asked to be let out, and the merchant released him. Then, after his own wild-beast nature, said the tiger, 'now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you. Come now, choose whether I shall eat you or your bullock.'

The merchant asked that the matter should be decided by an arbitrator. 'The fig-tree,' said he, 'is a God. If he says that you are to eat me, well and good.' So they

went under a fig-tree. 'O divine Fig-tree,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the fig-tree, 'I live high up in the sky, and men come and rest under my shade. Then when they are going away, they cut down my branches, and pluck off my leaves.'

'Now,' says the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brāhman. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire, and went up to her. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the cow.

NOTE.—The story, as given above, abruptly ends here. The tale is an old one, and is current all over Northern India. The cow explains that she benefits mankind by her various products, and that in return her owner beats her, and, when she is old, turns her out to die. Then the merchant appeals to the road. The road replies that he makes travelling easy and in return men trample on him, and crush him under cartwheels. Finally the man appeals to a jackal. The latter pretends to be very stupid, and to be unable to understand what has happened. Finally he refuses to believe that the tiger could ever have got into the sack. The tiger gets in to show how it was done, and then the merchant ties him up in it, and goes his way rejoicing.

## MADHĒSĪ.

Going to the east from the District of Gorakhpur, and crossing the river Gaṇḍak, we find ourselves in the District of Champaran. This District is to the north of, and separated by, the same river from Saran, with which it has historical and political connections. On the other hand, it forms part of the ancient country of Mithilā. The language spoken in it illustrates this state of affairs. Although it is based in the main on the same stock as that of the Bhojpuri spoken in Saran and East Gorakhpur, it has some peculiarities borrowed from the Maithili spoken in the neighbouring District of Muzaffarpur. These will be pointed out in the proper place. The Maithili influence is strongest in the east of the District on the Muzaffarpur border, where Maithili, and not Bhojpuri, is spoken in a strip of land about two miles wide, and eighteen miles long in Dhākā Thānā. As we go west, the influence decreases, till, on the banks of the Gaṇḍak, the language is the same as that spoken in North-east Saran, and in Eastern Gorakhpur. This dialect is locally known as Madhēsi, a word formed from the Sanskrit *Madhya-dēśa*, meaning 'midland,' an appropriate name enough for the language of the country situated between the Maithili-speaking country of Tirhut, and the Bhojpuri-speaking country of Gorakhpur. Some of the people actually name the form which the dialect takes in the western part of the District 'Gōrakhpurī,' but such minute distinctions are not necessary, and, excepting the small strip in which Maithili is spoken, it is sufficiently accurate to say that the language spoken over the whole of Champaran is Madhēsi.

The figures originally supplied by the local authorities for Champaran, so far as regards Bihārī dialects, were as follows :—

Madhēsi . . . . .	1,686,036
Gōrakhpurī . . . . .	36,000
Maithili . . . . .	28,800
Ḍomṛā . . . . .	4,000
TOTAL	<u>1,754,836</u>

Subsequent enquiries show that, under the head of Gōrakhpurī, were erroneously included some, 8,000 Ṭikulihārs, who spoke a form of Eastern Hindī. These will have to be discussed under the head of that language.

On the other hand, the Thārūs of Champaran, who were erroneously shown as speaking a Tibeto-Burman Language, really speak, like their brethren of Bahraich and Gonda, a corrupt form of Bhojpuri. No doubt, the Thārūs of Gorakhpur and Bastī do the same, but no information on the subject is available. Farther west, beyond the Gogra, in the District of Kheri, they speak a corrupt form of the local dialect of Eastern Hindī.

After combining the figures for Madhēsi and Gōrakhpurī, and making the above corrections, we arrive at the following revised figures for the dialects of Bihārī spoken in Champaran :—

Madhēsi . . . . .	1,714,036
Maithili . . . . .	28,800
Ḍomṛā . . . . .	4,000
Thārt . . . . .	27,620
TOTAL	<u>1,774,456</u>

Of the above, Maithilī has been already dealt with, *vide* p. 107 *ante*. Domrā and Thārū will be dealt with in their proper places. I now proceed to give specimens of Madhēsī.<sup>1</sup>

The first specimen is a version of the Parable of the Prodigal Son, and the second is a folk-tale. Both are given in the Kaithī character, in facsimile of the original manuscript. They are excellent specimens of the current style of Kaithī writing which obtains in Champaran. They are each accompanied by a transliteration and an interlinear translation. Among the peculiarities to be noted are the following.

The dialect shares with Maithilī a dislike to the cerebral *r*, frequently substituting the dental *r* for it. Thus, we find *paral*, instead of *paral*, it fell: *bar<sup>o</sup>kā*, for *ba<sup>r</sup>kā*, great: *bārā*, for *bārā*, you are; *korhiā*, for *korhiā*, a leper. We have noticed the same peculiarity in Gorakhpur and Basti.

The Maithilī form *ok<sup>n</sup>z*, current in Muzaffarpur, is used for 'to them.'

For the auxiliary verb, we have both *bārā*, you are, and *dāḥē*, he is. In the Finite verb, note the form *khās*, they used to eat. The third person singular of the Past tense of transitive verbs regularly ends in *ak*, as in Maithilī. Thus, we have *kak<sup>o</sup>lak*, he said; *dēlak*, he gave, and many others. The word for 'he came,' is the Maithilī *āel*, not the Bhojpuri *āil*. So also, the Maithilī *kahal<sup>o</sup>kaī*, she said.

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<sup>1</sup> For most of the above information, the writer is indebted to a full and interesting note on the Dialects of Champaran drawn up by Pandit Rama-ballabh Misra, Assistant Settlement Officer, Champaran. Domrā will be discussed when dealing with Gipsy dialects. As for Thārū, see pp. 311 and ff.









## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

MADHĒSĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

## TRANSLITERATION AND TRANSLATION.

*(Pandit Rama-ballabh Misra, 1898.)*

Kaw'nō ād'mi-kā du-gō bētā rahē. Chhoṭ'kā bāp-sē kah'lak  
*A-certain man-of two sons were. The-younger the-father-to said*  
 ke, 'ē bābū, dhan-mē jē hamār bakh'rā hōkhē, sē hamār  
*that, 'O father, the-property-in which my share may-be, that mine*  
 dē-dī.' Tab ū ok'nī-kē āpan dhan bāt dēlak. Dhēr din  
*give-(me).' Then he them-to his-own property dividing gave. Many days*  
 nāhī bītal ke chhoṭ'kā bētā saṅī chīj jug'tā-ke bah'rā chal-gail,  
*not passed that the-younger son all things collecting out went-away,*  
 ā uhā luch'pan-mē āpan saṅī luṭā-dēlak. Jab ū sab urā-dēlak  
*and there riotous-living-in his-own all squandered. When he all had-squandered*  
 tab oh dēs-mē barā akāl parā, ā ū tak'liph-mē hō-gail. Tab  
*then that country-in a-great famine fell, and he misery-in became. Then*  
 jā-ke uhā-kā ēk ād'mi kihā rahe lāgal, ā ū ok'rā-kē ap'nā khēt-  
*going there-of one man near to-live he-began, and he him his-own field-*  
 mē sūar charāwe-kē bhej'lak. Ā uhā uhē phar jē suariā sab  
*in swine feeding-for sent. And there that-very fruit which the-swine all*  
 khās, ohī-sē pēt bhare-kē chah'lak. Āur ok'rā-kē kēhu  
*used-to-eat, that-very-with belly for-filling he-wished. And him-to any-one*  
 kuchh nā dē. Tab ok'rā sūjhal ā kah'lak ke, 'hamar  
*anything not used-to-give. Then him seeing-came and he-said that, 'my*  
 bāp kihā banihār-kē khāe-sē adhikā khāek hō-lā, ā ham  
*father near day-labourers-to eating-than more food is, and I*  
 bhukhē marat-bānī. Ham-hū ab ap'nā bāp kihā jābi ā un-kā-sē  
*in-hunger am-dying. I-too now my-own father near will-go and him-to*  
 kahab ke, "ē bābū, Rām-sē bemukh ā toh'rā sōjhā pāp kaīlī. Ham  
*will-say that, "O father, God-from opposed and thee before sin I-did. I*  
 phēr tohār bētā kahāwe lāek naikhī. Ham'rā-kē ap'nā ēgō jānā nīar  
*again thy son to-be-called fit am-not. Me thine-own one servant like*

būjhī.”’ Tab ū uṭh-ke ap<sup>nā</sup> bāp kibhā chalal. Jab dūrē rahē  
*consider.”’ Then he arising his-own, father near went. When far-off he-was*  
 ke ō-kar bāp dēkh-ke mayā-kā-mārē daūr-ke gar<sup>dan</sup>-mē sāt-lēlak ā  
*that his father seeing love-through running neck-in enfolded and*  
 chūmā lēwe-lāgal. Tab ō-kar chhāw<sup>rā</sup> kah<sup>lak</sup> ke, ‘ē bābū Rām-kā  
*kisses to-take-began. Then his son said that, ‘O father, God-of*  
 bemukh o raūrā sām<sup>nē</sup> pāp kailē-bānī. Ab ham raūr bētā  
*opposed and Your-Honour before sin I-have-done. Now I Your-Honour’s son*  
 kahāwe lāek naikhī.’ Bāki ō-kar bāp ap<sup>nā</sup> nōkar-sē kah<sup>lak</sup> ke,  
*to-be-called worthy am-not.’ But his father his-own servants-to said that,*  
 ‘sab-sē nīman lūgā lā-ke penhāu ā ok<sup>rā</sup> hāth-mē aguṭhī  
*‘all-than good cloth bringing put-on and his hand-on ring*  
 ā gōr-mē jūtā penhāu; ā ham sabh khāī ā khusī karī; kāhe-ke  
*and feet-on shoes put; and (let)-us all eat and merriment make; what-for*  
 i hamār bētā maral rahal, pher jāl-hā; ā bhulāil rahal, sē milal-hā.’  
*this my son dead was, again alive-is; and lost was, he found-is.’*  
 Tab phēr sabhē khus bhāil.  
*Then again all merry became.*

Ō-kar bar<sup>kā</sup> chhāw<sup>rā</sup> khētē rahē. Jab ū āwc lāgal ā ap<sup>nā</sup>  
*His elder son in-the-field was. When he to-come began and his-own*  
 ghar-kā lagē āel tab bājan ā nāch sun-ke ū ap<sup>nā</sup> nōkar-kē bolā-ke  
*house-of near came then music and dancing hearing he his-own servant-to calling*  
 puchh<sup>lak</sup> ke, ‘i kā hōt-bā?’ Tab ū kah<sup>lak</sup> ke, ‘raūr  
*he-asked that, ‘this what is-going-on?’ Then he said that, ‘Your-Honour’s*  
 bhāī āilan-hā, ā raūr bāp nīman khāek kailan-hā, kāhe-kē  
*brother is-come, and Your-Honour’s father good feast has-done, because-for*  
 un-kā-kē achchī-tarah paw<sup>lē</sup>-hā.’ Tab ū khisiā-ke āg<sup>nā</sup>  
*him (in)-good-manner he-has-found.’ Then he being-angry to-the-inner-courtyard*  
 nā gail. Tab ō-kar bāp bāhar ā-ke manāwe lāgal. Tab ū ap<sup>nā</sup>  
*not went. Then his father outside coming to-conciliate began. Then he his-own*  
 bāp-sē kah<sup>lak</sup> ke, ‘ham at<sup>nā</sup> baris-sē raūr tabal karat-bānī ā  
*father-to said that, ‘I so-many years-from Your-Honour’s service am-doing and*  
 kab-hī raūr bāt nā uṭhaw<sup>lī</sup>, bāki raūrā kab<sup>hī</sup> nāhī ēgō  
*ever Your-Honour’s orders not I-put-off, but Your-Honour ever not one*  
 khasī delf ke ham ap<sup>nā</sup> sāghatian-kā sāthē khusī kar<sup>tī</sup>.’ Bāki  
*he-goat gave that I my-own companions-of with merriment might-make.’ But*  
 i raūr bētā jē kas<sup>bin</sup>-kā sāthē raūr sab dhan kbā-gail  
*this Your-Honour’s son who harlots-of with Your-Honour’s all fortune ate-up*  
 sē jāisē āil taīs<sup>hī</sup> raūrā ok<sup>rā</sup> khātir nīman tawājā kailī-hā. Tab  
*that as came so-even Your-Honour him for good feast has-done. Then*  
 bāp ō-kar kah<sup>lak</sup> ke, ‘tū, tā, barābar ham<sup>rā</sup> sāthē bārā  
*the-father of-him said that, ‘thou, to-be-sure, always me with art*

ā jē ham<sup>a</sup>rā-pās bātē, sē sab toh<sup>rē</sup> hā. Bākī khus hōkhe-kē  
*and whatever me-with is, that all thine-even is. But glad to-be*  
 chāhī, kāhe-ke ī tohār bhāī mūal ra(ha)l, sē jāl hā; ā bhulāil  
*ought, because-for this thy brother dead was, he alive is; and lost*  
 ra(ha)l, sē milal hā.  
*was, he found is.'*



[No. 61.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

MADHĒSĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

*(Pandit Rama-ballabh Misra, 1898.)*

Ēgō Rājā-kā sāt bēṭī rahē. Ēk din Rājā ap'nā sātō  
*One King-of seven daughters were. One day the-king his-own the-seven*  
 bēṭī-kē bolaülē ā sātō-sē puchh'lan ke, 'tū lōg'ni kek'rā karam-sē  
*daughters-to called and the-seven-from asked that, 'you people whose fate-from*  
 khā-lū?' Tab chhaw-gō-sā kah'lī ke, 'ham toh'rē karam-sē khāi-lā.'  
*(do-you)-eat?' Then six said that, 'we thy fate-from eat.'*  
 Tab Rājā sun-ke barā khus bhailē. Tab ap'nā chhot'kī  
*Then the-king hearing very glad became. Then his-own the-youngest*  
 bēṭī-sē puchh'lan ke, 'tū tā kuchhu-nā bol'lū.' Tab ū  
*daughter-from asked that, 'thou to-be-sure nothing saidst.'* Then she  
 kah'lak ke, 'ham ap'nā karam-sē khāi-lā.' Tab ē-par Rājā barā  
*said that, 'I my-own fate-from eat.'* Then her-at the-king great  
 jōr-sē khisiailē, ā ō-kar biāh ēgō kōrhī-kā sāthē kar-dih'lan, ā  
*force-with became-angry, and her marriage one leper-of with did, and*  
 dūnō-kē ban-mē nikāl-dēlan. Tab ū bechāri ohi korhiā-ke māth  
*both a-forest-into sent-out. Then she poor-one that leper-of head*  
 ap'nā jāgh-par dhā-ḱe oh ban-mē jār-bejār rōat rahē; ā ok'rā  
*her-own thigh-on putting that forest-in bitterly crying was; and her*  
 rōalā-sē ban-ke pachhi saji rōat rahē. At'nē-mē uhā kahī  
*cry-from forest-of birds all crying were. In-the-meantime there somewhere*  
 Siv-ji ā Pār'batī-ji jāt rahas. Pār'batī-jī Siv-jī-sē kah'lī ke,  
*Śiva-jī and Pār'vatī-jī going were. Pār'vatī-jī Śiva-jī-to said that,*  
 'ab jab-lē raūrā ē-kar dukh nā chhorāib tab-lē ham ihā-sē  
*'now as-long-as Your-Honour this-one's trouble not removes so-long I here-from*  
 nā jāib.' Tab Siv-ji ok'rā-sē kah'lan ke, 'ē bēṭī, āpan ākh  
*not will-go.'* Then Śiva-jī her-to said that, 'O daughter, your eyes  
 mūdā.' Ū ākh mūd'lakh. Jab ākh khulal tab dēkhē-tō  
*shut.'* She eyes shut. When eyes opened then saw (to-her-wonder)

ū            korhiā            sun<sup>a</sup>dar            sob<sup>a</sup>ran            hō-gaīl.            Tab            Rājā-ke            bēṭī  
*that    the-leper            beautiful    gold-(like)    became.    Then    the-king-of    daughter*  
 barā        as<sup>a</sup>tut            kaīl,        ō            dūnō        bekat        khusī        sāth        rahe        lāgal.  
*great    praises            did,    and            both    persons    pleasure    with    to-live    began.*  
 Dukh-dalidar        bhāg-gaīl.  
*Pain-(and)-misery    ran-away.*

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### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had seven daughters. One day he called the whole seven and asked them by whose good fortune they got their food to eat. Then six of them replied, 'it is by thy good fortune that we eat our food,' whereat the king was much pleased. Then said he to his youngest daughter, 'thou hast not spoken.' She answered, 'I get my food by my own good fortune.' Thereon the king was mightily enraged against her, and married her to a leper, and banished the two into the forest. The poor Princess sat in the forest weeping with the leper's head in her lap, and so piteous were her tears that the birds of the forest all wept with her. It happened that just then the god Śiva and his wife Pārvatī were passing by, and Pārvatī said to Śiva, 'until thou remove the grief of this poor girl, I will not leave this place.' So Śiva said to the Princess, 'my daughter, shut thine eyes.' She did so, and when she opened them, lo-and-behold, the leper had become as beautiful as gold. So she uttered praises to the god, and both lived happy ever after; for pain and poverty had fled from them.



## THE THĀRŪ BROKEN DIALECTS.

The Thārūs are an aboriginal tribe who inhabit the Sub-Himalayan-Tarāi, from Jalpaiguri on the east, to the Kumaun Bhābar on the west. Regarding the origin of this tribe much has been written by many authors from Dr. Buchanan-Hamilton's<sup>1</sup> time to the present day. It will here suffice to refer the reader to Mr. Nesfield's article in the *Calcutta Review* for January 1885, and to the articles in Mr. Risley's *Tribes and Castes of Bengal*, and Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, in which all that has been said by previous writers has been summed up. Mr. Crooke, the latest authority on the subject, says, 'The most probable explanation based on the available evidence seems to be that the Thārūs are originally a Dravidian race who, by alliances with Nepalese and other hill races, have acquired some degree of Mongolian physiognomy.'

Whatever doubts may exist concerning the origin of this curious race, there can be no doubt that the languages spoken by those members of the tribe who are accessible to students in India are Aryan. There is, however, no such thing as a Thārū language. Everywhere the Thārūs speak, more or less correctly, the language of the Aryan races with whom they are immediately in contact. For instance the Thārūs of the north of Purnea appear to speak a corrupt form of the Eastern Maithilī spoken in that District,<sup>2</sup> those of Champaran and Gorakhpur, a corrupt Bhojpurī, and those of the Naini Tal Tarāi the ordinary Western Hindī of the locality.

The following are the figures for the Thārū population of British India, according to the Census of 1891 :

Province.	District.	Number of Thārūs.	
Bengal . . . . .	Bogra . . . . .	3	
	Darjeeling . . . . .	172	
	Jalpaiguri . . . . .	65	
	Darbhanga . . . . .	453	
	Muzaffarpur . . . . .	1	
	Saran . . . . .	26	
	Champaran . . . . .	27,620	
	Total for Bengal . . . . .	...	28,340

<sup>1</sup> Alberuni, *Indica*, Chapter xviii, mentions a country called Tilwat, immediately to the south of, and bordering on, Nepal. The inhabitants are called 'Tarū, a people of a very black colour, and flat nosed like the Turks.' See Sachau's Translation, vol. i, p. 201.

<sup>2</sup> *Vide ante*, p. 86.

Province.	District.	Number of Thārūs.	
United Provinces of Agra and Oudh . . . . .	Brought forward . . . . .		28,340
	Bareilly . . . . .	8	
	Pilibhit . . . . .	46	
	Gorakhpur . . . . .	3,072	
	Basti . . . . .	208	
	Kumaun . . . . .	65	
	Naini Tal Tarāi . . . . .	15,332	
	Kheri . . . . .	1,975	
	Gonda . . . . .	2,475	
	Bahraich . . . . .	2,311	
	Total for United Provinces of Agra and Oudh . . . . .	...	25,492
	GRAND TOTAL . . . . .	...	53,832

No estimate can be made of the number of Thārūs in the Tarāi outside British India.

The figures returned for the Survey as the number of persons speaking what was reported to be the 'Thārū Language,' a thing which does not really exist, were as follows :

Province.	District.	Number of persons reported as speaking 'Thārū.'	
Bengal . . . . .	Champaran . . . . .	27,620	
	Purnea . . . . .	3,300	
	Total for Bengal . . . . .	...	30,920
United Provinces of Agra and Oudh . . . . .	Kheri . . . . .	3,000	
	Gonda . . . . .	3,500	
	Bahraich . . . . .	2,000	
	Total for United Provinces of Agra and Oudh . . . . .	...	8,500
	GRAND TOTAL . . . . .	...	39,420

This list, as compared with the preceding one, presents both deficiencies and an instance of redundance. With regard to the former, it is easily intelligible that where the Thārūs have adopted the language of their Aryan neighbours, there was nothing to induce the local authorities to show them as speaking a separate language. This accounts for the absence from the second list of the names of the Districts of Bogra, Darjeeling, Jalpaiguri, Darbhanga, Muzaffarpur, and Saran in Bengal. As to the United Provinces, subsequent inquiries have shown that this is certainly the case in the District of Pilibhit and in the Naini Tal Tarāi. It also appears that the Thārūs of Kheri speak the ordinary Awadhī of that district, although they were originally returned as speaking a separate language. In Bahraich, on the contrary, they speak a corrupted form of the Bhojpuri spoken to the east. No 'Thārū Language' was returned from Gorakhpur, but, here, there is no doubt that the 3,072 Thārūs of that district, speak a corrupt form of the Bhojpuri locally spoken, and differing considerably from it, though closely resembling the Thārū Bhojpuri of Champaran. I have no doubt that the same is the case with the 208 Thārūs of Basti, whose number was evidently too insignificant for the local authorities to return as speaking a separate dialect; for the members of the tribe who inhabit Gonda, the district immediately to the west of Basti, do speak a corrupt Bhojpuri. Returning to the Lower Provinces, the language of the large number of Thārūs who inhabit the north of Champaran is a corrupt form of the local Bhojpuri. As to Purnea, the local authorities have reported that the 'Thārū Language' is spoken by 3,300 people in that district, although, according to the Census, it does not contain a single member of the tribe. Here the Census is probably wrong, and the local authorities are probably right. Unfortunately, the Purnea Thārūs are a particularly wild section of their tribe, and every effort which has been made to obtain specimens of their language has proved unavailing. So far as I can ascertain it is there a corrupt form of the local Eastern Maithilī, and as such it has been dealt with on pp. 86 and ff.

In other districts the presence of Thārūs is more or less of an accident. The Districts of Darbhanga and Muzaffarpur do not, as is the case with Champaran and its districts to the west, run up into the Nepal Tarāi, and the few Thārūs found there at the time of the Census have become absorbed, so far as language goes, into the rest of the population. When I served in the former district, more than twenty years ago, I met several of these men, and though they had traditions and customs of their own, their language was even then the Maithilī of the lower orders of the country. So also, in Jalpaiguri, their language is the Bengali of the Aryan population of the district.

We may tabulate these results, so far as they concern the British districts adjoining the Himalayan Tarāi as follows, dividing the language spoken by Thārūs into three groups, according as it is the same as that of the surrounding population, or is a corrupted form of it. In the latter case, we must, for the sake of accuracy in statistics, and to avoid quoting the same men twice over, show separately when the corrupted form of the local language has been separately reported by the local officials or not.

Name of District.	NUMBER OF THĀRŪS SPEAKING			Name of language.
	The local language without alteration.	A corrupted form of the local language.		
		Reported by local officials.	Not reported by local officials.	
Naini Tal Tarāi . . . . .	15,332			Western Hindī.
Pilibhit . . . . .	46			Ditto.
Kheri . . . . .	3,000			Ditto.
Bahraich . . . . .		2,000		Bhojpuri.
Gonda . . . . .		3,500		Ditto.
Basti . . . . .			208	Ditto.
Gorakhpur . . . . .			3,072	Ditto.
Champanan . . . . .		27,620		Ditto.
Muzaffarpur . . . . .	1			Maithili.
Darbhangā . . . . .	453			Ditto.
Purnea . . . . .		3,300		Eastern Maithili.
Dinagepore . . . . .				Nil.
Darjeeling . . . . .	172			Probably Bengali.
Jalpaiguri . . . . .	65			Bengali.
Other Districts . . . . .	76			.....
<b>TOTAL</b> . . . . .	19,145	36,420	3,280	

Total number of Thārūs speaking a corrupt language . . . . .	39,700
Add those who speak the local language without alteration . . . . .	19,145
<b>GRAND TOTAL OF ALL THĀRŪS</b> . . . . .	<u>58,845</u>

This total differs from the Grand Total given on page 312 by about 5,000. The difference is due, partly to the inclusion of the Purnea figures, and partly to the fact that the figures reported from Kheri, Gonda, and Bahraich differ from those of the Census.

Omitting from consideration the figures in the first column commencing from those for Muzaffarpur, all of which are accidental, it will be observed that broadly speaking, so far as language goes, the Thārūs of the Western Tarāi have amalgamated much more completely with the rest of the population than those more to the east. There is another point to notice, which is not clearly brought out in the above table.

The language spoken by the Thārūs is not always the same as, or a corruption of the language of the people among whom they live, but is, in some instances, the language of a neighbouring district. Thus, we shall see that the language of the District of Kherī is on the main a form of Eastern Hindī, though it shows signs of shading off into the neighbouring Western Hindī, spoken in Shahjahanpur. But the language spoken by the Thārūs of Kheri is not this form of speech, but closely resembles the Western Hindī spoken in Pilibhit and the Naini Tal Tarāi. Similarly, the Thārūs of Bahraich and Gonda do not talk the Eastern Hindī of those districts, but speak a corrupt form of the Bhojpurī spoken in the neighbouring District of Basti. In fact, so far as I can gather from the specimens of their language, none of the frontier Thārūs speak any form of Eastern Hindī. They either speak the Western language of the Naini Tal Tarāi, or else Bhojpurī or Maithili.

A vocabulary of the Thārū dialect will be found in Hodgson's Essay entitled *Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Nēpāl*, in the Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 317 and ff., which has been reprinted in his *Miscellaneous Essays relating to Indian Subjects*, Vol. i, sec. ii, pt. 2, London, 1880. Judging from the forms of the verb given by him, the particular dialect of Thārū there exemplified is a corrupt Bhojpurī.

With regard to the Thārūs of Purnea, see pp. 86 and ff. The language spoken by the Thārūs of Kheri and the districts to the west will be dealt with in their proper place. Here, I propose to give specimens of the corrupt Bhojpurī spoken by the Thārūs of Champaran, Gorakhpur, Basti, Gonda, and Bahraich.

The following specimens, for which I am indebted to Pandit Rama-ballabh Misra, Assistant Settlement Officer of Champaran, come from that district, and may be taken as examples of the language spoken by the Thārūs of the north of Champaran and Gorakhpur. As the Thārūs have no written character, the specimens are given in the Roman character only.

[No. 62.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

## SPECIMEN I.

*(Pandit Rama-ballabh Misra, 1898.)*

Ek man<sup>sē</sup>-ke dui bēṭā rah<sup>lai</sup>. Ū-mā<sup>sē</sup> ohluṭukā beṭ<sup>wā</sup>  
*One man-of two sons were. Them-in-from the-younger son*  
 kah<sup>lia</sup> āpan bābā-sē, ‘arē bābā, dhan-bit jaūn barāi, taūn mōr bakh<sup>rā</sup>  
*said his-own father-to, ‘O father, riches-property which is, that my share*  
 phāṭ lagāi dē.’ Tab ō-kar bābā dhan-bit chhoṭ<sup>kah</sup><sup>wā</sup> beṭ<sup>wā</sup>-kē bakh<sup>rā</sup>  
*division making give.’ Then his father property the-younger son-to share*  
 bāṭi delia. Bakh<sup>rā</sup> lēl-par bahut din haīnī bhelaī, tā chhoṭ<sup>kah</sup><sup>wā</sup>  
*dividing gave. The-share taking-on many days not passed, then the-younger*  
 beṭ<sup>wā</sup> āpan dhan bakh<sup>rā</sup> lē-lē dōsar des<sup>wā</sup> chali-gēlia. Tab uh<sup>wā</sup>  
*son his-own property share taking another country went-away. Then there*  
 lamēṭai kām kar<sup>lia</sup>. Tab āpan dhan chhūṭi urāy-delia. Jab chhūṭi  
*evil deeds he-did. Then his-own fortune all he-squandered. When all*  
 dhan urāi-delia āpan, tab ū des<sup>wā</sup>-mū hīa chāi par<sup>lai</sup>.  
*fortune had-squandered his-own, then that country-in great famine fell.*  
 Tab ū man<sup>sawā</sup> barā kangāl bhelia. Tab ū des<sup>wā</sup>-ke ek man<sup>sē</sup>-ke  
*Then that man very indigent became. Then that country-of one man-of*  
 ghar rahe lag<sup>lia</sup>. Tab ok<sup>rā</sup>-kē āpan khet<sup>wā</sup>-mā sūar charāwāi-kē  
*house to-live he-began. Then him his-own field-in swine to-feed*  
 paṭhaūlia. Tab jaw<sup>nē</sup> ṭhōṭhī sūar khāṭlin taw<sup>nē</sup> ṭhōṭhū ṭūrī-ke  
*he-sent. Then what gram swine used-to-eat that-very gram breaking*  
 man<sup>sawā</sup> khaia chāhē, āpan peṭ<sup>wā</sup> bharia chāhē. Ok<sup>rā</sup>-kē kaw<sup>nō</sup> man<sup>sē</sup>  
*the-man to-eat wished, his-own belly to-fill wished. Him any man*  
 kathiō nāhī khāi-kē dēthī. Tab ū man<sup>sawā</sup>-kē hōs bhelaī.  
*anything not to-eat used-to-give. Then that man-to senses became.*  
 Tab ū kah<sup>lia</sup>, ‘mōr bābā āpan ghar<sup>wā</sup>-mā bahutē bahutē man<sup>sē</sup>  
*Then he said, ‘my father his-own house-in many many men*  
 banihārā lagōsīa; khāy-kē baniharani-kē bahutē bahutē rōṭi bhāt  
*labourers has-employed; to-eat labourers-to much much bread cooked-rice*

khiōsia. Khāy-ke pēt-sē ub<sup>ri</sup> jē, seiā moi ih<sup>wā</sup>  
*causes-to-eat. Food-of belly-(full)-than is-saved in-as-much-as, yet I here*  
 bhūkhē maraik bar<sup>hi</sup>. Āb ih<sup>wā</sup>-sē u<sup>thi</sup>-ke mōhū āpan bābā-ke  
*by-hunger dying am. Now here-from arising I-too my-own father-of*  
 laghi jeb<sup>hi</sup>. Bābā-sē kah<sup>bahi</sup>, "Arē bābā, moi Bhag<sup>wan</sup><sup>wā</sup>-ke  
*near will-go. The-father-to I-will-say, "O father, I God-of*  
 kah<sup>ni</sup> hai-nō-lel<sup>hi</sup>, tōr kah<sup>ni</sup> phuni hai-nō-lel<sup>hi</sup>. Tōr lagē pāp  
*saying have-not-taken, thy saying again I-have-not-taken. Thy near sin*  
 kar<sup>lahi</sup>; āb moi tōr bētā kahāwāi jōkar hai-nō-bar<sup>hi</sup>. Āb mōrā-kē  
*I-have-done; now I thy son to-be-called fit I-not-am. Now me*  
 harohiyā-ke samān rakh<sup>hi</sup>." Tab chhoṭ<sup>kah</sup><sup>wā</sup> beṭ<sup>wā</sup> āpan bap<sup>wā</sup>-ke  
*ploughman-of like keep."* Then the-younger son his-own father-of  
 lagē jāy lag<sup>lia</sup>. Ghar<sup>wā</sup>-sē thoriak dūri niaraūlia, tab  
*near to-go began. The-house-from a-little distance he-approached, then*  
 ō-kar bap<sup>wā</sup> dekh<sup>lia</sup> chhoṭ<sup>kā</sup> beṭ<sup>wā</sup>-ke āwaik. Tab ō-kar bābā  
*his father saw the-younger son-of the-coming. Then his father*  
 dekh<sup>tē</sup>-mān māyā kaīlia. Dagurī-ke bhar-ak<sup>wār</sup> dhai-ke, garē  
*just-as-he-saw-him compassion made. Running full-embrace holding, on-neck*  
 garē milāi-ke chūme lag<sup>lia</sup>. Beṭ<sup>wā</sup> āpan bap<sup>wā</sup>-sē kah<sup>lia</sup>, 'arē  
*on-neck joining to-kiss began. The-son his-own father-to said, 'O*  
 bābā, moi Bhag<sup>wan</sup><sup>wā</sup>-ke kah<sup>ni</sup> hai-nō-lel<sup>hiā</sup>, tōrā-sē pāp kar<sup>lahi</sup>,  
*father, I God-of saying not-have-taken, thee-from sin did,*  
 āb moi phuni tōr bētā kahāwāi lāyak hai-nō-bar<sup>hi</sup>.' Tab ō-kar bap<sup>wā</sup>  
*now I again thy son to-be-called fit I-not-am.'* Then his father  
 āpan mar<sup>hariā</sup>-sē kah<sup>lia</sup>, 'arē mar<sup>hariawā</sup>, ek<sup>rā</sup>-kē sabh-sē ḍaūl  
*his-own servant-to said, 'O servant, this-one all-of good*  
 luggā nikāri-ke pahir<sup>wahiā</sup>. Ō-kar hath<sup>wā</sup>-mā aguṭhiā gor<sup>wā</sup>-mā jūtā  
*cloth taking-out put-on. His hand-on ring feet-on shoes*  
 pehar<sup>wahi</sup>; āb khaia, piia, sukh karia; kaisē-kī i beṭ<sup>wā</sup>  
*put; now let-us-eat, drink, pleasure let-us-do; because this son*  
 maral rah<sup>lia</sup>, phuni jialia; bhulāil rah<sup>lia</sup>, bhēt<sup>lia</sup>.' Tab ū  
*dead was, again alive-became; lost was, is-found.'* Then he  
 sukh kare lag<sup>lia</sup>.  
*pleasure to-do began.*

Ō-kar jeth<sup>kā</sup> beṭ<sup>wā</sup> khet<sup>wā</sup>-mā rah<sup>lia</sup>. Jab ōi ghar<sup>wā</sup>-ke nijikihi  
*His elder son field-in was. When he house-of near*  
 elia, tab bājā nāch-ke awāj sun<sup>lia</sup>. Tab ōi āpan mar<sup>hariawā</sup>-kē  
*came, then music dance-of noise heard. Then he his-own servant-to*  
 balolia, puchh<sup>lia</sup>, 'arē mar<sup>hariawā</sup>, i kathī hōkhai?' Tab  
*he-called, he-asked, 'O servant, this what is-happening?' Then*  
 mar<sup>hariawā</sup> kah<sup>lia</sup>, 'tōr bhaewā āil baria, tōr bap<sup>wā</sup> ḍaūl ḍaūl  
*the-servant said, 'thy brother come is, thy father good good*

khāe-kē kailē baria; kaisē ki ō chhuṭ<sup>a</sup>kā beṭ<sup>a</sup>wā-kē  
 (*preparations*)-*for-eating* *done has; because that he the-younger son*  
 chik<sup>a</sup>han paülē.' Tab ō-kar jeṭh<sup>a</sup>kā beṭ<sup>a</sup>wā khisiailia, ghar<sup>a</sup>wā bhitar  
*well found.' Then his elder son grew-angry, the-house into*  
 jāy-ke manē na paraī. Tab ōhī khātir ō-kar bābā bah<sup>a</sup>rī ailia,  
*going-of heart-in not chose. Then this-even for his father outside came,*  
 kahe lag<sup>a</sup>lia bujhāwāi lag<sup>a</sup>lia jeṭh<sup>a</sup>kā beṭ<sup>a</sup>wā-kē. Tab jeṭh<sup>a</sup>kā  
*to-say began to-remonstrate began the-elder son-to. Then the-elder*  
 beṭ<sup>a</sup>wā āpan. bap<sup>a</sup>wā-kē jabāb delia, 'Dekhahī, utarā baris tōrā-ke  
*son his-own father-to answer gave, 'See, so-many years thy*  
 sēwā kar<sup>a</sup>lahī, tōr bachan kahu nāhī tar<sup>a</sup>lahī, tōi mōrā-kē ek  
*service I-did, thy words ever not I-transgressed, thou me-to one*  
 khasī-ke chhōkan hai-nō-dēl<sup>a</sup>hi. Mōi āpan saṅghatiyā-sē sawakh  
*goat-of young-one not-gavest. I my-own friends-with merriment*  
 karat<sup>a</sup>-hī. Bākī, tōr chhoṭ<sup>a</sup>kah<sup>a</sup>wā beṭ<sup>a</sup>wā, tō, paturiyā ke sāg<sup>a</sup>wā  
*might-have-made. But, thy younger son, surely, harlots of with*  
 tōr sajē dhan khōi-delia, tab ōi jas-hi elia tab tōi tas-hī  
*thy all fortune squandered, then he as-even came then thou so-even*  
 ḍaūl ḍaūl khāe-kē kaīlia.' Tab ō-kar bap<sup>a</sup>wā  
*good good (preparations)-for-food made-hast.' Then his father*  
 kah<sup>a</sup>lia, 'arē babuā, tōi, tā, mōr saṅgē barōbari barahī;  
*said, 'O son, thou, to-be-sure, me with always art;*  
 jāun mōr dhan barāī taūn dhan sab tōrē hokhaī.  
*what my fortune is that fortune all thine-even is.*  
 Bākī, khusī karahī, anand karahī-kē chāhai ka-rahā-hī,  
*But, merriment to-make, joy to-celebrate proper was,*  
 kāhē-ki tōr i bhaewā maral rah<sup>a</sup>lia, jī-gēlia;  
*because-that thy this brother dead was, alive-became;*  
 bhulāil rah<sup>a</sup>lia, sē bheṭelia.'  
*lost was, and is-found.'*



[No. 63.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

## SPECIMEN II.

## A FOLK-TALE.

*(Pandit Rama-ballabh Misra, 1898.)*

Eurā aw<sup>a</sup>niyā rahē barad char<sup>a</sup>wait. Bhāj<sup>a</sup>hariyā sab biyā  
*One herdsman was bullocks feeding. The-labourers all seedlings*  
 kaṭait. Eurā har<sup>a</sup>nā baiṭhal rahaliā. Euniwā kah<sup>a</sup>lās, ‘tōr  
*transplanting. One deer sitting was. The-herdsman said, ‘thee*  
 āgē kathi baraū?’ Bhāj<sup>a</sup>hariyā kah<sup>a</sup>lās, ‘arē, ke jani kathi hōkhai  
*before what is-for-thee?’ The-labourers said, ‘O, who knows what is*  
 kathi na. Dekhahī-tā.’ Bhāj<sup>a</sup>hariē gelia, har<sup>a</sup>nā dekh<sup>a</sup>liā. Tab euniwā  
*what not. See.’ The-labourers went, a-deer saw. Then the-herdsman*  
 mār-deliā. Bhāj<sup>a</sup>hariyā kah<sup>a</sup>liā, ‘arē sasur, tohi kihā-kē  
*killed (the-deer). The-labourers said, ‘O father-in-law, thou why*  
 mārāl-hī? Saran-mē āel-rah<sup>a</sup>lai. Kah-dēwasu mah<sup>a</sup>tauā-kē aghi.  
*has-killed-(it)? Refuge-into it-come-had. I-will-say the-head-man-of before.*  
 Dand<sup>a</sup>bihē. Tōr gunāwan par<sup>a</sup>laū.  
*He-will-punish (you). On-thee fault fell-for-thee.’*

## FREE TRANSLATION OF THE FOREGOING.

There was a herdsman tending his bullocks. The farm-labourers<sup>1</sup> were transplanting paddy. There was a deer crouching down. The herdsman said to the labourers ‘what is that before you?’ They replied, ‘Who cares what is before us, and what is not? Go and see for yourself.’ However, they went to see what it was and the herdsman killed the deer. Then said the labourers, ‘O foul-one, why have you killed it? It had taken refuge with us. We shall tell the headman, and he will punish you. A great shame has fallen on you.’

The two following specimens of Thārū Bhojpurī come from the District of Gonda, and may be taken as specimens of the Thārū language of that District, as well as of that of the adjoining District of Basti. They are admirably idiomatic versions, and well illustrate the peculiar idioms of the tribe. The first is a translation of the Parable of the Prodigal Son, and the second a little song.

<sup>1</sup> A *bhāj<sup>a</sup>hariyā* is a man who gives his labour in exchange for mutual obligation, such as the loan of a pair of bullocks.

[No. 64.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP,

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT GONDA.)

## SPECIMEN I.

*(Pandit Janardan Joshee, 1898.)*

Ek manai-kē dū-ṭhau laurā bāṭel. Chhoṭ<sup>ka</sup> kah<sup>lis</sup> ki,  
*One man-of two sons were. The-younger said that,*  
 'bāpū rē, mōr bakh<sup>rā</sup> bāṭ dē. Ab nāhī nib<sup>hī</sup>.'  
*'father O, my share dividing give. Now not it-will-suffice (under*  
*present arrangements).'* Tab bakh<sup>rā</sup> bāṭ di<sup>lis</sup>. Thōrik din chhoṭ<sup>ka</sup>  
*Then share dividing he-gave. A-few days the-younger*  
 laurā baṭōril ghar dwār sab jōr-ke bah-gail. Rupaiyā  
*son together house door all collecting flowed-(went)-away. The-rupees*  
 paisā jawan sasur pāis-rahā, tawan jāy-ke nak<sup>ṭi-mā</sup>  
*piece which the-low-fellow had-got, that going evil-conduct-in*  
 urāy-di<sup>lis</sup>. Rupaiyā paisā nāin rahil. Parāē dēs  
*he-squandered. Rupees piece not remained. Foreign country-(in)*  
 sukkhā paril. Tab sasur bhukhan muat rahē. Tab sasur  
*famine fell. Then the-low-fellow of-hunger dying was. Then the-low-fellow*  
 har<sup>wāhi</sup> jōte lāgil, sūar charāwāi lāgil, aur uk<sup>rē-mā</sup>  
*ploughing to-plough began, swine to-feed began, and heart-in*  
 kah<sup>lis</sup> ki, 'chāiā pēṭ-bhar khāū.' Kahū māḡai  
*said that, 'pork belly-full let-(me)-eat.' Anywhere he-asked*  
 pāibai-nā-karai. Jab chetaīl ki, 'mōr bhur<sup>wā-ke</sup> kamāhī-mā  
*he-used-not-to-get. When he-remembered that, 'my old-one-of earnings-in*  
 manai khāy jāṭ aṭē, bur-chōdi māī bhūkhan marat aṭū.  
*men eating going are, the-foul-one I by-hunger dying am.*  
 Jāit aṭū bāpū lagē. Bāpū-sē kah<sup>yū</sup> ki, "bāpū rē,  
*Going I-am the-father near. The-father-to I-will-say that, "father O,*  
 mōhi-sē kasūr bhaīl, twār put<sup>wā</sup> banē layak nāī hū. Jas  
*me-by fault hus-occurred, thy son to-become fit not I-am. As*  
 āūr kam<sup>waiyā</sup> aṭē, mōhū-kā rākh-lē." Ap<sup>nē</sup> bāpū pās ram-gail.  
*other earners are, me-too keep." His-own father near he-went-away.*

Jab bāpū pās pahūchil bāpū-kē mōb lāgil. Daur-ke  
*When the-father near he-approached the-father pity seized. Running*  
 pakar-lihis āūr mile lāgil. Rōwāt lāgil bur-chōdi. Laurā  
*he-caught(-him) and to-embrace began. To-cry began the-foul-one. The-boy*  
 kahil, 'mō-sē kasūr bhaīl.' Bāpū ṭahaluan-sē kah'lis, 'bhaīā rē,  
*said, 'me-by fault has-occurred.' The-father servants-to said, 'brothers O,*  
 lūgā dē-dār. Āgochhā wāgochhā pahir-lē. Mūdari bāth-mā āūr gōrē-mā  
*cloth give-away. Kerchief etc. put-on. Ring hand-on and feet-on*  
 pan'hi pahir-lē. Khusī manāil bātē, ki mōr laurā muat, jiat āil.  
*shoes put. Joy celebrated is, that my son dying, living came.'*  
 Bahur khusi kar'le lāgil.  
*Again merriment to-make they-began.*

Āūr baṛkā laurā khētē rahil. Jab gharē āil, gāwe  
*And the-elder son field-in was. When house-to he-came, singing*  
 nāche sunil. Tab ek ṭahaluā-sē pūchhis ki, 'āj kā  
*dancing he-heard. Then one servant-to he-asked that, 'to-day what*  
 gharē bātē rē, ki baṛā gaunāi hōitā?' Tab ṭahaluā  
*house-in is O, that great singing is-going-on?' Then the-servant*  
 kah'lis ki, 'bhaīwā āil āūr tohār bāpū khiwāit piāitā,  
*said that, 'brother came and thy father is-feeding is-causing-to-drink,*  
 ki laurā milē bātē.' Baṛkā laurā bhusiāil ki, 'maī nāī  
*that the-son found is.' The-elder son grew-angry that, 'I not*  
 jāī bhīrē.' Bāpū bah'rē āil manāil. Laurā  
*will-go inside.' The-father outside came (and) appeased-(him). The-son*  
 bāp-sē kah'lis ki, 'maī tōrē ag'wā rah'lū; ki jaun kahat  
*father-to said that, 'I thee before lived; that which saying*  
 rah'lis, taun karat rahilū. Kabhaū ēk-ṭhē paṭh'rū nāī dih'lē  
*thou-wast, that doing I-was. Ever-even one-even kid not thou-gavest*  
 ki maī ap'nē gōchā-sē khusī kar'nū. Āūr jab twār  
*that I my-own friends-with merriment might-be-made. And when thy*  
 i laurā āil, ū twār rupaīyā paīsā jawan rah'lis tawan bēṛin-kā  
*this son came, he thy rupees pice which was that harlots-to*  
 dē-ghālis; tū uh-kē tān baṛā mōh karat āṭā.' Bāp kah'lis,  
*gave-away; thou him for great love doing art.' The-father said,*  
 'arē bhaīyā, tū mōrē ṭhīnā rah'lis, jawan kuchh jōril-pailil  
*'O brother, thou me near livedst, what ever was-got-(by-fate)*  
 khailis kamailis. Jō-kuchh bātē, toh'rē hōil. Bara khusi  
*thou-atest(-and) didst-earn. Whatever is, thine-very is. Great joy*  
 karat chāhil, ki twār bhaīwā muat jiat āil.  
*to-be-done ought, that thy brother dying living came.'*

<sup>1</sup> This is the regular term by which a Thārū addresses his son.

[No. 65.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT GONDA.)

## SPECIMEN II.

(Pandit Janardan Joshee, 1898.)

Rāmā o Lachhiman chal'nē shikār.

*Rām and Lakshman started to-hunt.*

Bel'waṭ hath'nī dārē palān.

*Belwaṭ female-elephant-on was-put cot.*

Hath'nī palānē as'nī-bas'nī gir'lē.

*The-female-elephant ran-away the-howdah-etcetera fell-down.*

Rām tā lag'lē piyās.

*Rām indeed was-seized-by thirst.*

Eri eri bahinī, kūiā-panihariā, bundā ek, bahinī, paniyā piāu.

*O O sister, well-water-drawer, drop one, sister, water make-(me)-drink.*

Sōnē kerī jhariā, rup'nē kerī ṭōṭī, jehi bhari lāwai, rē, Gaṅgā-jal-pānī.

*Gold of gugglet, silver of spout, which filling she-brings, O, Ganges-water.*

Jō tōhi Rāmā Hari jatiyā nā puchh'thē, ham'rē bāp Śatal

*If thee Rām God caste (expletive) asked, my father Śatal*Singh rāj.  
*Singh king.*

## FREE TRANSLATION OF THE FOREGOING.

Rāma and Lakshmaṇa went forth to hunt. On Belwaṭ, the she-elephant, was placed the riding-seat, but (excited by the chase) the elephant ran away, and the howdah and all its fittings fell from her back.

Rāma felt thirsty. 'O sister,' said he, 'thou who drawest water from the well, give me one drop of water, sister, to drink.' A gugglet of gold, with a silver spout, did she bring, all full of Ganges water. (Then said she to herself), 'if the divine Rāma had asked my caste, I should have told him that my father was Rājā Śatal Singh.'

The last specimen of the Thārū dialect comes from the District of Bahraich. Here and there, words such as *rahis* and *kahis* show the influence of the Eastern Hindī spoken by the other inhabitants of the district, but in the main the language is Bhojpurī.

[No. 66.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT BAHRAICH.)

(Munshī Rāj Bahadur, 1898.)

Ek manaĩ dū chhāwā rānis. Duinō-mā chhotkawā kahis ki, 'bābā rē, mōr  
*One man-of two sons were. Both-in the-younger said that, 'father O, my*  
 hīsā bāt̃ dē.' Bābā bāt̃ dihal. Halī bhāil  
*share dividing give.' The-father dividing gave. Short-time had-passed*  
 bāṭhā-baṭṭhā chhotkawā chhāwā āpan bāṭhā lāi-kāi chal-gal aurē muluk.  
*(after-) division the-younger son his-own share taking went-away (to)-another land.*  
 Āūr paturiyā-bāji kāilas, dhan-daulat luṭā-dal'las aū sakor āg'las. Uī  
*And wenching did, fortune squandered and all was-spent. That*  
 muluk-mā sukkhā par-gāil, aū ū bhukkhan mao lāg. Tabbai uī  
*country-in famine fell, and he from-hunger to-die began. Then-even that*  
 muluk ek manaĩ basal-rahil. Otthin ū gainū. Ū sūri charāwāi khetwā-mā  
*country one man lived. There he went. He swine to-feed fields-in*  
 paṭhā-deh'las. Ū āpan man-sē kahit, 'ihē khar-patwār jaūn sūri khāit  
*sent-away. He his-own mind-to was-saying, 'this dry-grass which swine eating*  
 bā, taūnē khāt pēt̃ bhar-lētō.' Kaūnō nā kachhū dihal. Tan  
*are, that-very eating belly may-I-fill.' Any-body not any-thing gave. Then*  
 chēt-kāilas, kaha lāgal, 'hamrē bābā-kē manaĩ-tanaĩ rakh-rakh'las;  
*he-remembered, to-say he-began, 'my father-to servants-etcetera are-employed;*  
 sab-kar nīk baṭī sāp. Mah bhūkhē mūtāṭū. Ab mah  
*all-of good is food-supply. I from-hunger am-dying. Now I*  
 ghūm-ghumā āpan bābā ṭhin jāithō. Ō-sē kahyō ki, "hē  
*having-wandered-about my-own father near going-am. Him-to I-will-say that, "O*  
 bābā, mah pāpī ṭhahar'nō. Mah-sē chūk hō-gal. Mah  
*father, I sinner have-been-proved. Me-by guiltiness has-come-to-pass. I*  
 kachhō lāik nē hō, ki tōr chhāwā rahō. Ek kamoiā  
*any-thing-for fit not am, that thy son I-may-remain. One day-labourer*  
 na rākh, mohī rākh." Tō ī sam'jhanō āpan bābā ṭhin aitō.  
*do-not keep, (but)-me keep." Then this I-understood my-own father near I-came.'*  
 Ab-hī ū barā dūr hā, ō-he dēkh bābā sōg lag'las.  
*Now-even he very far-off was, him seeing (by)-the-father compassion was-felt.*

Daur-kāi sēnā-lagal. Chhāwā kah<sup>1</sup>las ki, 'hē bābā, rē, mah pāpi  
*Running he-embraced-(him). The-son said that, 'O father, O, I sinner*  
 tahar<sup>1</sup>nō. Mah-sē chūk hō-gal. Mah kachhō lāik nē hō,  
*have-been-proved. Me-by guiltiness has-come-to-pass. I any-thing fit not am,*  
 ki tōr ohhāwā rahō.' Bābā kah<sup>1</sup>las kamoīā-nō, 'chumur chumur  
*that thy son I-may-remain.' The-father said servants-to, 'good good*  
 lūgā lē-aīnō, ihē orāh<sup>1</sup>nō, pah<sup>1</sup>rāh<sup>1</sup>nō; ihē mūdari āguri-mā ghalā dēo,  
*cloth bring, this-one wrap, put-on; this-one-to ring finger-on putting give,*  
 aū pan<sup>1</sup>hī goarā-mā ghalā dēo. Ihē khaībī, mahū khāō, piō,  
*and shoes feet-on putting give. This-one will-eat, I will-eat, will-drink,*  
 khusī kar<sup>1</sup>nō; ki mōr ohhāwā maral rahē ab-lē jial āil; herāil  
*merriment I-will-make; that my son dead had-been now alive came; lost*  
 rahē, ab-lē painō.' Sab-ke jui khusī hoilāh.  
*had-been, now I-have-found-(him). All-of heart glad began-to-be.*

Bap<sup>1</sup>kawā laūrā khet<sup>1</sup>wan hā. Jō ghar lagehā gail, nāchat gāib  
*The-elder son fields-in was. As house near he-went, dancing singing*  
 sunnānō. Kamoiā goh<sup>1</sup>rāwal, 'eh kā kartātō?' Ū kah<sup>1</sup>las, 'tōr bhāīwā  
*he-heard. A-servant he-called, 'this what is-being-done?' He said, 'thy brother*  
 ā-rahālas. Tōr bābā khaile pilā nāch kartāta, ki ū nika nika āil.'  
*come-is. Thy father eating drinking dancing doing-is, that he well well came.'*  
 Ohē ris lāgal. Kah lāgal, 'mah ghar-mā nāhī jāibō.' Bap<sup>1</sup>wā duārō  
*To-him anger was-felt. To-say began, 'I house-in not will-go.' The-father door-to*  
 āil. Kah lāgal aū phus<sup>1</sup>lāil, 'ris jin karū.' Tō ū āpan  
*came. To-say he-began and propitiated-(him), 'anger do-not do.' Then he his-own*  
 bābā-sē kahil, 'hēr-rarē! mah at<sup>1</sup>rah baras toār dhandhā kar<sup>1</sup>nō, hāth  
*father-to said, 'look-here! I so-many years thy work did, (thy)-hands*  
 dab<sup>1</sup>nō, goār dab<sup>1</sup>nō; kabbō toār bātan char<sup>1</sup>chā nē kīnhō; kabbō  
*I-shampooed, feet I-shampooed; ever-even thy words-(of) criticism not I-did; ever-even*  
 mōhe ohhag<sup>1</sup>ri-k bachchā nahī dih<sup>1</sup>lē, ki sāghutin khusī kar<sup>1</sup>-  
*me-to goat-of young-one not thou-gavest, that friends-(with) merriment I-might-*  
 tō. Aū jab toār ihō chhāwā āil, jāun toār dhan paturīā-bāji-mā  
*have-made. And when thy this son is-came, who thy fortune wenching-in*  
 urā-deh<sup>1</sup>las, tāī mān-mar<sup>1</sup>jāt kartātē.' Tō ū kahil, 'hē chhāwā, tāī  
*squandered, thou feasting-in-his-honour art-doing.' Then he said, 'O son, thou*  
 sab din mōr ṭhin rahālē. Jāun mōr bāt taūn tōr bāt. Khusiāli  
*all days me near livest. What-(is) my word that-(is) thy word. Merriment*  
 kara-ga rahē. Tobār bhāiwā maral rahē, ab jial āil; herāil rahē, ab  
*to-be-done was. Thy brother dead was, now alive came; lost was, now*  
 milal.'  
*found-(is).'*

## **STANDARD LIST OF BIHĀRĪ WORDS AND SENTENCES.**

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These lists have been prepared independently of the translations of the Parable of the Prodigal Son in the corresponding dialects. Variations of spelling will, therefore, be observed. These have been deliberately left untouched, as they illustrate the pronunciation in doubtful cases.

SPECIMENS IN THE

English.	Maithilī (Darbhanga Brāhmins).	Chhikā·chhiki (Bhagalpur).	Magahī (Gayā).
1. One . . . . .	Ēk . . . . .	Ēk . . . . .	Ēk . . . . .
2. Two . . . . .	Dā . . . . .	Dui . . . . .	Dā . . . . .
3. Three . . . . .	Tin <sup>i</sup> . . . . .	Tiu . . . . .	Tin . . . . .
4. Four . . . . .	Chār <sup>i</sup> . . . . .	Chāir . . . . .	Chār . . . . .
5. Five . . . . .	Pāch . . . . .	Pāch . . . . .	Pāch . . . . .
6. Six . . . . .	Chhao . . . . .	Chhau . . . . .	Chhau . . . . .
7. Seven . . . . .	Sāt . . . . .	Sāt . . . . .	Sāt . . . . .
8. Eight . . . . .	Āṭh . . . . .	Āṭh . . . . .	Āṭh . . . . .
9. Nine . . . . .	Nao . . . . .	Nau . . . . .	Nau . . . . .
10. Ten . . . . .	Das . . . . .	Das . . . . .	Das . . . . .
11. Twenty . . . . .	Bis . . . . .	Bis . . . . .	Bis . . . . .
12. Fifty . . . . .	Pachās . . . . .	Pachās . . . . .	Pachās . . . . .
13. Hundred . . . . .	Sai . . . . .	Sai . . . . .	Sau . . . . .
14. I . . . . .	Ham . . . . .	Hamē . . . . .	Ham . . . . .
15. Of me . . . . .	Hamar, hamār . . . . .	Hamar, ham <sup>a</sup> ra . . . . .	Mōrā, hammar, ham <sup>a</sup> rā . . . . .
16. Mine . . . . .	Hamar, hamār . . . . .	Hamar, ham <sup>a</sup> ra . . . . .	Mōr, hammar ; ham <sup>a</sup> rā . . . . .
17. We . . . . .	Ham <sup>a</sup> rā lok <sup>a</sup> nj . . . . .	Ham <sup>a</sup> rā ār, ham <sup>a</sup> rā sabh . . . . .	Ham <sup>a</sup> ni, ham-sab, ham lōg, ham <sup>a</sup> ranhī, ham <sup>a</sup> nhi . . . . .
18. Of us . . . . .	Ham <sup>a</sup> rā sab <sup>a</sup> hik ; ham <sup>a</sup> rā lok <sup>a</sup> nik . . . . .	Ham <sup>a</sup> rā ārak . . . . .	Ham <sup>a</sup> ni-ke, hām-sab-ke, ham-lōg-ke . . . . .
19. Our . . . . .	Ham <sup>a</sup> rā sab <sup>a</sup> hik ; ham <sup>a</sup> rā lok <sup>a</sup> nik . . . . .	Ham <sup>a</sup> rā ārak . . . . .	<i>Ditto.</i> . . . . .
20. Thou . . . . .	Tō, ahā, ap <sup>a</sup> ne . . . . .	Tō . . . . .	Tū, tē . . . . .
21. Of thee . . . . .	Tōhar, tohār, ahāk, ap <sup>a</sup> nek . . . . .	Tōhar, toh <sup>a</sup> ra, tōr . . . . .	Tōrā-ke, tohar, tōr . . . . .
22. Thine . . . . .	Tōhar, tohār, ahāk, ap <sup>a</sup> nek . . . . .	Tōhar, toh <sup>a</sup> ra, tōr . . . . .	Tōhar, tōr . . . . .
23. You . . . . .	Toh <sup>a</sup> rā lok <sup>a</sup> ni, ahā lok <sup>a</sup> ni, ap <sup>a</sup> ne lok <sup>a</sup> ni . . . . .	Tōrā ār, <i>etc.</i> . . . . .	Āp, ap <sup>a</sup> ne, tō, toh <sup>a</sup> ni . . . . .
24. Of you . . . . .	Toh <sup>a</sup> rā lok <sup>a</sup> nik, <i>etc.</i> . . . . .	Tōrā ārak . . . . .	Āp-ke, ap <sup>a</sup> ne-ke, toh <sup>a</sup> ranhi-ke, toh <sup>a</sup> ni-ke . . . . .
25. Your . . . . .	Toh <sup>a</sup> rā lok <sup>a</sup> nik, <i>etc.</i> . . . . .	Tōrā ārak . . . . .	Āp <sup>a</sup> ne-ke, ap <sup>a</sup> n, toh <sup>a</sup> ranhi-ke, toh <sup>a</sup> ni-ke . . . . .



Kurmāli (Manbham).	Pēch Parganiā* (Ranchi).	Bhojpori (Shahabad).
Ek-tā . . . . .	Ek . . . . .	E-gō . . . . .
Du-tā . . . . .	Dui, dū . . . . .	Dū-gō . . . . .
Tin-tā . . . . .	Tin . . . . .	Tin-gō . . . . .
Chār-tā . . . . .	Chār . . . . .	Chār-gō . . . . .
Pāch-tā . . . . .	Pāch . . . . .	Pāch-gō . . . . .
Chha-tā . . . . .	Chha . . . . .	Chha-gō . . . . .
Sāt-tā . . . . .	Sāt . . . . .	Sāt-gō . . . . .
Āt-tā . . . . .	Āth . . . . .	Āth-gō . . . . .
La-tā . . . . .	Na . . . . .	Nau-gō . . . . .
Das-tā . . . . .	Das . . . . .	Das-gō . . . . .
Bis-tā . . . . .	Bis . . . . .	Bis-gō . . . . .
Pāchās-tā . . . . .	Pachās . . . . .	Pachās-gō . . . . .
Sa . . . . .	Sa . . . . .	Sau-gō . . . . .
Hāmi . . . . .	Maī . . . . .	Ham . . . . .
Hāmar . . . . .	Mōr . . . . .	Mōr, hamār . . . . .
Hāmar . . . . .	Mōr . . . . .	Mōr, hamār . . . . .
Hāmni . . . . .	Hām <sup>rē</sup> . . . . .	Ham <sup>ni-kā</sup> , ham <sup>nin-kā</sup> . . . . .
Hām <sup>rā</sup> -kar . . . . .	Hām <sup>rē</sup> , hām <sup>rē-kēr</sup> . . . . .	Ham <sup>ni-ke</sup> . . . . .
Hām <sup>rā</sup> -kar . . . . .	Hām <sup>rē</sup> , hām <sup>rē-kēr</sup> . . . . .	Ham <sup>ni-ke</sup> . . . . .
Tū . . . . .	Taī . . . . .	Tū . . . . .
Tōhar . . . . .	Tōr . . . . .	Tōr, tohār . . . . .
Tōhar . . . . .	Tōr . . . . .	Tōr, tohār . . . . .
Tohni . . . . .	Taī, toh <sup>rē</sup> . . . . .	Tū-log, toh <sup>ni-kā</sup> . . . . .
Tohrā-kar . . . . .	Toh <sup>rē-kēr</sup> . . . . .	Toh <sup>ni-ke</sup> . . . . .
Tohrā-kar . . . . .	Toh <sup>rē-kēr</sup> . . . . .	Toh <sup>ni-ke</sup> . . . . .

\* This is Nagpurī rather than Pēch Parganiā. *See* remarks on page 167 *ante*.

Bhojpurī (North Centre of Saran).	Sarwarīā (Bastī).	Western Bhojpurī (Jaunpur).
Ēk . . . .	Ēk . . . .	Ēk . . . .
Dū, dui . . . .	Dō . . . .	Dui . . . .
Tin . . . .	Tin . . . .	Tin . . . .
Chār . . . .	Chār . . . .	Chāri . . . .
Pāch . . . .	Pāch . . . .	Pāch . . . .
Chhaw . . . .	Chha . . . .	Chha . . . .
Sāt . . . .	Sāt . . . .	Sāt . . . .
Āṭh . . . .	Āṭh . . . .	Āṭh . . . .
Naw . . . .	Nau . . . .	Nau . . . .
Das . . . .	Das . . . .	Das . . . .
Bis . . . .	Bis . . . .	Bis . . . .
Pachās . . . .	Pachās . . . .	Pachās . . . .
Sau, sai . . . .	Sau . . . .	Sau . . . .
Ham . . . .	Maī . . . .	Ham . . . .
Hamār . . . .	Mōr . . . .	Hamār . . . .
Hamār . . . .	Mōr . . . .	Hamār . . . .
Ham <sup>ni</sup> . . . .	Ham <sup>rē</sup> . . . .	Ham . . . .
Ham <sup>ni</sup> -ke . . . .	Haman-kāī . . . .	Ham <sup>rē</sup> sab-kāī . . . .
Ham <sup>ni</sup> -ke . . . .	Haman-kāī . . . .	Ham <sup>rē</sup> sab-kāī . . . .
Tē . . . .	Tai, tū . . . .	Tū . . . .
Tōr . . . .	Tōr . . . .	Tōr . . . .
Tōr . . . .	Tōr . . . .	Tōr . . . .
Tū . . . .	Tū . . . .	Tohan lōgan, tū . . . .
Toh <sup>rā</sup> -ke, tohār . . . .	Tohār . . . .	Toh <sup>rē</sup> -lōgan-kāī . . . .
Toh <sup>rā</sup> -ke, tohār . . . .	Tohār . . . .	Toh <sup>rē</sup> -lōgan-kāī . . . .

# BIHĀRĪ LANGUAGE.

Nagpurīā (Rauchī).	Madhēsī (Champaram).	Thārū (Champaram).	English.
Ēk . . . . .	Ēk . . . . .	Ēk . . . . .	1. One.
Dui . . . . .	Dū . . . . .	Dui . . . . .	2. Two.
Tin . . . . .	Tin . . . . .	Tin . . . . .	3. Three.
Chāir . . . . .	Chār . . . . .	Chār . . . . .	4. Four.
Pāch . . . . .	Pāch . . . . .	Pāch . . . . .	5. Five.
Chhaw . . . . .	Chhaw . . . . .	Chhā . . . . .	6. Six.
Sāth . . . . .	Sāt . . . . .	Sāt . . . . .	7. Seven.
Āth . . . . .	Āth . . . . .	Āth . . . . .	8. Eight.
Nāo . . . . .	Naw . . . . .	Nau . . . . .	9. Nine.
Das . . . . .	Das . . . . .	Das . . . . .	10. Ten.
Bīs . . . . .	Bīs . . . . .	Bīs . . . . .	11. Twenty.
Pachās . . . . .	Pachās . . . . .	Pachās . . . . .	12. Fifty.
Sai . . . . .	Sai . . . . .	Sau . . . . .	13. Hundred.
Mōē . . . . .	Ham . . . . .	Moi, moē . . . . .	14. I.
Mōr . . . . .	Hamār, hamar . . . . .	Mōr . . . . .	15. Of me.
Mōr . . . . .	Hamār, hamar . . . . .	Mōr . . . . .	16. Mine.
-Hamārē-man . . . . .	Ham'ni . . . . .	Ham'rā sab, moē . . . . .	17. We.
-Hamārē-kēr . . . . .	Ham'ni-ke . . . . .	Ham'rā sab-ke . . . . .	18. Of us.
Hamārē-kēr . . . . .	Ham'ni-ke . . . . .	Ham'rā sab-ke . . . . .	19. Our.
Toē . . . . .	Tē, tā . . . . .	Tāi; toē . . . . .	20. Thou.
Tōr, tōhar . . . . .	Tōr . . . . .	Tōr . . . . .	21. Of thee.
Tōr, tōhar . . . . .	Tōr . . . . .	Tōr . . . . .	22. Thine.
Tohārē-man . . . . .	Tū . . . . .	Tū; toē . . . . .	23. You.
Tohārē-kēr . . . . .	Tohār, tōhar . . . . .	Toh'rā-ke, tōrā . . . . .	24. Of you.
Tohārē-kēr . . . . .	Tohār, tōhar . . . . .	Toh'rā-ke, tōrā . . . . .	25. Your.

English.	Maithīlī (Darbhanga Brāhmapa).	Chhīkī-ohhīkī (Bhagalpur).	Magahī (Gayā).
26. He . . . . .	Ō, sē . . . . .	Ū . . . . .	Ū . . . . .
27. Of him . . . . .	Ō-kar, ta-kar . . . . .	Ōk <sup>tr</sup> a . . . . .	Un-kar, ō-kar . . . . .
28. His . . . . .	Ō-kar, ta-kar . . . . .	Ōk <sup>tr</sup> a . . . . .	Un-kar, ō-kar . . . . .
29. They . . . . .	Ō lok <sup>ni</sup> , hun <sup>kā</sup> lok <sup>ni</sup> . . . . .	Ū sabb, etc. . . . .	Un <sup>khani</sup> , un <sup>hani</sup> , ū-sab, ū-lōg.
30. Of them . . . . .	Hunak . . . . .	Hun <sup>kā</sup> sabbak . . . . .	Un <sup>khani</sup> -ke, un <sup>hani</sup> -ke, ū-sab-ke, ū-lōg-ke.
31. Their . . . . .	Hunak . . . . .	Hun <sup>kā</sup> sabbak . . . . .	<i>Ditto</i> . . . . .
32. Hand . . . . .	Tar <sup>bā</sup> , hāth . . . . .	Hāth . . . . .	Hāth . . . . .
33. Foot . . . . .	Tabā . . . . .	Pair . . . . .	Pā <sup>ō</sup> , pair, gō <sup>r</sup> . . . . .
34. Nose . . . . .	Nāk . . . . .	Nak . . . . .	Nak . . . . .
35. Eye . . . . .	Ākh <sup>i</sup> . . . . .	Āikh . . . . .	Akh . . . . .
36. Mouth . . . . .	Mukh, muh . . . . .	Muh . . . . .	Mūh . . . . .
37. Tooth . . . . .	Dant, dāt . . . . .	Dāt . . . . .	Dāt . . . . .
38. Ear . . . . .	Karn, kān . . . . .	Kān . . . . .	Kān . . . . .
39. Hair . . . . .	Kēs . . . . .	Kēs . . . . .	Bār, roā, kēs . . . . .
40. Head . . . . .	Sir, māth . . . . .	Māth . . . . .	Māthā, mū <sup>ph</sup> . . . . .
41. Tongue . . . . .	Jihwā, jibh . . . . .	Ji . . . . .	Jibh . . . . .
42. Belly . . . . .	Pēṭ . . . . .	Pēṭ . . . . .	Pēṭ . . . . .
43. Back . . . . .	Pīṭh <sup>i</sup> . . . . .	Pīṭh . . . . .	Pīṭh . . . . .
44. Iron . . . . .	Lōh . . . . .	Lōh . . . . .	Lōhā . . . . .
45. Gold . . . . .	Subarn, sōn . . . . .	Sōn . . . . .	Sōnā, kañchan . . . . .
46. Silver . . . . .	Chāni, rūp . . . . .	Rūp, chāni . . . . .	Chādi, rūpā . . . . .
47. Father . . . . .	Pitā, bāp . . . . .	Bāp . . . . .	Bāp, bābū-jī, bapā . . . . .
48. Mother . . . . .	Mātā, māe . . . . .	Māi, mai . . . . .	Māi, māiā, māe . . . . .
49. Brother . . . . .	Bhrātā, bhāe . . . . .	Bhāi, bhai . . . . .	Bhāi, bhāiyā, bhāiwā . . . . .
50. Sister . . . . .	Bhagini, bahin <sup>i</sup> . . . . .	Bahin . . . . .	Bahin, didi, māiyā, māi . . . . .
51. Man . . . . .	Manukhya, jan . . . . .	Manush, lōg . . . . .	Ad <sup>mi</sup> , manukh, jan, mard . . . . .
52. Woman . . . . .	Strī . . . . .	Strī, maugi, jhot <sup>hā</sup> . . . . .	Aurat, meh <sup>rārū</sup> , jani, jani-suri . . . . .

Kṛmālī (Manbhum).	Pāch Parganiā (Ranchi).	Bhojpurī (Shahabad).
Ūo . . . . .	Ū . . . . .	Ū . . . . .
Tē-kar . . . . .	Ō-kar, a-kar . . . . .	Ō-kar . . . . .
Tē-kar . . . . .	Ō-kar, a-kar . . . . .	Ō-kar . . . . .
Ūo-sab . . . . .	Ū-sab, ū-man . . . . .	Unh <sup>ni</sup> -kā, ū-sab, okani-kā . . . . .
Ūo-sab-kar . . . . .	Ō-man-kēr . . . . .	Un-kar, unh <sup>ni</sup> -ke . . . . .
Ūo-sab-kar . . . . .	Ō-man-kēr . . . . .	Un-kar, unh <sup>ni</sup> -ke . . . . .
Hāth . . . . .	Hāth . . . . .	Hāth . . . . .
Gartār . . . . .	Gōr . . . . .	Pāw, gōr . . . . .
Nāk . . . . .	Nāk . . . . .	Nāk . . . . .
Chakh . . . . .	Ākh . . . . .	Ākh . . . . .
Muh, bṛāt . . . . .	Mūh . . . . .	Mūh . . . . .
Dāt . . . . .	Dāt . . . . .	Dāt . . . . .
Kān . . . . .	Kān . . . . .	Kān . . . . .
Chul . . . . .	Chūhar . . . . .	Bār . . . . .
Mur . . . . .	Mūr . . . . .	Māth, kapār . . . . .
Jibh . . . . .	Jibh . . . . .	Jibh . . . . .
Pēṭ . . . . .	Pēṭ . . . . .	Pēṭ . . . . .
Piṭh . . . . .	Piṭh . . . . .	Piṭh . . . . .
Luhā . . . . .	Lohā . . . . .	Lohā . . . . .
Saua . . . . .	Sōnā . . . . .	Sonā . . . . .
Chādi . . . . .	Rūpā . . . . .	Chādi . . . . .
Bāp . . . . .	Bāp, bābā . . . . .	Bāp, bābū . . . . .
Māi . . . . .	Mā . . . . .	Māi, mah <sup>ni</sup> -tāri, iyā . . . . .
Bhāi . . . . .	Bhāi . . . . .	Bhāi, bhāiyā . . . . .
Bahin . . . . .	Bahin . . . . .	Bahin, bahini, didi . . . . .
Mānush . . . . .	Ad <sup>ni</sup> mi . . . . .	Ad <sup>ni</sup> mi . . . . .
Mōyā-lak, mehrār . . . . .	Meh <sup>ni</sup> -rārā . . . . .	Maugl, mah <sup>ni</sup> -rārā . . . . .

Bhojpurī (North Centre of Saran).	Surwarīā (Basti).	Western Bhojpurī (Jaumpur).
Ū . . . . .	Ū . . . . .	Ū . . . . .
Un-kar . . . . .	Ō-kar . . . . .	Ō-kar . . . . .
Un-kar . . . . .	Ō-kar . . . . .	Ō-kar . . . . .
Ū-lōg or un . . . . .	Unh*nē . . . . .	Ū-lōg . . . . .
Ū-lōg-ke . . . . .	Un-kar . . . . .	Un-kar sab-kāi . . . . .
Ū-lōg-ke . . . . .	Un-kar . . . . .	Un-kar sab-kāi . . . . .
Hāth . . . . .	Hāth, pakhurā . . . . .	Hāth . . . . .
Gōr . . . . .	Gōr . . . . .	Gōr . . . . .
Nāk . . . . .	Nāk, nakurā . . . . .	Nekurā . . . . .
Akh . . . . .	Ākh . . . . .	Ākhi . . . . .
Mūh . . . . .	Mūh . . . . .	Mūh . . . . .
Dāt . . . . .	Dāt . . . . .	Dāt . . . . .
Kān . . . . .	Kān . . . . .	Kān . . . . .
Bār, kēs . . . . .	Bār . . . . .	Bār . . . . .
Māth, kapār . . . . .	Mūr, kapār . . . . .	Kapār . . . . .
Jibh . . . . .	Jibh . . . . .	Jibhi . . . . .
Pēt . . . . .	Pēt . . . . .	Pēt . . . . .
Pīth . . . . .	Pīth . . . . .	Pīthi . . . . .
Lōhā . . . . .	Lōh . . . . .	Lōh . . . . .
Sonā . . . . .	Sonā . . . . .	Sonā . . . . .
Chāni, chādi . . . . .	Chāni . . . . .	Chāni . . . . .
Bap*si, bāp, pitā . . . . .	Bāp . . . . .	Bāp, bābū, kakā, dadā . . . . .
Māi . . . . .	Mah*tāri . . . . .	Māi, mah*tāri . . . . .
Bhāi . . . . .	Bhāi . . . . .	Bhāi . . . . .
Bahin . . . . .	Bahin . . . . .	Bahini . . . . .
Mārad . . . . .	Manāi . . . . .	Ad*mi . . . . .
Meh*rārū . . . . .	Meh*rārū . . . . .	Meh*rārū . . . . .

Nagpurīā (Ranchi).	Madhēsī (Champana).	Thārī (Champana).	English.
Ū . . . . .	Ū . . . . .	Ū, unhf . . . . .	26. He
Ū-kar . . . . .	Un-kar, ō-kar . . . . .	Ō-kar . . . . .	27. Of him.
Ū-kar . . . . .	Un-kar, ō-kar . . . . .	Ō-kar . . . . .	28. His.
Ū-man . . . . .	Ū-sabh, ū-lōg . . . . .	Ū, un . . . . .	29. They.
Ū-man-kēr . . . . .	Unhan-ke . . . . .	Ō-kar . . . . .	30. Of them.
Ū-man-kēr . . . . .	Unhan-ke . . . . .	Ō-kar . . . . .	31. Their.
Hāth . . . . .	Hāth . . . . .	Hāth . . . . .	32. Hand.
Gōṛ . . . . .	Gōṛ . . . . .	Gōṛ . . . . .	33. Foot.
Nākh . . . . .	Nāk . . . . .	Nāk . . . . .	34. Nose.
Aṅkh . . . . .	Ākh . . . . .	Ākhi . . . . .	35. Eye.
Mūh . . . . .	Mūh . . . . .	Mūh . . . . .	36. Mouth.
Dāt . . . . .	Dāt . . . . .	Dāt . . . . .	37. Tooth.
Kān . . . . .	Kān . . . . .	Kān . . . . .	38. Ear.
Kēs . . . . .	Kēs, bār . . . . .	Kēs . . . . .	39. Hair.
Mūr . . . . .	Mūr . . . . .	Mūr . . . . .	40. Head.
Jibh . . . . .	Jibh . . . . .	Jibhi . . . . .	41. Tongue.
Odar, pēt . . . . .	Pēt . . . . .	Pēt . . . . .	42. Belly.
Piṭh . . . . .	Piṭh . . . . .	Piṭhi . . . . .	43. Back.
Lohā . . . . .	Lohā . . . . .	Loh . . . . .	44. Iron.
Sonā . . . . .	Sonā . . . . .	Sonā . . . . .	45. Gold.
Rūpā . . . . .	Chāni . . . . .	Rūpā . . . . .	46. Silver.
Bāp . . . . .	Bāp . . . . .	Bābā . . . . .	47. Father.
Māy, āyō . . . . .	Mah*āri . . . . .	Daiyō . . . . .	48. Mother.
Bhāi . . . . .	Bhāi . . . . .	Dādā . . . . .	49. Brother.
Bahin . . . . .	Bahin . . . . .	Dādī . . . . .	50. Sister.
Ad*mi . . . . .	Ad*mi . . . . .	Mānisō . . . . .	51. Man.
Jani . . . . .	Meh*rārī . . . . .	Jani . . . . .	52. Woman.

English.	Maitthilī (Darbhanga Brāhman̄s).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
53. Wife . . . . .	Strī ; patnī ; bahū . . . . .	Bahū, dērāk lōg . . . . .	Jōru, māng, mangī, kanaiyā, ghar-ke lōg.
54. Child . . . . .	Nēnā, bachchā . . . . .	Santān, bed <sup>a</sup> rā, nēnā . . . . .	Laṛ <sup>a</sup> kā ; bachchā . . . . .
55. Son . . . . .	Putra . . . . .	Bētā . . . . .	Bētā, laṛ <sup>a</sup> kā, pūt, chēgū, but <sup>a</sup> vū.
56. Daughter . . . . .	Putrī, kanyā . . . . .	Bēṭī . . . . .	Bēṭī ; laṛ <sup>a</sup> ki, dhā . . . . .
57. Slave . . . . .	Bahiā . . . . .	Bahiā, naphar . . . . .	Gulām . . . . .
58. Cultivator . . . . .	Gṛihast . . . . .	Gir <sup>a</sup> hath . . . . .	Gir <sup>a</sup> hast, kasht-kār, kisān . . . . .
59. Shepherd . . . . .	Bherihar . . . . .	Garēri . . . . .	Garēri . . . . .
60. God . . . . .	Parmēswar . . . . .	Bhag <sup>a</sup> wān, Issar . . . . .	Bhag <sup>a</sup> wān; Nārāien ; Īshwar ; Par <sup>a</sup> mēsar.
61. Devil . . . . .	Saitān . . . . .	Bhūt, parēt . . . . .	Shaitān . . . . .
62. Sun . . . . .	Sūrya . . . . .	Sūrj . . . . .	Śūraj, thākur . . . . .
63. Moon . . . . .	Chandramā . . . . .	Chān, chād, chanar <sup>a</sup> mā . . . . .	Chād, chandarmā . . . . .
64. Star . . . . .	Tārā . . . . .	Tārā . . . . .	Sītārā ; tārā, tarēgan . . . . .
65. Fire . . . . .	Ag <sup>n</sup> i, āg <sup>i</sup> . . . . .	Āgī . . . . .	Āg . . . . .
66. Water . . . . .	Jal, pāni . . . . .	Pāni . . . . .	Pāni, jal . . . . .
67. House . . . . .	Gṛih, ghar . . . . .	Ghar . . . . .	Ghar, gir <sup>a</sup> hi, makān . . . . .
68. Horse . . . . .	Ghōṛ . . . . .	Ghōṛā . . . . .	Ghōṛā . . . . .
69. Cow . . . . .	Gō, gāy . . . . .	Gāy . . . . .	Gāy, gau, gaiyā . . . . .
70. Dog . . . . .	Kukur . . . . .	Kukur . . . . .	Kuttā, kukur . . . . .
71. Cat . . . . .	Bilāṛ <sup>i</sup> . . . . .	Bilāri, bilāi . . . . .	Billi, bilāi, bilaiyā . . . . .
72. Cock . . . . .	Mur <sup>a</sup> gā . . . . .	Mur <sup>a</sup> gā . . . . .	Mur <sup>a</sup> gā . . . . .
73. Duck . . . . .	Battak . . . . .	Batak . . . . .	Batak, bakat, bat . . . . .
74. Ass . . . . .	Garḍabh, gad <sup>a</sup> hā . . . . .	Gadhā . . . . .	Gad <sup>a</sup> hā . . . . .
75. Camel . . . . .	Uṭ . . . . .	Ūṭ . . . . .	Ūṭ . . . . .
76. Bird . . . . .	Pakshī, chaṭak, chirai . . . . .	Charai, chirai, pachchhi . . . . .	Chiriyā, chiriyā, chirai, chirai.
77. Go . . . . .	Jā, jāh . . . . .	Jāu . . . . .	Jō, jāo, jā . . . . .
78. Eat . . . . .	Khā . . . . .	Khāū . . . . .	Khō, khāo, kbā . . . . .
79. Sit . . . . .	Bais . . . . .	Baisū . . . . .	Baiṭho . . . . .



Kurmāli (Maubhum).	Pēch Parganiā (Ranchi).	Bhojpuri (Shahabad).
Meyā . . . . .	Jani . . . . .	Mēhar, maugi . . . . .
Chhā . . . . .	Chhuwā . . . . .	Larikā, ohhaurā, chhaur . . . . .
Bētā-chhā . . . . .	Bētā-chhuwā . . . . .	Bētā, pūt, chhok <sup>a</sup> rā . . . . .
Bitī-chhā . . . . .	Bētī-chhuwā . . . . .	Bētī, chhok <sup>a</sup> ri . . . . .
Munish . . . . .	Kinal ad <sup>a</sup> mi . . . . .	Gulām, gulammā, naphar . . . . .
Āidhar, kishān . . . . .	Chāshā . . . . .	Kisān, gir <sup>a</sup> hath . . . . .
Bāgāl . . . . .	Dhāgar . . . . .	Bheṛihar, gaṛeri . . . . .
Thākur . . . . .	Bhag <sup>a</sup> wān . . . . .	Īsar . . . . .
Dāna . . . . .	Bhūt . . . . .	Saitān, bhūt, prēt . . . . .
Sujji . . . . .	Sūruj . . . . .	Sūruj . . . . .
Chāda . . . . .	Chād . . . . .	Chandar <sup>a</sup> mā, chād . . . . .
Tārā . . . . .	Tair-gan . . . . .	Jōdhi, tarēgan . . . . .
Āgun . . . . .	Āig . . . . .	Āgi . . . . .
Pāni . . . . .	Pāni . . . . .	Pāni, paniyā . . . . .
Ghar . . . . .	Ghar . . . . .	Ghar . . . . .
Gharā . . . . .	Ghōrā . . . . .	Ghōrā, ghōr <sup>a</sup> wā . . . . .
Gāi . . . . .	Gāi . . . . .	Gāy, gaū . . . . .
Kuttā . . . . .	Kukur . . . . .	Kūkur . . . . .
Bilār, billi . . . . .	Bilai . . . . .	Bilāi . . . . .
Kūkri . . . . .	Khukh <sup>a</sup> ri . . . . .	Mur <sup>a</sup> gā . . . . .
Hās . . . . .	Koṛō . . . . .	Batak . . . . .
Gādhā . . . . .	Gādhā . . . . .	Gad <sup>a</sup> hā . . . . .
Ūt . . . . .	Ūth . . . . .	Ūt . . . . .
Pākh . . . . .	Charai . . . . .	Chirai . . . . .
Jā . . . . .	Jāhing, jāwā, jān . . . . .	Jā, jō . . . . .
Khā . . . . .	Khāhing, khāwā, khān . . . . .	Khā, kbo . . . . .
Baisā . . . . .	Basing, baīsā, basu . . . . .	Baisā, baiṭhā . . . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Mehar, ghar <sup>nī</sup>	Parānī, bas <sup>hi</sup>	Mēhar, meh <sup>rārū</sup>
Larīkā, jātak	Larīkā	Larīkā, gadēlā
Bēṭā	Bēṭ <sup>wā</sup>	Bēṭ <sup>wā</sup>
Bēṭī	Larīkānī	Bitiyā, bhawānī
Chēr, gulām	Gulām, chākar	Gulām
Gir <sup>hast</sup>	Gir <sup>hast</sup>	Asānī
Bherīhar, bherīhār	Gareriyā	Garēr
Rām, Bhag <sup>wān</sup> , Daib, Parmesar.	Bhag <sup>wān</sup>	Īsar, Bhag <sup>wān</sup> , Rām
Bhūt, saitān	Bhūt, prēt	Bhūt, prē
Sūraj narāyan	Sūraj	Suruj
Chāḍ gosāī; chān gosāī	Chandar <sup>mā</sup>	Chanar <sup>mā</sup>
Jōnhi, tarengan, tārā	Jōnhi	Tarai
Āg	Āg	Āgi
Pānī	Pānī	Pānī
Ghar	Ghar	Ghar, bakh <sup>ri</sup>
Ghōṛā	Ghōṛā	Ghōṛā
Gāy	Gāy	Gāy
Kuttā, pillā	Kūkur	Kukur
Bilāi	Bilār	Bilāri
Mur <sup>gā</sup>	Mur <sup>gā</sup>	Mur <sup>gā</sup>
Battak	Battak	Battak
Gad <sup>hā</sup>	Gad <sup>hā</sup>	Gad <sup>hā</sup>
Ūṭ	Ūṭ	Uṭ
Chirai	Chirai	Chirai
Jā	Jā	Jā
Khā	Khā	Khā
Baith	Baith	Baith

Nagpuriâ (Rauchi).	Madhësi (Champanan).	Thârû (Champanan).	English.
Janânâ ad*mi . . . . .	Kabilâ, méhar . . . . .	Jani . . . . .	53. Wife.
Chhanû . . . . .	Larikâ . . . . .	Chhok*nâ, chhok*ni . . . . .	54. Child.
Bêtâ . . . . .	Bêtâ . . . . .	Bêtâ, chhok*nâ . . . . .	55. Son.
Bêti . . . . .	Bêti . . . . .	Bêti, chhok*ni . . . . .	56. Daughter.
Dhâgar . . . . .	Gulam, tah*li . . . . .	Nafar . . . . .	57. Slave.
Kisân . . . . .	Gir*hasht . . . . .	Gir*hasht . . . . .	58. Cultivator.
Ahir . . . . .	Bhêrihar . . . . .	Bhêri char*waiyâ . . . . .	59. Shepherd.
Bhag*wân . . . . .	Bhag*wân . . . . .	Bhag*wâr . . . . .	60. God.
Bhût . . . . .	Bhût . . . . .	Rakas . . . . .	61. Devil.
Bêir . . . . .	Sûraj . . . . .	Beriyâ . . . . .	62. Sun.
Châd . . . . .	Chandarmâ . . . . .	Jônâ . . . . .	63. Moon.
Tarigan . . . . .	Jonhi . . . . .	Tar-gan . . . . .	64. Star.
Âig . . . . .	Âg . . . . .	Âgi . . . . .	65. Fire.
Pâni . . . . .	Pâni . . . . .	Pâni . . . . .	66. Water.
Ghar . . . . .	Ghar . . . . .	Ghar . . . . .	67. House.
Ghōrâ . . . . .	Ghōrâ . . . . .	Ghōrâ . . . . .	68. Horse.
Gây . . . . .	Gây . . . . .	Gâi . . . . .	69. Cow.
Kukur . . . . .	Kûkur . . . . .	Kukur . . . . .	70. Dog.
Bilâr, bilâe . . . . .	Bilâi . . . . .	Bilâr . . . . .	71. Cat.
Mur*gâ . . . . .	Mur*gâ . . . . .	Chig*nâ . . . . .	72. Cock.
Gêrê . . . . .	Batak . . . . .	Hâs . . . . .	73. Duck.
Gad*hâ . . . . .	Gad*hâ . . . . .	Gad*hâ . . . . .	74. Ass.
Ûth . . . . .	Ût . . . . .	Ût . . . . .	75. Camel.
Charai . . . . .	Chirai . . . . .	Chirai . . . . .	76. Bird.
Jâ . . . . .	Jâ . . . . .	Jâs . . . . .	77. Go.
Khâ . . . . .	Khâ . . . . .	Khoë . . . . .	78. Eat.
Baith . . . . .	Baith . . . . .	Beis . . . . .	79. Sit.

English.	Maithili (Darbhanga Brāhmaṇe).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
80. Come . . . .	Āb . . . .	Āū . . . .	Āō, āwō, ō, ā . . . .
81. Beat . . . .	Mār . . . .	Mārū . . . .	Mārō, mār, piṭō, piṭ . . . .
82. Stand . . . .	Ṭhāṛh hō . . . .	Ṭhāṛh hōū . . . .	Kharā rahō, kharā rah, ṭhāṛh rahō.
83. Die . . . .	Mar . . . .	Marū . . . .	Mar jāo ; mū jō . . . .
84. Give . . . .	Dē . . . .	Diū . . . .	Dēo, dō, dā . . . .
85. Run . . . .	Daur . . . .	Daurū . . . .	Daurō, daur . . . .
86. Up . . . .	Ūpar . . . .	Ūpar . . . .	Upar . . . .
87. Near . . . .	Nikaṭ ; samip ; lag . . . .	Lag . . . .	Najik ; nagṭoh, niarē, bhīri . . . .
88. Down . . . .	Nīchā . . . .	Hēṭh . . . .	Nichē, tarē . . . .
89. Far . . . .	Dūrasth, dūr . . . .	Dūr . . . .	Dūr . . . .
90. Before . . . .	Pūrb . . . .	Āgū . . . .	Āgē, āgāri, āgu, sāmtō . . . .
91. Behind . . . .	Paśchāt . . . .	Pāchhū . . . .	Pichhē, pichhāri . . . .
92. Who . . . .	Kē . . . .	Jē ( <i>relative</i> ), kē ( <i>interrogative</i> ).	Kaun, kē . . . .
93. What . . . .	Kī, kōn . . . .	Kī . . . .	Kā . . . .
94. Why . . . .	Kiaik . . . .	Kiai, kiaik . . . .	Kāhe ; kāhē-lā . . . .
95. And . . . .	Āor . . . .	Āro . . . .	Āūr, au . . . .
96. But . . . .	Parant <sup>u</sup> . . . .	Mahaj, mudā . . . .	Magar, par, lēkin . . . .
97. If, . . . .	Jad <sup>i</sup> . . . .	Jyō . . . .	Agar . . . .
98. Yes . . . .	Hā . . . .	Hā . . . .	Hā, jī . . . .
99. No . . . .	Nah <sup>f</sup> . . . .	Naū . . . .	Nahī, nah, nā . . . .
100. Alas . . . .	Hā, oh . . . .	Hāy . . . .	Hāē . . . .
101. A father . . . .	Ēk pitā . . . .	Bāp . . . .	Bāp . . . .
102. Of a father . . . .	Kōnō pitā-k . . . .	Bāpak . . . .	Bāp-ke . . . .
103. To a father . . . .	Kōnō pitā-kē . . . .	Bāp-kai . . . .	Bāp-kē . . . .
104. From a father . . . .	Kōnō pitā-sā . . . .	Bāp-sē . . . .	Bāp-sē . . . .
105. Two fathers . . . .	Dū pitā . . . .	Dui bāp . . . .	Dū bāp . . . .
106. Fathers . . . .	Pitā lok <sup>ni</sup> . . . .	Bāp sabh . . . .	Bāp-lōg . . . .

Kuṛmālī (Manbhūṛ).	Pāch-Parganiā (Ranchi).	Bhojpurī (Shahadad).
Āo . . . . .	Āiṅg, āwā, āu . . . . .	Āwā . . . . .
Piṭā . . . . .	Mariṅg, mārā, māru . . . . .	Mārā; piṭā . . . . .
Dārao . . . . .	Thāṛh hō hiṅg, thāṛh hawā; thāṛh hau.	Kharā bōkhā; ūṭhā . . . . .
Mar . . . . .	Mariṅg . . . . .	Mūā, mū jā, marā . . . . .
Dihā . . . . .	Dēhiṅg, dēwā . . . . .	Dā . . . . .
Daur . . . . .	Kūdiṅg, kūd . . . . .	Daurā . . . . .
Ūchā . . . . .	Ūpar . . . . .	Ūpar . . . . .
Pās . . . . .	Pās . . . . .	Niarō, nagichē, lagē . . . . .
Nāma . . . . .	Hēṭh . . . . .	Nichē . . . . .
Dhur . . . . .	Dhūr . . . . .	Dūr . . . . .
Āgē . . . . .	Āgū . . . . .	Pahilē, sām <sup>n</sup> ē, sōjhē . . . . .
Pāchhē . . . . .	Pēchhū . . . . .	Pichhē, pāchhē . . . . .
Kē . . . . .	Kē . . . . .	Kē, kō, kawan . . . . .
Ki . . . . .	Kā . . . . .	Kā . . . . .
Kis-kē . . . . .	Kātēhē . . . . .	Kāhō . . . . .
Ār . . . . .	Āur, ār . . . . .	Āūr, awar . . . . .
Kintu . . . . .	Magar . . . . .	Bāki . . . . .
Jadi . . . . .	Jadi . . . . .	Jō . . . . .
Hā . . . . .	Hō . . . . .	Hā . . . . .
Nai . . . . .	Nehī . . . . .	Nē, nāhī . . . . .
Hāy . . . . .	Hāy hāy . . . . .	Hā, hāy . . . . .
Bāp . . . . .	Ēk bābā . . . . .	Bāp . . . . .
Bāp-kar . . . . .	Ēk bāp-kēr . . . . .	Bāp-ke . . . . .
Bāp-kē . . . . .	Ēk bāp-kēr ṭhiu . . . . .	Bāp-kē . . . . .
Bāp-kar-pās-tē . . . . .	Ēk bāp-lōk . . . . .	Bāp-sō . . . . .
Du-tā bāp . . . . .	Dū bābā . . . . .	Dū-gō bāp . . . . .
Bāp-gulā . . . . .	Bāp-man . . . . .	Bāpan, bāp-sab . . . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Ā . . . . .	Ā . . . . .	Ā . . . . .
Mār . . . . .	Mār, piṭ . . . . .	Mār . . . . .
Khaṛā hō . . . . .	Thāṛh rah . . . . .	Thāṛh hoi jā . . . . .
Mar . . . . .	Muā . . . . .	Mui jā . . . . .
Dē . . . . .	Dē . . . . .	Dē . . . . .
Daur . . . . .	Daur . . . . .	Daur . . . . .
Ūpar . . . . .	Ūpar . . . . .	Ūpar . . . . .
Nig <sup>a</sup> chā, niarā . . . . .	Nagich . . . . .	Niarē, nagichē . . . . .
Nichē . . . . .	Nichē . . . . .	Nichē, hēṭhē, khālē . . . . .
Lam <sup>a</sup> har . . . . .	Lām . . . . .	Dūri, lamē . . . . .
Ag <sup>a</sup> tē . . . . .	Āgē . . . . .	Āgē, sām <sup>a</sup> nē . . . . .
Pāchhē . . . . .	Pāchhō . . . . .	Pāchhē . . . . .
Kē . . . . .	Kē . . . . .	Kē, kaun . . . . .
Kā . . . . .	Kāw . . . . .	Kā . . . . .
Kāhē . . . . .	Kāhē . . . . .	Kāhē . . . . .
Āur . . . . .	Awar . . . . .	Awar . . . . .
Bā . . . . .	Lēkin . . . . .	Hai, mūdā . . . . .
Jō . . . . .	Jō . . . . .	Jau . . . . .
Hā . . . . .	Achchā . . . . .	Hā-tau . . . . .
Nā . . . . .	Nahl . . . . .	Nahī . . . . .
Āh . . . . .	Pachh <sup>a</sup> tāwā . . . . .	Hāy, galān . . . . .
Ēk bāp, bap <sup>a</sup> si . . . . .	Bāp . . . . .	Kaunō kakā . . . . .
Ēk bāp-ke . . . . .	Bāp-kāi . . . . .	Kaunō kakā-kāi . . . . .
Ēk bāp-kē . . . . .	Bāp-kē lagē . . . . .	Kaunō kakā-kē . . . . .
Ēk bāp-sē . . . . .	Bāp-se . . . . .	Kaunō kakā-sē . . . . .
Dū bāp . . . . .	Dui bāp . . . . .	Dui kakā . . . . .
Bāpan . . . . .	Bāp lōg . . . . .	Kain kakā . . . . .

Nagpurî (Rauchi).	Madhêsî (Champanan).	Thârû (Champanan).	English.
Ā . . . . .	Āĩ . . . . .	Āũ . . . . .	80. Come.
Mār . . . . .	Mār . . . . .	Mār . . . . .	81. Beat.
Thār̄h hō . . . . .	Khar̄ā hō . . . . .	Thad̄hiyō . . . . .	82. Stand.
Mor . . . . .	Mar-jā . . . . .	Mār . . . . .	83. Die.
Dēw . . . . .	Dō . . . . .	Dēn . . . . .	84. Give.
Daur, kūd . . . . .	Daur̄ . . . . .	Dagar . . . . .	85. Run.
Up̄rē . . . . .	Ūpar . . . . .	Ūpar . . . . .	86. Up.
Najik . . . . .	Nagich . . . . .	Etā-hũ . . . . .	87. Near.
Nichē, tarē . . . . .	Nichē . . . . .	Hēth . . . . .	88. Down.
Dūr . . . . .	Dūr . . . . .	Tanāw . . . . .	89. Far.
Āgū . . . . .	Sōjhē . . . . .	Sōjhi . . . . .	90. Before.
Pichhū . . . . .	Pāchhē . . . . .	Pachhā . . . . .	91. Behind.
Kē . . . . .	Kē . . . . .	Kawan . . . . .	92. Who.
Kā . . . . .	Kā . . . . .	Kathi . . . . .	93. What.
Kāhē . . . . .	Kāhē . . . . .	Kihā . . . . .	94. Why.
Āñr . . . . .	Ānr . . . . .	Ākō . . . . .	95. And.
Magar . . . . .	Bākī, lēkin . . . . .	Bākī . . . . .	96. But.
Hōlē ( <i>enclitic after verb</i> ) . . . . .	Jō, agar . . . . .	Jō . . . . .	97. If.
Hōi . . . . .	Hō, hũ, hā . . . . .	Hē . . . . .	98. Yes.
Nāi . . . . .	Nā, nāhi . . . . .	Nāhī . . . . .	99. No.
Hāc, hāy . . . . .	Āh . . . . .	Oh . . . . .	100. Alas.
Bāp . . . . .	Ēk bāp . . . . .	Ēk bāp . . . . .	101. A father.
Bāp-kēr . . . . .	Ēk bāp-ke . . . . .	Bābā-ke . . . . .	102. Of a father.
Bāp-kē . . . . .	Ēk bāp-kā . . . . .	Bābā-kē . . . . .	103. To a father.
Bāp-sē . . . . .	Ēk bāp-sē . . . . .	Bābā-ōri . . . . .	104. From a father.
Dui bāp . . . . .	Dū bāp . . . . .	Dugudā bāp . . . . .	105. Two fathers.
Bāp-man . . . . .	Bāp . . . . .	Bābā sab . . . . .	106. Fathers.

English.	Maithili (Darbhanga Brāhmaṇ-).	Chhikā-chhiki (Bhagulpur).	Magahi (Gayā).
107. Of fathers . . .	Pitā lok*ni-k . . .	Bāp sabhak . . .	Bāp lōg-ke . . .
108. To fathers . . .	Pitā lok*ni-kē . . .	Bāp sabh-kai . . .	Bāp lōg-kē . . .
109. From fathers . . .	Pitā lok*ni-sā . . .	Bāp sabh-sē . . .	Bāp lōg-sē . . .
110. A daughter . . .	Ēk kanyā, kōṇō kanyā . . .	Bēṭi . . .	Bēṭi . . .
111. Of a daughter . . .	Kōṇō kanyā-k . . .	Bēṭik . . .	Bēṭi-ke . . .
112. To a daughter . . .	Kōṇō kanyā-kē . . .	Bēṭi-kai . . .	Bēṭi-kē . . .
113. From a daughter . . .	Kōṇō kanyā-sā . . .	Bēṭi-sē . . .	Bēṭi-sē . . .
114. Two daughters . . .	Dū kanyā . . .	Dui bēṭi . . .	Dū bēṭi, dū bēṭin . . .
115. Daughters . . .	Kanyā lok*ni . . .	Bēṭi sabh . . .	Bēṭin, bēṭin sab . . .
116. Of daughters . . .	Kanyā-lok*ni-k . . .	Bēṭi sabhak . . .	Bēṭin-ke . . .
117. To daughters . . .	Kanyā lok*ni-kē . . .	Bēṭi sabh-kai . . .	Bēṭin-kē . . .
118. From daughters . . .	Kanyā lok*ni-sā . . .	Bēṭi sabh-sē . . .	Bēṭin-sē . . .
119. A good man . . .	Ēk nik byakti . . .	Nik lōg . . .	Nēk ad*mi . . .
120. Of a good man . . .	Ēk nik byakti-k . . .	Nik lōgak . . .	Nēk ad*mi-ke . . .
121. To a good man . . .	Ēk nik byakti-kē . . .	Nik lōg-kai . . .	Nēk ad*mi-kē . . .
122. From a good man . . .	Ēk nik byakti-sā . . .	Nik lōg-sē . . .	Nēk ad*mi-sē . . .
123. Two good men . . .	Dū nik byakti lok*ni . . .	Dui nik lōg . . .	Dū nēk ad*mi, dū aachhē ad*mi . . .
124. Good men . . .	Nik byakti lok*ni . . .	Nik lōg sabh . . .	Āchhā lōg . . .
125. Of good men . . .	Nik byakti lok*ni-k . . .	Nik lōg sabhak . . .	Āchhā lōg-ke . . .
126. To good men . . .	Nik byakti lok*ni-kē . . .	Nik lōg sabh-kai . . .	Āchhā lōg-kē . . .
127. From good men . . .	Nik byakti lok*ni-sā . . .	Nik lōg sabh-sē . . .	Āchhā lōg-sē . . .
128. A good woman . . .	Ēk nik stri . . .	Nik maṅṅi . . .	Nēk meh*rarū . . .
129. A bad boy . . .	Ēk adh*lah nēnā . . .	Adh*lah nēnā . . .	Kharab lar*ka . . .
130. Good woman . . .	Nik stri sabh . . .	Nik maṅṅi sabh . . .	Nēk meh*rarun . . .
131. A bad girl . . .	Kōṇō adh*lahi kanyā . . .	Adh*lah chauri . . .	Kharab lar*ki . . .
132. Good . . .	Uttam . . .	Nik . . .	Āchhā, uiman, nēk, bēs, auchar, bhalā, baphiā . . .
133. Better . . .	Āti uttam . . .	Bahut nik . . .	Āūr āchhā, bel*tar, baphiā . . .



Kurmalī (Manbhum).	Pēch Parganiā (Ranchi).	Bhojpurī (Shahabad).
Bāp-gulār . . . .	Bāp man-kēr . . . .	Bāpan-ke . . . .
Bāp-gulā-kē . . . .	Bāp-man-kēr-pās . . . .	Bāpan-kē . . . .
Bāp-gulā-kar-pās-tē . . . .	Bāp-man-lēk . . . .	Bāpan-sē . . . .
Biṭi-chhā . . . .	Ēk bēṭi . . . .	Bēṭi . . . .
Biṭi-chhā-kar . . . .	Ēk bēṭi-kēr . . . .	Bēṭi-ke . . . .
Biṭi-chhā-kē . . . .	Ēk bēṭi-kēr-pās . . . .	Bēṭi-kē . . . .
Biṭi-chhā-kar-pās-tē . . . .	Ēk bēṭi-lēk . . . .	Bēṭi-sē . . . .
Du-tā biṭi-chhā . . . .	Dū bēṭi . . . .	Dū-gō bēṭin . . . .
Biṭi-chhā-gulā . . . .	Bēṭi-gulā . . . .	Bēṭin . . . .
Biṭi-chhā-gulār . . . .	Bēṭi-gulā-kēr . . . .	Bēṭin-ke . . . .
Biṭi-chhā-gulā-kē . . . .	Bēṭi-gulā-kēr-ṭhinē . . . .	Bēṭin-kē . . . .
Biṭi-chhā-gulā-kar-pās-tē . . . .	Bēṭi-gulā lēk . . . .	Bēṭin-sē . . . .
Bhālā lak . . . .	Ēk bēs ad*mi . . . .	Niman ad*mi . . . .
Bhālā lakar . . . .	Ēk bēs ad*mi-kēr . . . .	Niman ad*mi-ke . . . .
Bhālā lak-kē . . . .	Ēk bēs ad*mi-kēr-ṭhinē . . . .	Niman ad*mi-kē . . . .
Bhālā lakar-pās-tē . . . .	Ēk bēs ad*mi-lēk . . . .	Niman ad*mi-sē . . . .
Du-tā bhālā lak . . . .	Dū bēs ad*mi . . . .	Dū-gō niman ad*mi . . . .
Bhālā lak-gulā . . . .	Bēs ad*mi-man . . . .	Niman ad*mi . . . .
Bhālā lak-sab-kar . . . .	Bēs ad*mi-man-kēr . . . .	Niman ad*mi-ke . . . .
Bhālā lak-sab-kē . . . .	Bēs ad*mi-man-kēr-ṭhinē . . . .	Niman ad*miyan-kē . . . .
Bhālā lak-sab-kar-pās-tē . . . .	Bēs ad*mi-man-lēk . . . .	Niman ad*miyan-sē . . . .
Bhālā mēyā-lak . . . .	Ēk bēs meh*rārū . . . .	Niman meh*rārū . . . .
Khārāb chhōr . . . .	Ēk khārāp chhuwā . . . .	Bāur larikā . . . .
Bhālā mēyā-lak-sab . . . .	Bēs meh*rārū-man . . . .	Niman meh*rārū . . . .
Bad chhōri . . . .	Ēk khārāp bēṭi-chhuwā . . . .	Bāur lariki . . . .
Bhālā . . . .	Bēs . . . .	Niman . . . .
Ō-kar-tē bhālā . . . .	Lēk bēs ( <i>than good</i> ) . . . .	Bahut niman . . . .

Bhojpurī (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpurī (Jaunpur).
Bāpan-ke . . . .	Bāp lōgan-kāī . . . .	Kaiu kakā-kāī . . . .
Bāpan-kē . . . .	Bāp lōgan-kē lagē . . . .	Kaiu kakā-kē . . . .
Bāpan-sē . . . .	Bāp lōgan-sē . . . .	Kaiu kakā-sē . . . .
Ēk bēṭī . . . .	Larīkani . . . .	Ēk biṭiyā . . . .
Ēk bēṭī-ke . . . .	Larīkani-kāī . . . .	Ēk biṭiyā kāī . . . .
Ēk bēṭī-kē . . . .	Larīkani-kē lagē . . . .	Ēk biṭiyā-kē . . . .
Ēk bēṭī-sē . . . .	Larīkani-sē . . . .	Ēk biṭiyā-sē . . . .
Dū bēṭī . . . .	Dui larīki . . . .	Dui biṭiyā . . . .
Bēṭin . . . .	Larīki . . . .	Kaiu biṭiyā . . . .
Bēṭin-ke . . . .	Larīkanin-kāī . . . .	Biṭiyān kāī . . . .
Bēṭin-kē . . . .	Larīkanin-kē lagē . . . .	Biṭiyān-kē . . . .
Bēṭin-sē . . . .	Larīkanin-sē . . . .	Biṭiyān-sē . . . .
Ēk nīman ad <sup>a</sup> mī . . . .	Ēk nik manai . . . .	Ēk nīk ad <sup>a</sup> mī . . . .
Ēk nīman ad <sup>a</sup> mī-ke . . . .	Nīk manai-kāī . . . .	Ēk bhalē ad <sup>a</sup> mī-kāī . . . .
Ēk nīman ad <sup>a</sup> mī-kē . . . .	Nīk manai-kē-lagē . . . .	Ēk bhalē ad <sup>a</sup> mī-kē . . . .
Ēk nīman ad <sup>a</sup> mī-sē . . . .	Nīk manai-sē . . . .	Kēhū bhal ad <sup>a</sup> mī-sē . . . .
Dū nīman ad <sup>a</sup> mī . . . .	Dui nīk manai . . . .	Dui bhal ad <sup>a</sup> mī . . . .
Nīman ad <sup>a</sup> min . . . .	Nīk manai . . . .	Bhal man <sup>a</sup> sē . . . .
Nīman ad <sup>a</sup> min-ke . . . .	Nīk manain-kāī . . . .	Bhal man <sup>a</sup> sē-kāī . . . .
Nīman ad <sup>a</sup> min-kē . . . .	Nīk manain-kē lagē . . . .	Bhal man <sup>a</sup> san-kē . . . .
Nīman ad <sup>a</sup> min-sē . . . .	Nīk manain-sē . . . .	Nīk ad <sup>a</sup> min-sē . . . .
Ēk nīman meh <sup>a</sup> rārū . . . .	Ēk nīk meh <sup>a</sup> rārū . . . .	Ēk nīk meh <sup>a</sup> rārū . . . .
Ēk kharāb larikā . . . .	Ēk kharāb larikā . . . .	Ēk nīkām larikā . . . .
Achchhī meh <sup>a</sup> rārūn . . . .	Nīk meh <sup>a</sup> rārū . . . .	Nīki meh <sup>a</sup> rārū . . . .
Ēk kharāb lar <sup>a</sup> kū . . . .	Ēk kharāb larīki . . . .	Ēk nīkām biṭiyā . . . .
Nīman . . . .	Nīk . . . .	Nīk, nagad . . . .
Baṛū nīman . . . .	Bahut nīk . . . .	Bahut nīk . . . .

Nepariś (Ranchi).	Madhēśi (Champan).	Thārū (Champan).	English.
Bāp-man-kēr . . .	Bāpan-ke . . .	Bābā-ke . . .	107. Of fathers.
Bāp-man-kē . . .	Bāpan-kā . . .	Bābā-sab-kē . . .	108. To fathers.
Bāp-man-sē . . .	Bāpan-sē . . .	Bābū sabhō-han-sē . . .	109. From fathers.
Bēṭi . . .	Egō bēṭi . . .	Ēk chhok*ni . . .	110. A daughter.
Bēṭi-kēr . . .	Egō bēṭi-ke . . .	Ēk chhok*ni-ke . . .	111. Of a daughter.
Bēṭi-kē . . .	Egō bēṭi-kā . . .	Ēk chhok*ni-kē . . .	112. To a daughter.
Bēṭi-sē . . .	Egō bēṭi-sē . . .	Ēk chhok*ni-sē . . .	113. From a daughter.
Dui bēṭi-man . . .	Dū bēṭi . . .	Duguḍā chhok*ni . . .	114. Two daughters.
Bēṭi-man . . .	Bēṭi sabh . . .	Chhok*ni sabh . . .	115. Daughters.
Bēṭi-man-kēr . . .	Bēṭi-ke, beṭian-ke . . .	Chhok*ni sabh-ke . . .	116. Of daughters.
Bēṭi-man-kē . . .	Bēṭi-kā, beṭian-kā . . .	Chhok*ni sabh-kē . . .	117. To daughters.
Bēṭi-man-sē . . .	Beṭian-sē . . .	Chhok*ni sabh-sē . . .	118. From daughters.
Bēs ād*mi . . .	Egō niman ād*mi . . .	Bhalā manisē . . .	119. A good man.
Bēs ād*mi-kēr . . .	Egō niman ād*mi-ke . . .	Bhalā manisē-ke . . .	120. Of a good man.
Bēs ād*mi-kē . . .	Egō niman ād*mi-kā . . .	Bhalā manisē-kē . . .	121. To a good man.
Bēs ād*mi-sē . . .	Egō niman ād*mi-sē . . .	Bhalā manisē-sē . . .	122. From a good man.
Dui bēs ād*mi-man . . .	Dugō niman ād*mi . . .	Dū jan chik*han manisē . . .	123. Two good men.
Bēs ād*mi-man . . .	Niman ād*mi . . .	Chik*han manisē . . .	124. Good men.
Bēs ād*mi-man-kēr . . .	Niman ād*mi-ke . . .	Chik*han manisē-ke . . .	125. Of good men.
Bēs ād*mi-man-kē . . .	Niman ād*mi-kā . . .	Chik*han manisē-kē . . .	126. To good men.
Bēs ād*mi-man-sē . . .	Niman ād*mi-sē . . .	Chik*han manisē-sab-sē . . .	127. From good men.
Bēs jani . . .	Egō niman meh*rārū . . .	Ēk lagad jani . . .	128. A good woman.
Kharāp chhōk*ṛā, kharāp chōṛā.	Egō lāphēr lapikā . . .	Lab*ṛahā chhok*ni . . .	129. A bad boy.
Bēs jani . . .	Niman meh*rārū . . .	Lagad jani sab . . .	130. Good women.
Kharāp chhōṇi . . .	Egō bāur lap*ki . . .	Lab*ri chhok*ni . . .	131. A bad girl.
Bēs . . .	Niman . . .	Lagad . . .	132. Good.
U-kar-sē bes (than that good).	Bhalā . . .	Khub chik*han . . .	133. Better.

English.	Maithilī (Darbhanga Brāhmapa).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
134. Best . . . .	Atyant uttam; uttamōttam.	Sabh-sē nik . . . .	Sab-sē āchhā, sab-sē bēs . . . .
135. High . . . .	Uchch . . . .	Ūch . . . .	Uchā, ūch . . . .
136. Higher . . . .	Uchch-tar . . . .	Bahut ūch . . . .	Āūr ūchā . . . .
137. Highest . . . .	Atyant uchch . . . .	Sabh-sē ūch . . . .	Sab-sē ūchā . . . .
138. A horse . . . .	Kōnō ghōrā . . . .	Ghōrā . . . .	Ghōrā . . . .
139. A mare . . . .	Kōnō ghōri . . . .	Ghōri . . . .	Ghōri . . . .
140. Horses . . . .	Ghōrā sabh . . . .	Ghōrā sabh . . . .	Ghōrā sab, ghōran . . . .
141. Mares . . . .	Ghōri sabh . . . .	Ghōri sabh . . . .	Ghōri sab, ghōrin . . . .
142. A bull . . . .	Ēk sārh, kōnō sārh . . . .	Sārh . . . .	Sārh . . . .
143. A cow . . . .	Ēk gāy, kōnō gāy . . . .	Gāy . . . .	Gāy, gāiā, gāū . . . .
144. Bulls . . . .	Sārh sabh . . . .	Sārh sabh . . . .	Sārh sab, sarh*wan . . . .
145. Cows . . . .	Gāy sabh . . . .	Gāy sabh . . . .	Gāy sab, gaiān . . . .
146. A dog . . . .	Ēk kukur . . . .	Kukur . . . .	Kuttā, kukur . . . .
147. A bitch . . . .	Ēk kuttī . . . .	Pillī . . . .	Kuttī, kutiā . . . .
148. Dogs . . . .	Kukur sabh . . . .	Kukur sabh . . . .	Kuttā sab, kut*wan . . . .
149. Bitches . . . .	Kuttī sabh . . . .	Pillī sabh . . . .	Kuttī sab, kutiān . . . .
150. A he goat . . . .	Ēk khassī . . . .	Bōtu . . . .	Khasī . . . .
151. A female goat . . . .	Ēk bak*ri . . . .	Bak*ri . . . .	Bak*ri . . . .
152. Goats . . . .	Khassī sabh; bak*ri sabh . . . .	Bak*ri sabh . . . .	Khasī sab, bak*ri sab; khasiān, bakariān.
153. A male deer . . . .	Ēk harin . . . .	Harinā . . . .	Harin, har*nā, mirig . . . .
154. A female deer . . . .	Ēk harini . . . .	Harini . . . .	Harini, mirgī . . . .
155. Deer . . . .	Harin sabh . . . .	Harin . . . .	Harin sab . . . .
156. I am . . . .	Ham thikāhū . . . .	Hamē chhikaū . . . .	Ham hi . . . .
157. Thou art . . . .	Tō thikē . . . .	Tō chhika . . . .	Tū hai, tū haihī . . . .
158. He is . . . .	Ō thik . . . .	Ū chhikai, chhai, sohh . . . .	Ū hai, ū hathī (or bathū) ū hau.
159. We are . . . .	Ham*rā lok*ni thikāhū . . . .	Ham*rā sabh chhikaū . . . .	Ham*nī hi . . . .
160. You are . . . .	Ahē thikāhū . . . .	Tōra sabh chhikā . . . .	Tō hā; ap*nc hi . . . .

Kuṣṣmāli (Maubbam).	Pĕch Parganiā (Ranchi).	Bhojpurī (Sahasbad).
Sab-tē bhālā . . . .	Besēi bēs . . . .	Sab-sē niman . . . .
Ūchā . . . .	Ūch . . . .	Ūch . . . .
Ō-kar-tē ūchā . . . .	Ūch-lē ūch . . . .	Bahut ūch . . . .
Sab-tē-ūchā . . . .	Sab-lē ūch . . . .	Sab-sē ūch . . . .
Gharā . . . .	Ēk ghōrā . . . .	Ghōrā . . . .
Ghōrī . . . .	Ēk ghōrī . . . .	Ghōrī . . . .
Gharā-gulā . . . .	Ghōrā-gulā . . . .	Ghōran . . . .
Ghōrī-gulā . . . .	Ghōrī-gulā . . . .	Ghōrin . . . .
Sār . . . .	Ēk sār, ēk āriyā . . . .	Sār . . . .
Gāi . . . .	Ēk gāi . . . .	Gāi . . . .
Sār-gulā . . . .	Āriyā-gulā . . . .	Sār-sab . . . .
Gāi-gulā . . . .	Gāi-gulā . . . .	Gāin . . . .
Kuttā . . . .	Ēk kukur . . . .	Kūkur . . . .
Kuttī . . . .	Ēk kuti . . . .	Kuttī . . . .
Kuttā-gulā . . . .	Kukur-gulā . . . .	Kūkur-sab . . . .
Kuttī-gulā . . . .	Kuti-gulā . . . .	Kuttī-sab . . . .
Pāṭhā . . . .	Ēk bok <sup>a</sup> rā . . . .	Khasi . . . .
Pāṭhi . . . .	Ēk dhāṛ chhāgair, ēk pāṭhiyā.	Chhēr . . . .
Pāṭhā-gulā . . . .	Chhāgair-gulā . . . .	Chhēr-sab . . . .
Harin . . . .	Ēk sārḥā harin, ēk jhāk harin.	Harin . . . .
Madwan harin . . . .	Ēk dhāṛ harin . . . .	Har <sup>a</sup> ni . . . .
Harin-gulā . . . .	Harin-gulā . . . .	Harin-sab . . . .
Hāmi rahi . . . .	Maṅ hekō . . . .	Ham hāṅ, ham bānī
Tū hua or rahā . . . .	Taṅ hekis . . . .	Tū hāwā, tō bārē . . . .
Ūo huē or rahō . . . .	Ū hekē . . . .	Ū bā . . . .
Hāmni rahi . . . .	Hām <sup>a</sup> rē hekī . . . .	Ham <sup>a</sup> ni-kā bānī . . . .
Tohni rahā . . . .	Toh <sup>a</sup> rē hekā . . . .	Toh <sup>a</sup> ni-kā bārā . . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jauupur).
Khūb niman . . . .	Sab-sē nik . . . .	Bahutai nik . . . .
Ūch . . . . .	Ūch . . . . .	Ūch . . . . .
Bahut ūch . . . .	Bahut ūch . . . .	Bahut ūch . . . .
Khūb ūch . . . .	Sab-sē ūch . . . .	Bahutai ūch . . . .
Ēk ghōrā . . . .	Ēk ghōrā . . . .	Ēk ghōrā . . . .
Ēk ghōri . . . .	Ēk ghōri . . . .	Ēk ghōri . . . .
Ghōran . . . . .	Ghōrē . . . . .	Dhēr ghōrā . . . .
Ghōrin . . . . .	Bahut ghōri . . . .	Ghōrin . . . . .
Ēk sār . . . . .	Ēk sār . . . . .	Ēk barad . . . . .
Ēk gāy . . . . .	Ēk gāy . . . . .	Ēk gāy . . . . .
Sārhan . . . . .	Kai sār . . . . .	Dhēr har*dā . . . .
Gāin . . . . .	Kai gāy . . . . .	Gaiyan . . . . .
Ēk kuttā, Ēk pillā . . . .	Ēk kuttā . . . . .	Ēk kukur . . . . .
Ēk kutti, Ēk pilli . . . .	Ēk kutti . . . . .	Ēk kukuri . . . . .
Kuttan, pillan . . . .	Bahut kuttā . . . .	Kukuran . . . . .
Kuttin, pillin . . . .	Kutti . . . . .	Kukurin . . . . .
Ēk khassi . . . . .	Khassi . . . . .	Ēk khāsi . . . . .
Ēk bak*ri . . . . .	Chhag*ri . . . . .	Ēk chhēri . . . . .
Chhēran . . . . .	Kai chhag*ri . . . .	Bahutai chhēri . . . .
Ēk har*nā . . . . .	Har*nā . . . . .	Ēk harinā . . . . .
Ēk har*nī . . . . .	Har*nī . . . . .	Ēk harinī . . . . .
Harin . . . . .	Kai har*nā . . . . .	Bahutai harinā . . . .
Ham hāī . . . . .	Maī hō . . . . .	Ham haī, ham bāī . . . .
Tē hāwas . . . . .	Tū hō . . . . .	Tū hauā . . . . .
Ū hāwas . . . . .	Ū hai . . . . .	Ū hau . . . . .
Ham*ni hāī . . . . .	Ham*rē bāī . . . . .	Ham haī . . . . .
Tū hāwā . . . . .	Tū hō . . . . .	Tū hayē . . . . .

Nagpuriā (Banchi).	Madhēsi (Champan).	Thārū (Champan).	English.
Sob-sē bēs . . . .	Baṛhiā . . . .	Khūb jōr chik <sup>a</sup> han . . .	134. Best.
Ūch . . . . .	Ūch . . . . .	Dhēg . . . . .	135. High.
Ū-kar-sē ūch . . . .	Bahut ūch . . . . .	Barā dhēg . . . . .	136. Higher.
Sob-sē ūch . . . . .	Sabh-sē ūch . . . . .	Barā jabadh dhēg . . . .	137. Highest.
Ghōṛā . . . . .	Egō ghōṛā . . . . .	Ghōṛā . . . . .	138. A horse.
Ghōṛī . . . . .	Egō ghōṛī . . . . .	Ghōṛī . . . . .	139. A mare.
Ghōṛā-man . . . . .	Ghōṛā-sabh . . . . .	Pog <sup>a</sup> rāhī ghōṛā . . . . .	140. Horses.
Ghōṛī-man . . . . .	Ghōṛī sabh . . . . .	Pog <sup>a</sup> rāhī ghōṛī . . . . .	141. Mares.
Sāṛh . . . . .	Egō sāṛh . . . . .	Dhakūr . . . . .	142. A bull.
Gāy . . . . .	Egō gāy . . . . .	Gāi . . . . .	143. A cow.
Sāṛh-man . . . . .	Bail sabh . . . . .	Baradh . . . . .	144. Bulls.
Gāy-man, garu-man ( <i>com. gen.</i> )	Gāy sabh . . . . .	Pog <sup>a</sup> rāhī gāy . . . . .	145. Cows.
Kukur . . . . .	Egō kūkur . . . . .	Kukur . . . . .	146. A dog.
Kuṭī kukur . . . . .	Egō kuttī . . . . .	Pillī . . . . .	147. A bitch.
Kukur-man . . . . .	Kut <sup>a</sup> wan . . . . .	Pog <sup>a</sup> rāhī kukur . . . . .	148. Dogs.
Kuṭī kukur-man or kuṭī-man.	Kutian . . . . .	Pog <sup>a</sup> rāhī pillī . . . . .	149. Bitches.
Bak <sup>a</sup> rī, also khasī and chhag <sup>a</sup> rī.	Egō khasī . . . . .	Khasī . . . . .	150. A he goat.
Bak <sup>a</sup> rī . . . . .	Egō bak <sup>a</sup> rī . . . . .	Chhēr . . . . .	151. A female goat.
Chhag <sup>a</sup> rī-man . . . . .	Bōkā sabh . . . . .	Pog <sup>a</sup> rāhī chhēr . . . . .	152. Goats.
Harin . . . . .	Egō har <sup>a</sup> nā . . . . .	Harin . . . . .	153. A male deer.
Harinī . . . . .	Egō har <sup>a</sup> nī . . . . .	Har <sup>a</sup> nī . . . . .	154. A female deer.
Harin-man . . . . .	Harin sabh . . . . .	Har <sup>a</sup> nā har <sup>a</sup> nī . . . . .	155. Deer.
Mōē hekō or ahō . . . .	Ham bānī . . . . .	Moi bar <sup>a</sup> hī . . . . .	156. I am.
Toē hekis or ahis . . . .	Tū bārā . . . . .	Toē bārē . . . . .	157. Thou art.
Ū hekē or ahē . . . . .	Ū bārān . . . . .	Ū bariyā . . . . .	158. He is.
Ham <sup>a</sup> rē-man hekī, ahī, or hai.	Ham <sup>a</sup> nī hai . . . . .	Ham <sup>a</sup> rā bārī . . . . .	159. We are.
Toh <sup>a</sup> rē-man hekā, ahā, or hā.	Rauā-sabhan bānī . . . .	Tū bārē . . . . .	160. You are.

English.	Maithilī (Darbhanga Brāhmaṇs).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
161. They are . . . .	Ō lok <sup>a</sup> ni thikāh . . . .	Ū sabh chhikath, chhikainh	Ū sab hathin, ū sab hathun
162. I was . . . .	Ham chhalāh <sup>a</sup> , ham rahi . . . .	Hamē chhalā . . . .	Ham hali . . . .
163. Thou wast . . . .	Tō chhalē . . . .	Tō chhalāṛ . . . .	Tū halē or halē . . . .
164. He was . . . .	Ō chhal, ō rahai . . . .	Ū chhala . . . .	Ū halai . . . .
165. We were . . . .	Ham <sup>a</sup> rā sabah <sup>i</sup> rahi . . . .	Ham <sup>a</sup> rā sabh chhaliai . . . .	Ham <sup>a</sup> ni hali . . . .
166. You were . . . .	Ahā rahi . . . .	Tōrā sabh chhalā . . . .	Tō halā, toh <sup>a</sup> ni halā, ap <sup>a</sup> ne hali.
167. They were . . . .	Ō lok <sup>a</sup> ni rahath <sup>i</sup> . . . .	Ū sabh chhalāt . . . .	Ū sab hal <sup>a</sup> thi, hal <sup>a</sup> thin . . . .
168. Be . . . .	Hōah . . . .	Hō . . . .	Hō, hōe, hōwe . . . .
169. To be . . . .	Hōeb . . . .	Haib . . . .	Hōeb . . . .
170. Being . . . .	Hōit . . . .	Hōta . . . .	Hōait, hōt . . . .
171. Having been . . . .	Hōi-kay-kā . . . .	Bhai-ke . . . .	Hō, hō-ke . . . .
172. I may be . . . .	Ham hōi . . . .	Hamē hōaī . . . .	Ham hōi . . . .
173. I shall be . . . .	Ham hōeb . . . .	Hamē haib . . . .	Ham hōeb . . . .
174. I should be . . . .	Ham <sup>a</sup> rā hōmak chāhi . . . .	Ham <sup>a</sup> rā hōla chāhi . . . .	Ham <sup>a</sup> rā hōwe-kē chāhi . . . .
175. Beat . . . .	Mārāh . . . .	Mārū . . . .	Piṭō, piṭ . . . .
176. To beat . . . .	Mārāb . . . .	Mārāb . . . .	Piṭāb . . . .
177. Beating . . . .	Mārāit . . . .	Mār <sup>a</sup> ta . . . .	Piṭāit . . . .
178. Having beaten . . . .	Māri-kay-kā . . . .	Māri-ke, māir-ke . . . .	Piṭ-ke, piṭ-kar-ke . . . .
179. I beat . . . .	Ham mārai-chhi . . . .	Hamē māraichhi . . . .	Ham piṭa-hi . . . .
180. Thou beatest . . . .	Tō mārai-chhē . . . .	Tō māraichhai . . . .	Tū piṭa-hē or piṭa-hā . . . .
181. He beats . . . .	Ō mārai achhi . . . .	Ū māraichhai . . . .	Ū piṭa-hai . . . .
182. We beat . . . .	Ham <sup>a</sup> rā sabah <sup>i</sup> mārai-chhi . . . .	Ham <sup>a</sup> rā sabh māraichhi . . . .	Ham <sup>a</sup> ni piṭa-hi . . . .
183. You beat . . . .	Ahā mārai-chhi . . . .	Tōrā sabh māraichhā . . . .	Tō piṭa-hā; toh <sup>a</sup> ni piṭa-hi . . . .
184. They beat . . . .	Ō lok <sup>a</sup> ni mārai-chhathin <sup>i</sup> . . . .	Ū sabh māraichhainh . . . .	Un <sup>a</sup> khanī piṭa-hathi or piṭa-hathin.
185. I beat ( <i>Past Tense</i> ) . . . .	Ham māral . . . .	Hamē mār <sup>a</sup> lā . . . .	Ham piṭ <sup>a</sup> li . . . .
186. Thou beatest ( <i>Past Tense</i> ). . . .	Tō mār <sup>a</sup> lē . . . .	Tō mār <sup>a</sup> lai . . . .	Tū piṭ <sup>a</sup> le . . . .
187. He beat ( <i>Past Tense</i> ) . . . .	Ō mār <sup>a</sup> lak . . . .	Ū mār <sup>a</sup> lak . . . .	Ū piṭ <sup>a</sup> lak . . . .



Kuṣṣmāli (Manbhūm).	Pāch Parganiā (Ranchi).	Bhojpurī (Shahabad).
Ūo-sab rahat . . . .	Ū-man hekaĩ . . . .	Ok*ni-kā bāṛan . . . .
Hāmi rah-haliō . . . .	Maĩ rahō . . . .	Ham rah*li . . . .
Tũ rah-hali . . . .	Taĩ rahis . . . .	Tũ rah*la . . . .
Ūo rah-halēik . . . .	Ū rahē . . . .	Ū rah*le . . . .
Hāmnī rah-haliō . . . .	Hām*rē rahi . . . .	Ham*ni-kā rah*li . . . .
Tohni rah-halē . . . .	Toh*rē rahā . . . .	Toh*ni-kā rah*la-sā . . . .
Ūo-sab rah-halēik . . . .	Ū-man rahaĩ . . . .	Ok*ni-kā rah*lan-sā . . . .
Huo . . . .	Hōu . . . .	Hōkhā . . . .
Huōt . . . .	Haĩ-kaĩ . . . .	Hōkhal . . . .
Hayal . . . .	Hōt . . . .	Hōkhat . . . .
Raha hayal . . . .	Haĩ-kaĩr-kan . . . .	Hō-kar-ke, hōkh-ke, hō-ke . . . .
Hāmi huē pāri . . . .	Maĩ hai pāro . . . .	Ham hōkhĩ, ham hōĩ . . . .
Hāmi huab . . . .	Maĩ hamũ . . . .	Ham hōib, ham hōkhab . . . .
Hāmi hue-kē chāhi . . . .	Maĩ hatō . . . .	Ham*rā hōkhe-kē chāhi . . . .
Piṭā . . . .	Māru . . . .	Mār . . . .
Piṭa khātir . . . .	Māre-kaĩ . . . .	Māral . . . .
Piṭuni . . . .	Mārat . . . .	Mārat . . . .
Piṭlā sē . . . .	Māir-kaĩr-kan . . . .	Mār-ke . . . .
Hāmi piṭa-hi . . . .	Maĩ mārō-lā . . . .	Ham māri-lā . . . .
Tũ piṭ . . . .	Taĩ māris-lā . . . .	Tũ mārā-lā . . . .
Ūo piṭa-hat . . . .	Ū māre-lā . . . .	Ū māre-lā . . . .
Hāmnī piṭa-hi . . . .	Hām*rē māri-lā . . . .	Ham*ni-kā māri-lā . . . .
Tohni piṭa-hā . . . .	Toh*rē mārā-lā . . . .	Toh*ni-kā mārā-lā . . . .
Ūo-sab piṭa-hat . . . .	Ū-man maraĩ-lā . . . .	Ok*ni māre-lē . . . .
Hāmi piṭliō . . . .	Maĩ māir rahō . . . .	Ham mar*li . . . .
Tũ piṭlē . . . .	Taĩ māir rahis . . . .	Tũ mar*la . . . .
Ūo piṭlak . . . .	Ū māir rahē . . . .	Ū mar*las . . . .

Bhojpurī (North Centre of Saran).	Sarwarīā (Bastī).	Western Bhojpurī (Jaunpur).
Ū lōg hā, hāwan . . . .	Unh <sup>nē</sup> haī . . . .	Ū lōg hanan . . . .
Ham rahī . . . .	Maī rah <sup>lō</sup> . . . .	Ham rah <sup>lī</sup> . . . .
Tē rahas . . . .	Taī rah <sup>lō</sup> . . . .	Tū rah <sup>lā</sup> . . . .
Ū rahas . . . .	Ū rahal . . . .	Ū rah <sup>lan</sup> . . . .
Ham <sup>nī</sup> rahī . . . .	Ham <sup>rē</sup> rah <sup>li</sup> . . . .	Ham sabhē rah <sup>lī</sup> . . . .
Tū rahā . . . .	Tū rah <sup>lā</sup> . . . .	Tū sabhē rah <sup>lā</sup> . . . .
Ū lōg rahē . . . .	Unh <sup>nē</sup> rah <sup>laī</sup> . . . .	Ū lōg rah <sup>lan</sup> . . . .
Hō . . . .	Hō . . . .	Hō . . . .
Hōkhal . . . .	Hōb . . . .	Hōib . . . .
Hōt . . . .	Hōt . . . .	Hōt . . . .
Hō-ke . . . .	Hō-kar . . . .	Hōi kāi . . . .
Ham hōī . . . .	Maī hō sakāi-lō . . . .	Ham hōi . . . .
Ham hōkhab . . . .	Maī hōbō . . . .	Ham rah <sup>bai</sup> . . . .
Ham <sup>rā</sup> hōkhe-kē chāhi . . . .	Mō-kē hōāi-kē chāhi . . . .	Hamaī rahāi-kē chāhi . . . .
Mār . . . .	Mār, piṭ . . . .	Mār . . . .
Māral . . . .	Mār <sup>nā</sup> , piṭ <sup>nā</sup> . . . .	Mārab . . . .
Mārat . . . .	Mārat . . . .	Mārat . . . .
Mār-ke . . . .	Mār-ke . . . .	Mari kāi . . . .
Ham māri-lā . . . .	Maī marāi-lō . . . .	Ham māri-lā . . . .
Tē mārc-las . . . .	Taī māri-lē . . . .	Tū māri-lā . . . .
Ū mārc-lā . . . .	Ū māri-lā . . . .	Ū māri-lā . . . .
Ham <sup>nī</sup> māri-lā . . . .	Ham <sup>rē</sup> māri-lā . . . .	Ham sabhē māri-lā . . . .
Tū mārc-lā . . . .	Tū māri-lā . . . .	Tū sabhē māri-lā . . . .
Ū-lōg mārc-lā . . . .	Unh <sup>nē</sup> māri-laī . . . .	Ū lōg māri-lenī . . . .
Ham mar <sup>lī</sup> , ham maruī . . . .	Maī mar <sup>lō</sup> . . . .	Ham mar <sup>li</sup> . . . .
Tē mar <sup>las</sup> , tē maruas . . . .	Taī mar <sup>lō</sup> . . . .	Tū mar <sup>lā</sup> . . . .
Ū mar <sup>lan</sup> , ū maruan . . . .	Ū mar <sup>lis</sup> . . . .	U mar <sup>les</sup> . . . .

Nagpurīā (Banchi).	Madhēsī (Champaran).	Thārū (Champaran).	English.
Ū-man hekaī, abaī, or haī .	Ū-lōg bā . . . .	Un bāriyā . . . .	161. They are.
Mōē rahō . . . .	Ham rah <sup>a</sup> li-hā . . . .	Moi rah <sup>a</sup> li . . . .	162. I was.
Toē rahis . . . .	Tū rah <sup>a</sup> lā-hā . . . .	Tū rah <sup>a</sup> lē . . . .	163. Thou wast.
Ū rahē . . . .	Ū rah <sup>a</sup> lan-hā . . . .	Unhi rah <sup>a</sup> liyā . . . .	164. He was.
Ham <sup>a</sup> rē rahi . . . .	Ham <sup>a</sup> ni rah <sup>a</sup> li-hā . . . .	Moi rah <sup>a</sup> li . . . .	165. We were.
Toh <sup>a</sup> rē rahā . . . .	Toh <sup>a</sup> ni rah <sup>a</sup> lā-hā . . . .	Tū rah <sup>a</sup> lē . . . .	166. You were.
Ū-man rahē . . . .	Ū lōg rahal . . . .	Ū rah <sup>a</sup> lē . . . .	167. They were.
Hō, hohī . . . .	Hōy . . . .	Hā . . . .	168. Be.
Hōek . . . .	Honā . . . .	Hōni-hāri . . . .	169. To be.
Hōe-ke . . . .	Hōat . . . .	Sē . . . .	170. Being.
Hōe-kair-kē or hōe-ke	Hō-ke . . . .	Sē . . . .	171. Having been.
Mōē hōek parbō . . . .	Ham hōī . . . .	Moi hokh <sup>a</sup> hi . . . .	172. I may be.
Mōē hōbō . . . .	Ham hōkhab . . . .	Moi hokh <sup>a</sup> bahi . . . .	173. I shall be.
Mōē hōtō-tō . . . .	Ham <sup>a</sup> rā hokhe-kē chāhī . . . .	Mōrā hokhe-kē chāhi . . . .	174. I should be.
Mār . . . .	Mār . . . .	Mār <sup>a</sup> bi . . . .	175. Beat.
Mārek . . . .	Māral . . . .	Māre-kē . . . .	176. To beat.
Mārat . . . .	Mārat . . . .	Mārat . . . .	177. Beating.
Māir-ke . . . .	Mār-ke . . . .	Mār-ke . . . .	178. Having beaten.
Mōē mārō-nā . . . .	Ham māri-lā . . . .	Moi mārat baḡh <sup>a</sup> hi . . . .	179. I beat.
Toē mārisi-lā . . . .	Tū mārā-lā . . . .	Tū mārat baḡh <sup>a</sup> hi . . . .	180. Thou beatest.
Ū māre-lā . . . .	Ū māre-lā . . . .	Ū mārat baḡh <sup>a</sup> hi . . . .	181. He beats.
Ham <sup>a</sup> rē māri-lā . . . .	Ham <sup>a</sup> ni māri-lā . . . .	Moi mārat baḡh <sup>a</sup> hi . . . .	182. We beat.
Toh <sup>a</sup> rē māra-lā . . . .	Toh <sup>a</sup> ni mārā-lā . . . .	Tū mārat baḡh <sup>a</sup> hi . . . .	183. You beat.
Ū-man mārai-na . . . .	Ū lōg māre-lā . . . .	Ū mārat baḡh <sup>a</sup> hi . . . .	184. They beat.
Mōē mār <sup>a</sup> lō, ham mār <sup>a</sup> li . . . .	Ham mār <sup>a</sup> li . . . .	.....	185. I beat ( <i>Past Tense</i> ).
Toē mār <sup>a</sup> lis . . . .	Tū mār <sup>a</sup> lā . . . .	.....	186. Thou beatest ( <i>Past Tense</i> ).
Ū mār <sup>a</sup> lak . . . .	Ū mār <sup>a</sup> lē . . . .	.....	187. He beat ( <i>Past Tense</i> ).

English.	Maithili (Darbhanga Brāhmaṇa).	Chhikā-chhiki (Bhagalpur).	Magahi (Gayā).
188. We beat ( <i>Past Tense</i> ).	Ham <sup>rā</sup> sabah <sup>i</sup> mārāl	Ham <sup>rā</sup> sabh mār <sup>lai</sup>	Ham <sup>ni</sup> piṭ <sup>hi</sup>
189. You beat ( <i>Past Tense</i> )	Ap <sup>ne</sup> mārāl . . .	Tōrā sabh mār <sup>lā</sup> . . .	Tō piṭ <sup>lā</sup> . . .
190. They beat ( <i>Past Tense</i> )	Ō lok <sup>ni</sup> mār <sup>lainh</sup> i . . .	Ū sabh mārāl <sup>kāt</sup> . . .	Ū sab piṭ <sup>lan</sup> . . .
191. I am beating . . .	Ham mārāi-ohhi . . .	Hamē mārāichhi . . .	Ham piṭaitai . . .
192. I was beating . . .	Ham mārāit rahī . . .	Hamē mārāichhalā . . .	Ham piṭait haiāi, or piṭait hai.
193. I had beaten . . .	Ham mārāl achhī . . .	Hamē mār <sup>lē</sup> ehhalā . . .	Ham piṭ <sup>lē</sup> -hi . . .
194. I may beat . . .	Ham mārī . . .	Hamē mārāū . . .	Ham piṭiāi . . .
195. I shall beat . . .	Ham mārāb . . .	Hamē mār <sup>baū</sup> . . .	Ham piṭ <sup>bai</sup> , or ham piṭāb .
196. Thou wilt beat . . .	Tō mār <sup>bāh</sup> . . .	Tō mār <sup>baī</sup> . . .	Tū piṭ <sup>bā</sup> . . .
197. He will beat . . .	Ō mārāt . . .	Ū mār <sup>ta</sup> . . .	Ū piṭ <sup>taū</sup> . . .
198. We shall beat . . .	Ham <sup>rā</sup> sabah <sup>i</sup> mārāb	Ham <sup>rā</sup> sabh mār <sup>bai</sup>	Ham <sup>ni</sup> piṭ <sup>bau</sup> , ham sab piṭāb.
199. You will beat . . .	Ap <sup>ne</sup> mārāb . . .	Tōrā sabh mār <sup>bā</sup> . . .	Tō piṭābā . . .
200. They will beat . . .	Ō lok <sup>ni</sup> mār <sup>thinh</sup> i . . .	Ū sabh mār <sup>tāt</sup> . . .	Ū sabh piṭ <sup>tin</sup> . . .
201. I should beat . . .	Ham <sup>rā</sup> mārāk chāhī	Ham <sup>rā</sup> mār <sup>la</sup> chāhī	Ham <sup>rā</sup> piṭe-kē chāhī . . .
202. I am beaten . . .	Ham mārāl jāichhi . . .	Hamē mār <sup>la</sup> jāichhi . . .	Ham piṭailē-hī . . .
203. I was beaten . . .	Ham mārāl galāh <sup>ū</sup> . . .	Hamē mār <sup>la</sup> jāichhalā . . .	Ham piṭailē-hal, or piṭailē-hai.
204. I shall be beaten . . .	Ham mārāl jācb . . .	Hamē mār <sup>la</sup> jāibaū . . .	Ham piṭācb . . .
205. I go . . .	Ham jāichhi . . .	Hamē jāichhi . . .	Ham jā-hī . . .
206. Thou goest . . .	Tō jāichhē . . .	Tō jāichhai . . .	Tū jā-hē, jā-hā . . .
207. He goes . . .	Ō jāit-achhi . . .	Ū jāichhai . . .	Ū jā-hai, jā-hathi, jā-hathin
208. We go . . .	Ham <sup>rā</sup> sabah <sup>i</sup> jāi-ohhi	Ham <sup>rā</sup> sabh jāichhi . . .	Ham <sup>ni</sup> jā-hī . . .
209. You go . . .	Ap <sup>ne</sup> jāi-ohhi . . .	Tōrā sabh jāichhā . . .	Tō jāh, ap <sup>ne</sup> jāū . . .
210. They go . . .	Ō lok <sup>ni</sup> jāi-chhathi . . .	Ū sabh jāichhainh . . .	Ū sab jā-hathi . . .
211. I went . . .	Ham galāh <sup>ū</sup> . . .	Hamē gālā . . .	Ham gāli . . .
212. Thou wentest . . .	Tō gālē . . .	Tō gālāi . . .	Tū gālē, or gālā . . .
213. He went . . .	Ō gāl . . .	Ū gāla . . .	Ū gāl . . .
214. We went . . .	Ham <sup>rā</sup> sabah <sup>i</sup> galāh <sup>ū</sup>	Ham <sup>rā</sup> sabh galai . . .	Ham <sup>ni</sup> gāli . . .

Kuṛṇālī (Munblum).	Pēch Parganiā (Ranchi).	Bhojparī (Shahabad).
Hāmnī piṭliō . . . . .	Hām*rē māir rahi . . . . .	Ham*ni-kā mar*li . . . . .
Tohni piṭe-halē . . . . .	Toh*rē māir rahā . . . . .	Toh*ni-kā mar*li . . . . .
Ūo-sab piṭe-halēik . . . . .	Ū-man māir rahāi . . . . .	Ok*ni mar*lan . . . . .
Hāmi piṭa-hiō . . . . .	Maī māi*r*tō-hō . . . . .	Ham mārat-bānī, ham mar*tāni.
Hāmi piṭa-haliō . . . . .	Maī mārat-rahō . . . . .	Ham mārat rah*li . . . . .
Hāmi piṭe-haliō . . . . .	Maī māir ahō . . . . .	Ham mar*li-hā . . . . .
Hāmi piṭe-pāri . . . . .	Maī māre parō . . . . .	Ham māri . . . . .
Hāmi piṭab . . . . .	Maī māi*r*mū . . . . .	Ham mārab . . . . .
Tū piṭbli . . . . .	Taī māi*r*bē . . . . .	Tū mar*bā . . . . .
Ūo piṭta . . . . .	Ū māri . . . . .	Ū māri . . . . .
Hāmnī piṭab . . . . .	Hām*rē mārab . . . . .	Ham*ni-kā mārab . . . . .
Tohni piṭbē . . . . .	Toh*rēmār*bā . . . . .	Toh*ni-kā mar*bā . . . . .
Ūo-sab piṭta . . . . .	Ū-man māi*r*baī . . . . .	Ok*ni marihē . . . . .
Hāmar piṭe-kē chāhi . . . . .	Maī māi*r*tō . . . . .	Ham*rā māre-kē chāhi . . . . .
Hāmra-kē piṭal . . . . .	Maī māir khāy ahō . . . . .	Ham māi khātāni . . . . .
Hāmra-kē piṭal-halēi . . . . .	Maī māir khāy rahō . . . . .	Ham māi khāt rah*li hā . . . . .
Hāmra-kē piṭta . . . . .	Maī māir khāmū . . . . .	Ham māi khāib . . . . .
Hāmi jā-hi . . . . .	Maī jāwa-lā, maī jāw . . . . .	Ham jāi-lā . . . . .
Tū jāo . . . . .	Taī jāis-lā . . . . .	Tū jā-lā . . . . .
Ūo jāo-hat . . . . .	Ū jāy*alā . . . . .	Ū jā-lā . . . . .
Hāmnī jā-hi . . . . .	Hām*rē jāi-lā . . . . .	Ham*ni-kā jāi-lā . . . . .
Tohni jāo . . . . .	Toh*rē jāwā . . . . .	Toh*ni-kā jā-lā . . . . .
Ūo-sab jā-hat . . . . .	Ū-man jāi-hai . . . . .	Ok*ni jā-lan . . . . .
Hāmi goliō . . . . .	Maī jāy-rahō . . . . .	Ham gāli . . . . .
Tū gēl-hali . . . . .	Taī jāy-rahis . . . . .	Tū gāli . . . . .
Ūo gēl-halēi . . . . .	Ū jāy-rahē . . . . .	Ū gāli . . . . .
Hāmnī gēl-hali . . . . .	Hām*rē jāy-rahī . . . . .	Ham*ni-kā gāli . . . . .

Bhojpuri (North Centre of Saran).	Sarwarīā (Basti).	Western Bhojpuri (Jaunpur).
Ham <sup>ni</sup> mar <sup>li</sup> , ham <sup>ni</sup> maruī.	Ham mar <sup>li</sup> . . .	Ham sabhē mar <sup>li</sup> . . .
Tū mar <sup>lā</sup> , tū maruā	Tū mar <sup>lā</sup> . . .	Tū sabhe mar <sup>lā</sup> . . .
Ū-lōg mar <sup>lan</sup> . . .	Unh <sup>nē</sup> mar <sup>la</sup> ī . . .	Ū lōg mar <sup>les</sup> . . .
Ham mar <sup>tāni</sup> . . .	Maī mārat-bāṭṭ . . .	Ham mārat-hai . . .
Ham mārat rah <sup>li</sup> . . .	Maī mārat-rah <sup>lō</sup> . . .	Ham mārat-rah <sup>li</sup> . . .
Ham mar <sup>li</sup> hā . . .	Maī mar <sup>lē</sup> rah <sup>lō</sup> . . .	Ham mar <sup>lē</sup> rah <sup>li</sup> . . .
Ham māri . . .	Mō-kē māri-kē chāhi . . .	Ham mārilā . . .
Ham mārab . . .	Maī mar <sup>bō</sup> . . .	Ham mar <sup>bai</sup> . . .
Tē mar <sup>bē</sup> . . .	Tai mar <sup>bē</sup> . . .	Tū mar <sup>bai</sup> . . .
Ū māri . . .	Ū māri . . .	Ū māri . . .
Ham <sup>ni</sup> mārab . . .	Ham mārab . . .	Ham sabhē mārab . . .
Tū mar <sup>bā</sup> . . .	Tū mar <sup>bā</sup> . . .	Tū sabhē mar <sup>bā</sup> . . .
Ū-lōg marihē . . .	Unh <sup>nē</sup> marihai . . .	Ū-lōg māri . . .
Ham <sup>ni</sup> māre-kē chāhi . . .	Maī nij mar <sup>bō</sup> . . .	Hamaī māri-kē hau . . .
Ham māral jāi-lā . . .	Maī māral jāi-bāṭṭ . . .	Ham māral jāi-lā . . .
Ham māral gaili . . .	Maī māral gailō . . .	Ham māral gaili . . .
Ham māral jāib . . .	Maī māral jāibō . . .	Ham māral jāibai . . .
Ham jāi-lā . . .	Maī jā-lō . . .	Ham jāi-lā . . .
Tē jā-las . . .	Tai jā-lē . . .	Tū jā-lā . . .
Ū jā-lā . . .	Ū jā-lā . . .	Ū jā-lē . . .
Ham <sup>ni</sup> jāi-lā . . .	Ham jāi-bāṭṭ . . .	Ham sabhē jāi-lā . . .
Tū jā-lā . . .	Tū jāi-bāṭṭ . . .	Tū sabhē jā-lā . . .
Ū lōg jā-lan . . .	Unh <sup>nē</sup> jāi-bāṭṭ . . .	Ū lōg jā-leni . . .
Ham gaili . . .	Maī gailō . . .	Ham gaili . . .
Tē gailē . . .	Tai gailē . . .	Tū gailā . . .
Ū gailē . . .	Ū gail . . .	Ū gailā . . .
Ham <sup>ni</sup> gaili . . .	Ham gaili . . .	Ham sabhē gaili . . .

English.	Maithili (Darbhanga Brāhmaṇa).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
215. You went . . .	Ap <sup>nē</sup> gelāh <sup>ū</sup> . . .	Tōrā sabh gelā . . .	Tō <sup>ṣ</sup> gelā . . .
216. They went . . .	Ō lokan <sup>i</sup> gelāh . . .	Ū sabh gelāt . . .	Ū sab gelān . . .
217. Go . . .	Jāh, jō . . .	Jāū . . .	Jō . . .
218. Going . . .	Jāit . . .	Jāita . . .	Jāit . . .
219. Gone . . .	Gel bhāl . . .	Gēla . . .	Gel . . .
220. What is your name ? .	Ahā <sup>ṅ</sup> -k nām ki thik ? .	Ap <sup>nē</sup> nek nām ki chhikau ? .	Tōhar kā nām hau ? .
221. How old is this horse ?	Ī ghōrā kat <sup>bā</sup> dinak thik ?	Hai ghōrā kataik dinak chhikai ?	Yah ghōrā kit <sup>nā</sup> bachhar-ke hai.
222. How far is it from here to Kashmir ?	Ehi thām-sā Kāsmīr kat <sup>bā</sup> dūr achh <sup>i</sup> ?	Ā <sup>ṭ</sup> hiyā-sē Kāsmīr kataik dūr chhikai ?	Hiā-sē Kashmir kit <sup>nā</sup> dūr hai ?
223. How many sons are there in your father's house ?	Ap <sup>nē</sup> -k pitā-k ghar madhya kai gōṭ putra chhath <sup>i</sup> ?	Toh <sup>rā</sup> bāpak ghar-mē kataik bētā chhikau ?	Tōhar bāp-ke ghar-mē kit <sup>nā</sup> bētā hau ; (or to a woman) tōhar naihar-mē kit <sup>nā</sup> bētā hau ?
224. I have walked a long way to-day.	Ham āj bahut dūr dhari ṭahal <sup>lā</sup> h <sup>ū</sup> achh <sup>i</sup> .	Hamē āj bahut har <sup>lā</sup> ū bul <sup>lā</sup> ū achh.	Āj baṛī dūr chal <sup>lī</sup> . . .
225. The son of my uncle is married to his sister.	Ham <sup>rā</sup> pitā-k putra ok <sup>rā</sup> bahin <sup>-sā</sup> bibāhal gelāh achh <sup>i</sup> .	Ham <sup>rā</sup> pitāik bētāik biāh bhāl achh ok <sup>rā</sup> bahin-sē.	Hammar chachā-ke bētā ō-kar bahin-sē biāhal-hai.
226. In the house is the saddle of the white horse.	Ghar madhya uj <sup>rā</sup> ghōrā-k jin achh <sup>i</sup> .	Uj <sup>rā</sup> ghōrak jin ai ghar-mē dhāla chhikaik.	Ujar ghōrā-ke jin ghar-mē hai.
227. Put the saddle upon his back.	Sē jin ok <sup>rā</sup> piṭh par kasū .	Jin ok <sup>rā</sup> piṭh <sup>i</sup> -par rāikh dahōk.	Ō-kar piṭh-par jin rakhā .
228. I have beaten his son with many stripes.	Ham hun <sup>kā</sup> putra par anēk chābuk prahār kail achh <sup>i</sup> .	Hamē ok <sup>rā</sup> bētā-kai bahut bēt mār <sup>lī</sup> ai.	Ham ō-kar bētā-kē kai-ēk bēt mār <sup>lī</sup> -hai.
229. He is grazing cattle on the top of the hill.	Ō parbat sikhār-par māl charāy rahal chhath <sup>i</sup> .	Ū māl-jāl-kai pohār-upar charai-rahāl-achh.	Ū pahār-ke ūpar (or phungi par) mawēshī charāwait-hai
230. He is sitting on a horse under that tree.	Ō oh <sup>i</sup> briksh tar ghōrā-par baisal chhath <sup>i</sup> .	Ū gāchh-tar ghōrā par baisal achh.	Gāchh talē ghōrā par baiṭhal-hai.
231. His brother is taller than his sister.	Hunak bhrātā ok <sup>rā</sup> bahini-k prat <sup>i</sup> adhik nām chhath <sup>i</sup> .	Ō-kar bhūl ok <sup>rā</sup> bahin-sē lām chhaik.	Ō-kar bhāi ō-kar bahin-sē lambā hai.
232. The price of that is two rupees and a half.	Ō-kar mulya aṛhāi rupaiā thik.	Ō-kar dām aṛhāi ṭakā chhaik.	Ō-kar aṛhāi rupaiā dām hai.
233. My father lives in that small house.	Hamār pitā oh <sup>i</sup> chhoṭ <sup>kā</sup> ghar madhya rahai chhath <sup>i</sup> .	Hamār hāp oi chhoṭ <sup>kā</sup> ghar-mē rahai-chhath.	Hamār bāp ū chhoṭ <sup>kā</sup> ghar-mē raha-hai.
234. Give this rupee to him.	Ī rupaiā hun <sup>kā</sup> diannh <sup>i</sup> . . .	Ī ṭakā ok <sup>rā</sup> diok . . .	Ī rupaiā ok <sup>rā</sup> -kē dē dā . . .
235. Take those rupees from him.	Ō rupaiā sabh hun <sup>kā</sup> -sā lā liā.	Ū ṭakā-sabh ok <sup>rā</sup> -sē lē liā .	Ū rupaiā ok <sup>rā</sup> -sē lē-liā .
236. Beat him well and bind him with ropes.	Ok <sup>rā</sup> nīk <sup>ṣ</sup> mārū āor rassā-sā bādht.	Ok <sup>rā</sup> khub piṭā āor dōri-sē bānhā.	Ok <sup>rā</sup> -kē khūb mār-ke rassī-sē bādht.

Kurmāñi (Manbhum).	Pēch Parganiā (Ranchi).	Uhojpurī (Shahabad).
Tohñi gēl-halē . . . . .	Toh*re jāy rahā . . . . .	Toh*ni-kū gail . . . . .
Ūo-sab gēl-halēi . . . . .	Ū-man jāy rahañ . . . . .	Ok*ni gailan . . . . .
Jāo . . . . .	Jāwā . . . . .	Jā, jo . . . . .
Jao-hat . . . . .	Jāt . . . . .	Jait . . . . .
Gēl . . . . .	Jāwal, gēl . . . . .	Gail . . . . .
Tōhar nām ki ? . . . . .	Tōr kā nām hekē ? . . . . .	Tohār kā nāw bā ? . . . . .
Ē gharā-kē katē umar ? . . . . .	Ēhē ghorātā-kēr umar katik hekē ? . . . . .	Ī ghōrā kai baris-ke bā ? . . . . .
Ēkhān-lē Kāshmir katē dhur ? . . . . .	Ēhē-lēk Kashmir katik dhūr hekē ? . . . . .	Ēhi jā-sē Kāsmir katek dūr bā ? . . . . .
Kay-gō gidrā hōkēi tōhar bāp-gharē ? . . . . .	Tōr bāpek gharē kay*ta bētā-chhuwā āhē ? . . . . .	Toh*rā bāp-ke ghar-mē kai-gō bētā bārē ? . . . . .
Hāmi āj bohut dhur bulliō . . . . .	Mañ āj bahut dhūr buil-āhō . . . . .	Āj ham dhār dūr chal gail rah*li hā . . . . .
Hāmar khurār bētār bihā ō-kar bahin-sē bhelai . . . . .	Mōr kākā-kēr bētā sāng ō-kar bahin-kēr bihā hay-āhē . . . . .	Hamār kākā-kā larikā-ke biyāh ok*rā bahin-sē bhail bā . . . . .
Dhaba gharā-ke khagir gharē hatēi . . . . .	Chā*ka ghorātā-kēr jin ghar bhitrē āhē . . . . .	Ō ghar-mē ujar*ka ghōrā-ke khōgir bā . . . . .
Ō-kar piṭhē khagir dihā . . . . .	Ō-kar piṭh up*rē jin-tā rāikh dēhiōg . . . . .	Ok*rā piṭh-par khōgir kasā . . . . .
Hāmi ō-kar bētā-kē bahut karā piṭliō . . . . .	Mañ ō-kar bētā-kē bahut sañ āhō . . . . .	Ham ok*rā bētā-kē kai ēk chābuk mar*li hā . . . . .
Ūo pāhār-par paś charāo-hat . . . . .	Pāhār up*rē ū gōrū chārātē hē . . . . .	Ū pasuan-kē pahārī-ke ūpar charā rahal-bā . . . . .
Ūo ū gūchh-tar gharā-par baisal hat . . . . .	Āhē gūchh tarē ghōrā up*rē ū baiste-hē . . . . .	Ū oh phēr-tar ghōrā-par baiṭhal bā . . . . .
Ō-kar bhāi ō-kar bahin-lē dhēngā batē . . . . .	A-kar bhāi akar bahin-lēkē dhēngā āhē . . . . .	Ō-kar bhāi ok*rā bahin-sē bār bā . . . . .
Ō-kar dām aṭhāi ṭākā . . . . .	A-kar dām dū ṭākā aṭh ānā hekē . . . . .	Ō-kar dām aṭhāi rup*ya bā . . . . .
Hāmar bāp ū chhuṭā gharē rahat . . . . .	Āhē chhuṭ ghar-ṭāy mōr bābā rahc-lē . . . . .	Hamār bāp oh chhoṭ*ka ghar-mē rahc-lē . . . . .
Okre yah ṭākā dihā . . . . .	Ō-kē ētē rupiyā-ṭā dēwā . . . . .	Ī rupaiyā ok*rā-kē dē dā . . . . .
Ō-kar-pās-lē ū ṭākā-sab lihā . . . . .	A-kar ṭhinē ohē rupiyā-gulā lēhīng . . . . .	Ū rupaiyā ok*rā-sē lē lā . . . . .
Okre khub piṭē . . . . .	Bēs nihār ō-kē piṭīng sūr dōrāy būdhīng . . . . .	Ok*rā-kē khub mārā sūr rasē-sē būdh-dā . . . . .



Bhojpurī (North Centre of Suran).	Sarwarīā (Bastī).	Western Bhojpurī (Jaunpur).
Tū gailā . . . . .	Tū gailā . . . . .	Tū sabhē gailā . . . . .
U-lōg gailan . . . . .	Uhh <sup>nē</sup> gailāi . . . . .	U-lōg gailan . . . . .
Jā . . . . .	Jā . . . . .	Jā . . . . .
Jāib . . . . .	Jāt . . . . .	Jāt . . . . .
Gail . . . . .	Gail . . . . .	Gail . . . . .
Tohār kā nāw hā ? . . . . .	Tohār kā nāw hai ? . . . . .	Tohār kā nāw hau ? . . . . .
Ī ghōrā-ke kā umir hā ? . . . . .	Ket <sup>nē</sup> din kāi ī ghōrā hai ? . . . . .	Ghōrā ket <sup>nē</sup> din-kāi hauwai ? . . . . .
Ih <sup>wā</sup> -sē Kasmīr kit <sup>nā</sup> dūr bā ? . . . . .	Ihā-sē Kasmīr ket <sup>nā</sup> lām hai ? . . . . .	Ihā-sē Kasmīr ket <sup>ni</sup> dūri bā ? . . . . .
Toh <sup>rā</sup> bāp-kā ghar-mē kit <sup>nā</sup> bēṭā bāran ? . . . . .	Toh <sup>rē</sup> bāp-kē ghar-mē ket <sup>nē</sup> beṭ <sup>wā</sup> hai ? . . . . .	Toh <sup>rē</sup> bāp-kē gharē ket <sup>nā</sup> laṭikā hauwan ? . . . . .
Āj ham bahut dūr chal <sup>i</sup> hā . . . . .	Āju ham bahut ghum <sup>li</sup> . . . . .	Āju ham bahut dauṛē . . . . .
Ham <sup>rā</sup> chachā-kā bēṭā-ke biyāl un-kā bahin-sē bhāil-bā . . . . .	Ham <sup>rē</sup> piti-kāi beṭ <sup>wā</sup> ham <sup>rē</sup> bahin-sē biahai bāy . . . . .	Ham <sup>rē</sup> kakā-kāi beṭ <sup>wā</sup> on-kē bahin-sē biahai-hau . . . . .
Ujar <sup>kā</sup> ghōrā-ke chār-jāmā ghar-mē bā . . . . .	Ujar <sup>kē</sup> ghōrā-kāi char <sup>jāmā</sup> ghar-mē hai . . . . .	Ghar-mē ujar <sup>kē</sup> ghōrā-kāi charijāmā hauwai . . . . .
Ghōrā-kā pith par chār-jāmā kas dā . . . . .	Char <sup>jāmā</sup> ok <sup>rē</sup> pith-par dharā . . . . .	Ok <sup>rē</sup> pithi-par charijāmā dharā . . . . .
Ham un-kā bēṭā-kē bamaur ukhār ukhār-ke mar <sup>i</sup> hā . . . . .	Maī ok <sup>rē</sup> beṭ <sup>wā</sup> -kē kōṛā-sē mar <sup>i</sup> hai . . . . .	Ham on-kē beṭ <sup>wā</sup> -kē kaiu kōṛā mar <sup>i</sup> . . . . .
Ū pahār-kā math <sup>ni</sup> par chānan-kē charāwatāran . . . . .	Ū pahār-kē chōṭi-par chānan-kē charāwat hai . . . . .	Ū pahār-kē chōṭi-par gōrū charāwat hauwai . . . . .
Ū oh gāchh tar ek ghōrā par baiṭhal bāran . . . . .	Ū ghōrā-par pēr-kē nichē baiṭhal bāy . . . . .	Wahi pērē tarē ū ad <sup>mi</sup> ghōrā-par charhal-hau . . . . .
Ūn-kar bhāi un-kā bahin-sē lam <sup>har</sup> bāran . . . . .	Ō-kar bhāi ok <sup>rē</sup> bahin-sē baṛā hai . . . . .	Ō-kar bhāy o-k <sup>ri</sup> bahini-sē baṛā bā . . . . .
Ō-kar dām aṛhāi rupaiā hā . . . . .	Ō-kar dām aṛhāi rupaiā hai . . . . .	Ō-kar dām aṛhāi rupiā hauwai . . . . .
Hamār bāp woh chhot <sup>kā</sup> ghar-mē rahe-lan . . . . .	Mōr bāp ohechhot <sup>kē</sup> ghar-mā rahat-hai . . . . .	Hamār ṭābū chhot <sup>ki</sup> bakh <sup>ri</sup> -mē rahāi-leni . . . . .
Ī rupaiā un-kā-kē dē-dā . . . . .	Eh rupaiā o-kē dēo . . . . .	Ī rupiā un-kē dyā . . . . .
Ū rupaiā un-kā-sē lē-lā . . . . .	Ū rupaiā o-sē lēw . . . . .	Ī rupiā on-sē lyā . . . . .
Ok <sup>rā</sup> -kē panā-ke mārā ā rassā-sē bādh lā . . . . .	Ō-kē bhālē mārā o rassī-sē bādhā . . . . .	On-kē khūb māri-kāi ras <sup>ri</sup> -sē bāhi dyā . . . . .

Nagpurī (Ranchi).	Mathesī (Champan).	Thārū (Champan).	English.
Toh <sup>rē</sup> or toh <sup>rē</sup> -man gēlā .	Tū gailā . . . . .	.....	215. You went.
Ū-man gēlai . . . . .	Ū lōg gailan . . . . .	... ..	216. They went.
Jāhē or jān . . . . .	Jā . . . . .	Jō . . . . .	217. Go.
Jāt . . . . .	Jāt . . . . .	Jait . . . . .	218. Going.
Gāl . . . . .	Gail . . . . .	Geliā . . . . .	219. Gone.
Tōr kā nām hekē ? . . . . .	Tohār kā nām bātē ? . . . . .	Tōr kihā nām ? . . . . .	220. What is your name ?
Ī ghōṛā katai din-kēr hekē ?	Ī ghor <sup>wā</sup> ket <sup>nā</sup> din-ke bhail ?	Ī ghōṛā-ke kihā umer ? . . . . .	221. How old is this horse ?
Ihā <sup>sē</sup> Kāsmir katai dūrē hai ?	Ihā <sup>sē</sup> Kasmir ket <sup>nā</sup> dūr bātē ?	Ih <sup>wā</sup> -sē Kāsmir kat <sup>bar</sup> dūr ?	222. How far is it from here to Kashmir ?
Tōr bāp-kēr ghar-mē katai chhauā-man hai ?	Toh <sup>rā</sup> bāp-ke ghar-mē kai-ṭhō bēṭā-lōg bāṭan ?	Tōr bāp-ke kē <sup>godā</sup> chhok <sup>nā</sup> ?	223. How many sons are there in your father's house ?
Āj mōē dhēr dūr hith <sup>lō</sup> .	Ham āj bahut ṭahal <sup>li</sup> hā . . . . .	Āj moi dūr-lē ghum <sup>la</sup> -hi . . . . .	224. I have walked a long way to-day.
Mōr kākā-kēr bēṭā ū-kar bahin-sē sādi kar <sup>lak</sup> -hai.	Ham <sup>rā</sup> chachā-ke bēṭā ok <sup>rā</sup> bahin-sē biāhal bātē.	Mōr buṛhā bābā-ke chhok <sup>nā</sup> -ke biyāh ō-kar babui-sē hokhait hā.	225. The son of my uncle is married to his sister.
Ghar-mē char <sup>kā</sup> ghōṛā-kēr khugir hai.	Ujar <sup>kā</sup> ghōṛā-ke khogir ghar-mē bātē.	Gor <sup>har</sup> ghōḍā khogir ghar-ke bhitar bariyā.	226. In the house is the saddle of the white horse.
Ū-kar piṭh-mē khugir-kē rakkhā.	Khogir-kē ok <sup>rā</sup> piṭh par rakkhā (or dharā).	Ū-kar piṭh-mē khogir bādh dēhi.	227. Put the saddle upon his back.
Mōē ū-kar bēṭā-kē bahut (or khūb) chābhuk-sē mar <sup>li</sup> .	Ham ok <sup>rā</sup> bēṭā-kē baṛā kōṛā mar <sup>li</sup> -hā.	Mōē ō-kar chhokan <sup>wā</sup> -kē kē kōṛā mar <sup>la</sup> -hi.	228. I have beaten his son with many stripes.
Ū tōṛi up <sup>rē</sup> garū-man charāṭhē.	Ū gorū-kē pahār-ke chōṭi-par charāw <sup>tā</sup> .	Ū buthāniyā pahār-ke upar char <sup>wait</sup> -bā.	229. He is grazing cattle on the top of the hill.
Ū gāchh hēṭhē ghōṛā-mē chāṭhal-hai.	Ū gāchh-tar ghōṛā-par baiṭhal bātē.	Ū ū gachhiyā-ke tar ghōṛ-wā-mē bēṭhal bar <sup>hi</sup> .	230. He is sitting on a horse under that tree.
Ū-kar bhāi āpan bahin-sē ūch hai.	Un-kar bhāi un-kā bahin-sē lāmā bā.	Ō-kar bhāiawā āpan babui-yā-sē dhēgā bar <sup>hi</sup> .	231. His brother is taller than his sister.
Ū-kar dām aṛhāi rupaiā hai.	Ō-kar dām aṛhāi rupaiyā hā.	Ō-kar dām aḍhāl rupēā . . . . .	232. The price of that is two rupees and a half.
Mōr bāp ū chhoṭ <sup>kā</sup> ghar-mē rāhe-lā.	Hamar bāp ōhi chhoṭ <sup>kā</sup> ghar-mē rahā-lan.	Mōr bap <sup>wā</sup> ū chhōṭ ghar <sup>wā</sup> -mē rahat bar <sup>hi</sup> .	233. My father lives in that small house.
Ī rupaiā-kē ū-kē dē dēhi .	Ī rupaiyā un-kā dē-dā . . . . .	Ū rupēawā ok <sup>rā</sup> -kē dēhi . . . . .	234. Give this rupee to him.
Ū rupaiā-kē ū-kar-sē lē lēhi.	Ū sabh rupaiyā un-kā-sē lē-lā.	Ū rupēā ok <sup>rā</sup> -sē la-lēhi . . . . .	235. Take those rupees from him.
Ū-kē bēs-sē piṭhī āṭr dōrā-sē bādhī.	Un-kā-kē banā-kemārā, āur rāsā-sē bādhā.	Ōk <sup>rā</sup> -kē khūb mārāh wō rāsā-sē bādhā.	236. Beat him well and bind him with ropes.

English.	Maithili (Darbhanga Brāhmaṇe).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
237. Draw water from the well.	Kūp-sā jal bharū . . .	Kūp-sē pāni bharā . . .	Kūā-sē pāni bhar-lā . . .
238. Walk before me . . .	Ham*rā āgū chalū . . .	Ham*rā āgū chalā . . .	Hamar āgē chalā . . .
239. Whose boy comes behind you ?	Ap*nek pāchhā ka-kar bālak ābai-achhi ?	Ka-kar bēṭā toh*rā pāchhū awai-chhan ?	Tōhar pichhē kē-kar laṭkā āwait ?
240. From whom did you buy that ?	Ō ap*ne kak*rā-sā kinal ? .	Kak*rā-sē ū mōl lēlā achh ?	Ū kek*rā-sē kin*lā-hā ? .
241. From a shopkeeper of the village.	Ohī grāmak banik-sā . . .	Ōi gāmak baniā-sē . . .	Gāw-ke dukāndār-sē . . .

Kuṛmāli (Manbhum).	Pēch Parganā (Ranchi).	Bhojpuri (Shahabad).
Kuā-lē pāni lānā . . .	Kuā-lēk pāni uṭhāing . . .	In <sup>rā</sup> -sē pāni bhara . . .
Hāmar chhāmūlē bulā . . .	Mōr āgū chalā . . .	Ham <sup>rā</sup> sōjhā ghūmā phirā
Kā-kar bēṭā āo-hat tōhar pichhē ?	Kē-kar chhuwā tōr pēchhū āwatē-hē ?	Toh <sup>rā</sup> pichhē kē-kar larikā āwat-bā ?
Kā-kar-pās ū-tā kharid kār- lē ?	Kē-kar ṭhinē ū-tā kin rāhā ?	Ū kek <sup>rā</sup> -sē kin <sup>lā</sup> -hā ? . . .
Yah gāyer ēk dōkāni-pās- lē.	Gāv-kēr ēk dōkāndār ṭhinē	Gāvē-kē modī-sē . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
In <sup>ā</sup> ra-sē pānī bharā . .	Kūā-sē pānī bharā . .	Inārē-sē pānī nikāri li-āwā .
Ham <sup>ā</sup> rā sām <sup>nē</sup> chalā .	Ham <sup>rē</sup> āgē chalā . .	Ham <sup>rē</sup> āgē ghūmā . .
Toh <sup>ā</sup> rā pāchhē kē-kar laṛikā āwat bā ?	Kē-kar laṛikā toh <sup>rē</sup> pāchhē āwat-hai ?	Toh <sup>rē</sup> pāchhē kē-kar laṛikā āwat-hau ?
Tū ū kek <sup>ā</sup> rā-sē kin <sup>ā</sup> lē rahā ?	Kē-sē tū ū mōl lih <sup>ā</sup> lā-hai ?	Ō-kē kē-sē mōl lih <sup>ā</sup> lyā ? .
Gāw-kā ēk baniyā-sē	Gāw-kē ēk dukāndār-sē	Gāwai-kē bech <sup>ā</sup> waiyā-sē .

Nagpurā (Banchī).	Madhēī (Champaran).	Thārū (Champaran).	English.
Kūā-sē pāni ghīch or ghī- chhī.	In'rā-sē pāni bharū .	Inār-mē pāni thar .	237. Draw water from the well.
Hamar agū chalhī .	Ham'rā sām'nē pah'lā .	Mōr agū chal .	238. Walk before me.
Kē-kar bēā tōr pichhū pichhū āwathē ?	Kē-kar lapikā toh'rā pichhē āw'tā ?	Kā-kar chhok'nā tōr pichhē āwat bar'hī ?	239. Whose boy comes be- hind you ?
Tōē kē-kar-sē ū-kē kin'lē ? .	Ū kek'rā-sē kin'lā-hā ? .	Ok'rā-kē tū kek'rā-sē kin'- lāhī ?	240. From whom did you buy that ?
Gāō-kēr ēk jhan dokandār- sē.	Ehī gāwā-ke egō dokandār- sē.	Gāw māh-ke ēk dokān-sē .	241. From a shopkeeper of the village.

## ORIYĀ.

Oriyā is the language of Orissa proper, and of the surrounding country. The area over which it is spoken is, roughly speaking, 82,000 square miles, and the number of people who speak it is, in round numbers, nine millions.

It is called Oriyā, Ōdrī, or Utkalī, that is to say the language of Ōdra or Utkala, both of which are ancient names of the country now known as Orissa. It is sometimes incorrectly called Uriya by Europeans, but this name is merely a misspelling of the more correct 'Oriyā.' The earliest example of the language which is at present known consists of some Oriyā words in an inscription of king Narasimha Dēva II, dated 1296 A.D. An inscription of Narasimha Dēva IV, dated 1395 A.D., contains several Oriyā sentences, which show that the language was then fully developed, and was little different from the modern form of speech either in spelling or in grammar.

The Orissa country is not confined to the Division which now bears that name. It includes a portion of the district of Midnapore in the north, which, together with part of Balasore, was the 'Orissa' of the phrase 'Bengal, Bihar, and Orissa,' met in the regulations framed by the Government in the last decades of the 18th century. Oriyā is also the language of most of the district of Singhbhum, belonging to the Division of Chota Nagpur, and of several neighbouring Native States which fall politically within the same division. On the west it is the language of the greater part of the district of Sambalpur and of a small portion of the district of Raipur in the Central Provinces, and also of the number of Native States which lie between these districts and Orissa proper. On the south, it is the language of the north of the Madras district of Ganjam, with its connected Native States, and of the Jeypore Agency of Vizagapatam. It is thus spoken in three Governments of British India, *viz.*, in the Lower Provinces of Bengal, in the Central Provinces, and in the Madras Presidency.

On the east Oriyā is bounded by the Bay of Bengal. On the north, its boundary, to the east, coincides with the River Haldi, which here forms at the same time the northern boundary of the Contai sub-division of Midnapore. It then turns north-west along the river Kalighai, as far as the district of Bankura, so as to include in the Oriyā-speaking area the four Midnapore police circles of Dantan, Gopiballabhpur, Jhargaon, and Binpur.<sup>1</sup> It next turns back along the eastern boundary of the Singhbhum district, leaving the side of that district which is known as Dhalbhum in possession of Bengali. Thereafter it follows the common boundary of Singhbhum and the Native State of Mayurbhanja as far as the State of Sarai Kala, where it again turns north and crosses the Singhbhum district up to its northern boundary, being stopped by the elevated plateau of Ranchi. It skirts this plateau along the southern boundary of Ranchi district till it meets the State of Jashpur, which it crosses so as to include the southern portion of that State in the Oriyā area. It thence turns south, along the boundary between that State and the State of Udaipur, across the States of Raigarh and Sarangarh and the districts of Sambalpur and Raipur.

<sup>1</sup> See the map illustrating the meeting ground of Bengali, Oriyā, and Bihārī, Vol. V, Pt. I, facing p. 106.

and along the boundary between the Jeypore Agency of Vizagapatam and the State of Bastar to near Tindiki, where it turns east, across Vizagapatam and Ganjam, and joins the sea coast near Barwa, a small port in the latter district.

Oriyā is bounded on the north by Bengali and, where the political boundary runs along the south of the Ranchi Plateau, by the form of Bihārī

Linguistic Boundaries.

Chhattisgarhī, and on the south by Telugu.

Oriyā is not the only vernacular spoken in the above area. It is the only Aryan

Oriyā not the only vernacular of its area.

one, but over the whole tract, except the settled portions of Orissa, there are a number of tribes who know no Oriyā, and

whose only form of speech is some Dravidian or Muṇḍā language. Of these, the speakers of Kandhī are probably the most numerous.

Oriyā, with Bengali, Bihārī, and Assamese, forms one of the four speeches which

together make up the Eastern Group of the Indo-Aryan

Place of Oriyā in reference to other Indo-Aryan languages.

languages. Its grammatical construction closely resembles that of Bengali. It has the same weak sense of number,

and, as in Bengali, when the plural has to be signified, it must be done with the aid of some noun of multitude. In the case of living rational beings, this noun of multitude is the word *mānē*, which is said to mean literally 'men.' In the case of other nouns it is usually some word meaning 'all.' In the verb, as is also the case in Bengali, the singular of the first and second persons are only used by the uneducated, or when respect is not intended. It has one great advantage over Bengali in the fact that, as a rule, it is pronounced as it is spelt. There are few of those slurred consonants and broken vowels which make Bengali so difficult to the foreigner. Each letter in each word is clearly sounded, and it has been well described as 'comprehensive and poetical, with a pleasant sounding and musical intonation, and by no means difficult to acquire and master.' The Oriyā verbal system is at once simple and complete. It has a long array of tenses, but the whole is so logically arranged, and built on so regular a model, that its principles are easily impressed upon the memory. It is particularly noticeable for the very complete set of verbal nouns, present, past, and future, which take the place of the incomplete series of infinitive and gerund which we meet in Bengali, and for want of which that language is sometimes driven to strange straits in order to express the simplest idea. When Bengali wishes to express the idea embodied in what in Latin would be called the Infinitive, it has to borrow the present participle for the occasion, and then has to use it for all tenses, so that the word is used, in the first place, not as a participle, and, in the second place, often not in the present tense. Oriyā, on the other hand, simply takes the appropriate Verbal Noun, and declines it in the case which the meaning necessarily requires. As every Infinitive must be some oblique case of a Verbal Noun, it follows that Oriyā grammar does not know the so-called 'Infinitive-mood' at all. The veriest beginner does not miss it, and instinctively makes up his 'Infinitive' or his 'Gerund' as he requires it. In this respect Oriyā is in an older stage of grammatical development than even Classical Sanskrit, and, among Indo-Aryan Languages, can only be compared with the ancient Sanskrit spoken in Vedic times. This archaic character, both of form and vocabulary, runs through the whole language, and is no doubt accounted for by geographical position. Orissa has ever been an isolated country bounded on the east by the ocean, and on the west by the hilly tracts, inhabited by wild aboriginal tribes and bearing an evil reputation for air and water. On the south, the



language is Dravidian, and belongs to an altogether different family, while, on the north, it has seldom had political ties with Bengal.

On the other hand, Orissa has been a conquered nation. For eight centuries it was subject to the kings of Tilinga, and, in modern times, it was for fifty years under the sway of the Bhōslās of Nagpur,<sup>1</sup> both of whom left deep impressions of their rule upon the country. On the language they imposed a number of Telugu and of Marāthi words and idioms, respectively, which still survive. These are, so far as we know, the only foreign elements which have intruded themselves into Oriyā, except the small vocabulary of English court terms, and a few other English expressions, which English domination and education have brought into vogue.<sup>2</sup>

Oriyā is remarkably free from dialectic variation. The well-known saying, which is true all over the north of India, that the language changes every ten *kōs*, does not hold in Orissa. In Orissa proper, *i.e.*, in what is known as the Mughalbandī, which consists of the regulation districts of Cuttack, Puri, and of the southern half of Balasore, the language is one and the same. Purists discover deflections from the recognised standard in Balasore and Cuttack, but these are very slight, and are merely local peculiarities, which are not worthy of the name of dialects. Three localities each claim to be the places where Oriyā is spoken in its greatest purity, *viz.*, Cuttack, Khurda in Puri, and Gumsar in the north of Ganjam. Probably Khurda has the greatest claim to being considered the well of Oriyā undefiled. Cuttack, especially the town, is to a certain extent affected by Bengalisms, owing to the residence there of a number of Bengalis who have settled in the district for some generations,<sup>3</sup> and the language of Gumsar is said to be affected by the neighbouring Telugu. Further south in Ganjam, the language becomes more and more subject to the influence of the last named language, so that not only is the vocabulary infected, but even the typical Telugu termination *u* is added by the uneducated to the genuine Oriyā nouns, and the Telugu pronunciation of *ch* and *j* as if they were *ts* and *z* respectively is adopted universally. On the other hand, the Oriyā of North Balasore shows signs of being Bengalised, and, as we cross the boundary between that district and Midnapore, we find at length almost a new dialect. It is not, however, a true dialect. It is a mechanical mixture of corrupt Bengali and of corrupt Oriyā. A man will begin a sentence in Oriyā, drop into Bengali in its middle, and go back to Oriyā at its end. The vocabulary freely borrows from Bengali, and, in North-West Midnapore, even from the Santali which is spoken by the aborigines who there live among their Oriyā-speaking neighbours. All this time, however, the language is Oriyā in its essence. It has put on strange clothes, like Peter in the 'Tale of a Tub,' but the heart that beats under the strangely embroidered waistcoat is the same. Nevertheless a person speaking this Midnapore Oriyā is often unintelligible to a man from Puri, and *vice versa*. According to Babu Monmohan Chakravarti, this mutual unintelligibility is due, not so much to actual change in the language as to differences of pronunciation. In Bengali, the accent is thrown back as

<sup>1</sup> See Beames' *Comparative Grammar*, i, 110.

<sup>2</sup> In the north of Orissa, there is a tendency to use Bengali words and idioms which we do not notice in the South. The influence of the Muhammadan languages of Upper India has been very small in Oriyā.

<sup>3</sup> These Bengali settlers in Cuttack and Balasore have developed a curious jargon of their own, their ancestral language being interlarded with Oriyā and Hindi expressions. Owing to their frequent use of the word *kard*, a corruption of the Oriyā *kari*, their speech is vulgarly known as *kārā* Bengali. In former times sales of Orissa estates for arrears of the land-revenue were held in Calcutta, and the purchasers were frequently Calcutta Bengalis, who became the ancestors of the present-day speakers of this mongrel language, which has in its turn re-acted on the local Oriyā.

far as possible, and, to assist this, the succeeding syllables are contracted or slurred over in pronunciation. The same method of pronunciation is affected by the speakers of Midnapore Orīyā. In true Orīyā, on the other hand, every syllable is distinctly pronounced, and the accent is put on the penultimate syllable if it is a long one, and never further back than the antepenultimate. Thus the pure Orīyā *ṭāṅkūē* which has the accent on the penultimate syllable, has that accent transferred to the first syllable in Midnapore, all the following syllables being consequently shortened, and the word is pronounced as if it were *ṭāṅke*. In Midnapore, too, the written characters are changed. Sometimes the Orīyā character is frankly abandoned, and the language is written in the Bengali character. At other times, when the Orīyā character is used, it is changed by an angular shape being given to the curved tops which are so indicative of Orīyā writing.

In the west, in Sambalpur, and the Chhattisgarh Feudatory States, there are also slight changes of pronunciation, but not to the same extent as in Midnapore. The pronunciation is said to be 'sharper,' by which it is probably meant that the round sound of *a*, which, in pure Orīyā, is something like that of the *o* in *hot*, is gradually approaching the flatter sound of the *a* in *America*, which is the sound that the vowel has in the adjoining Chhattisgarhī. On this point, I have, however, no certain information.

In the extreme north-west, in the Native State of Jashpur, where the Orīyā language is spoken it is mixed with the Bihārī spoken in the same State, much as it is mixed with Bengali in Midnapore.

Finally, we come upon a genuine dialect of Orīyā in the north-east of the Native State of Bastar. The main language of that State is Halbī, which is a dialect of Marāṭhī. Immediately to its east, the language is Orīyā, but in the north-east of the State the Bhatrī dialect, which is a true dialect of Orīyā, forms the connecting link between that language and the Marāṭhī Halbī. It is reported to be spoken by 17,387 people. It is written, not in the Orīyā character, but in the Dēva-nāgarī used for Marāṭhī.

The following account of Orīyā literature is taken from Volume I of Mr. Beames'

Orīyā literature. Comparative Grammar, pages 88 and 89 :—

' Orīyā literature begins with Upēndra-Bhanja, who was a brother of the Rājā of Gumsar, a petty hill-state in the south of Orissa, which even to the present day is celebrated as the home of the purest form of the language. This voluminous poet composed a great number of religious works, many of which are still highly esteemed. His date is not exactly known, but he is supposed to have lived about three hundred years ago. I have a list of thirty of his productions, two of which are rhyming dictionaries, the Śābdamālā and Gītābhidāna ; the rest are episodes from the ancient Pauranic legends, erotic poems, and panegyrics on various gods. They are stated to be generally disfigured by gross indecency and childish quibblings about words, endless repetitions, and all sorts of far-fetched rhetorical puzzles. Dīna-kṛṣhna Dāsa, a poet of the same age, is the author of the Rasakallōḷa, the most celebrated poem in the language ; the versification of which is its chief merit, being fluent and graceful. The subject-matter, however, is obscene, and contains very little that is new or original. There are also numerous paraphrases of well-known Sanskrit works, such as Bhagavadgītā, Rāmāyaṇa, Padma Purāṇa, and Lakshmī Purāṇa.

In modern times a few prose works have been composed of considerable merit, but no originality, being either translations or adaptations from the English or Bengali.

The Oriyās are beginning to wake up, but none of them have yet received sufficient cultivation to make them really good authors. Nor is there much demand for vernacular literature—the Oriyā seldom reads, and not one man in a hundred can write his native language without falling into the grossest errors of spelling and grammar at every turn.’

Having completed a rapid survey of the various forms taken by the Oriyā language, we may take stock and see how many people speak it in its proper home. This is shown in the following table:—

PROVINCE.	Name of District or State.	Number of speakers.	REMARKS.	
Lower Provinces of Bengal.	Midnapore (mixed dialect) . . . . .	572,798		
	Cuttack . . . . .	1,859,623		
	Balasore . . . . .	950,335		
	Puri . . . . .	921,180		
	Angul and Khondmals . . . . .	121,938		
	Orissa Tributary States, viz.,—			
	Athgarh . . . . .	36,429		
	Athmallik . . . . .	30,805		
	Baramba . . . . .	32,447		
	Bod . . . . .	87,867		
	Daspalla . . . . .	36,975		
	Dhenkanal . . . . .	223,870		
	Hindol . . . . .	37,658		
	Koonjhar . . . . .	201,410		
	Khondpara . . . . .	62,554		
	Mayurbhanja . . . . .	242,857		
	Narsingpur . . . . .	33,648		
	Nayagarh . . . . .	111,322		
	Nilgiri . . . . .	48,990		
	Pal Lahara . . . . .	17,978		
Ranpur . . . . .	39,666			
Talcher . . . . .	52,535			
Tigarua . . . . .	20,179			
		1,322,190	Revised figures.	
	Singhbhum . . . . .	114,402		
	Carried over . . . . .	5,862,466		

PROVINCE.	Name of District or State.	Number of speakers.	REMARKS.
	Brought forward . . . . .	5,862,466	
	Chota Nagpur Tributary States, <i>viz.</i> ,—		
	Jashpur (mixed dialect) . . . . .	10,000	
	Sarai Kala . . . . .	21,219	
	Kharsawan . . . . .	8,867	
	Gangpur . . . . .	133,915	
	Bonai . . . . .	26,341	
		200,342	
<b>TOTAL for the Lower Provinces of Bengal</b>		6,062,808	
<b>Central Provinces</b> . . . . .	Raipur . . . . .	89,200	
	Sambalpur . . . . .	595,000	
	Chhattisgarh Feudatory States, <i>viz.</i> ,—		
	Raigarh . . . . .	29,000	
	Sarangarh . . . . .	23,271	
	Bamra . . . . .	78,653	
	Rairakhol . . . . .	19,367	
	Bastar (Bhatri Dialect) . . . . .	17,387	
	Sonpur . . . . .	187,000	
	Patna . . . . .	313,000	
	Kalahandi . . . . .	249,000	
		916,678	
<b>TOTAL for the Central Provinces</b>		1,600,878	
<b>Madras</b> . . . . .	Ganjam . . . . .	797,132	Madras figures are taken from the Census report. As regards the Oriyā of Vizagapatam proper, as distinct from the Agency, it is a corrupt mixture of Oriyā and Telugu spoken by Chachādis and Pakis scavengers and market-gardeners, all over the district.
	Ganjam Agency . . . . .	80,994	
	Vizagapatam . . . . .	27,916	
	Vizagapatam Agency . . . . .	382,685	
<b>TOTAL for Madras</b>		1,288,727	
<b>GRAND TOTAL</b> for Oriyā spoken in the Oriyā-speaking area		8,952,413	

We have counted up the number of people who speak Oriyā at home, and it now remains to see how many people speak it abroad. As the returns of this Survey do not take cognisance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall, unless it is otherwise stated, take instead the figures of the Census of 1891.

*Table showing the number of Speakers of Oriyā in places in India other than the area in which that language is a local vernacular.*

PROVINCE.	Number of speakers.	REMARKS.
<b>ASSAM—</b>		
Sylhet . . . . .	1,399	
Cachar . . . . .	5,698	
Sibsagar . . . . .	1,591	
Lakhimpur . . . . .	1,715	
Elsewhere . . . . .	1,468	
	11,867	Most of these are employed on tea-gardens.
<b>LOWER PROVINCES OF BENGAL AND FEUDATORIES—</b>		
Hooghly . . . . .	1,711	
Howrah . . . . .	3,979	
24-Parganas . . . . .	23,219	The speakers of Oriyā in the 24-Parganas are mostly immigrants from Hijli. The figures for the States of Sarguja and Udaipur are those reported for the Survey, and are not Census ones.
Calcutta . . . . .	23,809	
Ranchi . . . . .	3,816	
Manbhum . . . . .	1,244	
Sarguja . . . . .	107	
Udaipur . . . . .	293	
Elsewhere . . . . .	7,531	
	65,799	
<b>BERAR</b> . . . . .	...	
<b>BOMBAY</b> . . . . .	...	
<b>BURMA</b> . . . . .	3,377	
<b>CENTRAL PROVINCES—</b>		
Bilaspur . . . . .	568	
Other British Districts . . . . .	1,734	
Bastar . . . . .	2,138	
Other Feudatory States . . . . .	156	
	4,596	
<b>MADRAS—</b>		
Godavari . . . . .	1,710	
Godavari Agency . . . . .	249	
Elsewhere . . . . .	1,477	
	3,436	
Carried over . . . . .	89,075	

PROVINCE.	Number of speakers.	REMARKS.
Brought forward .	89,075	
NORTH-WESTERN PROVINCES, OUDH AND NATIVE STATES .	279	
PUNJAB AND FEUDATORIES . . . . .	1	
NIZAM'S DOMINIONS . . . . .	180	
BARODA . . . . .	...	
MYSORE . . . . .	573	
RAJPUTANA . . . . .	?	No information available.
CENTRAL INDIA . . . . .	?	Ditto.
AJMERE-MERWARA . . . . .	1	
COORG . . . . .	...	
KASHMIR . . . . .	?	No information available.
TOTAL .	90,112	

We thus arrive at the following result—

Total number of people speaking Oriyā at home . . . . .	8,952,413
" " " " " elsewhere in India . . . . .	90,112
<b>Grand Total of people who speak Oriyā in India . . . . .</b>	<b><u>9,042,525</u></b>

#### AUTHORITIES.

I am not aware of any very old reference to the Oriyā Language. The *Sprachmeister*<sup>1</sup> and the *Alphabetum bramhanicum*<sup>1</sup> are both silent concerning it. Yule and Burnell, in *Hobson-Jobson*, give two references to the country of 'Orisa' in works dating 1516 and 1568 respectively, but no similar reference for the name of the language. The earliest account of the language with which I am acquainted is in H. T. Colebrooke's *Essay On the Sanscrit and Prâcrit Languages*, in Vol. vii, 1799, of the *Asiatic Researches*, p. 225.<sup>2</sup> Here there is a brief description of Oriyā and its peculiar written character. The following are the more modern works dealing with the language. I know of nothing published on the subject between Colebrooke's essay, and Sutton's grammar published in 1831.

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- CAMPBELL, SIR G.—*The Ethnology of India*. *Journal of the Asiatic Society of Bengal*, Vol. xxxv. Pt. II. Special Number, 1866. Appendix C. contains a list of words in the Ooryah Language.
- CAMPBELL, SIR G.—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. List of Oorya words on pp. 2 and ff.
- MILLER, REV. W., and RUGHUNATH MESRA,—*Oriya Dictionary with Oriya Synonyms*. Cuttack, 1868.

<sup>1</sup> Vide Vol. V, Pt. I, p. 23.

<sup>2</sup> Reprinted in his *Essays*. Ed. Cowell, Vol. ii, p. 26.

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- PRABHĀKARA BIDYĀRATNA,—*Bhāshāḍarta*. An Oriyā Grammār in Oriyā. Cuttack, 1893.
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- ŚRIKṚṢṢṢA MAHĀPĀTRA and AKSHAYA KUMĀRA GHŌSHA,—*Dvibhāshī*. A vocabulary in English and Oriyā.

### B.—MISCELLANEOUS.

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- BEAMES, J.,—*The indigenous Literature of Orissa*. *Indian Antiquary*, Vol. I, 1872, p. 79.
- BEAMES, J.,—*Folklore of Orissa*. *Ib. ib.*, pp. 168, 211.
- BEAMES, J.,—*Notes on the Rasa-kallōla, an ancient Oriyā Poem*. *Ib. ib.*, pp. 215, 292.
- BEAMES, J.,—*A Comparative Grammar of the Modern Aryan Languages of India*. Three Vols. London, 1872-79.
- HUNTER, SIR W. W., LL.D.,—*Orissa*. London, 1872. Appendix ix, Vol. ii, pp. 199 and ff. contains an account of the Literature of Orissa.
- HOERNLE, F. R.,—*Essays in aid of a comparative Grammar of the Gaurian Languages*. *Journal of the Asiatic Society of Bengal*, Vol. xli, Pt. I, 1872,<sup>1</sup> p. 120; xlii, Pt. I, 1873, p. 59; xliii, Pt. I, 1874, p. 22.
- HOERNLE, F. R.,—*A Grammar of the Eastern Hindī compared with the other Gaurian Languages*. London, 1880.
- CUST, R. N.,—*A sketch of the modern Languages of the East Indies*. London, 1878.
- MONMOHAN CHAKRAVARTI,—*Notes on the Languages and Literature of Orissa*. *Journal of the Asiatic Society of Bengal*, Vol. lxxvi, Pt. I, 1897, p. 317; lxxvii, Pt. I, p. 332.

Oriyā is encumbered with the drawback of an excessively awkward and cumbrous written character. This character is, in its basis, the same as Dēva-nāgarī, but is written by the local scribes with a stylus on a talipot palm-leaf. These scratches are, in themselves, legible, but in order to make them more plain, ink is rubbed over the surface of leaf and fills up the furrows which form the letters. The palm-leaf is excessively fragile, and any scratch in the direction of the grain tends to make it split. As a line of writing on the long, narrow, leaf is necessarily in the direction of the grain, this peculiarity prohibits the use of the straight top line, or mātrā, which is a distinguishing characteristic of the Dēva-nāgarī character. For this, the Orissa scribe is compelled to substitute a series of curves, which almost surround each letter. It requires remarkably good eyes to read an Oriyā printed book, for the exigencies of the printing press compel the type to be small, and the greater part of each letter is this curve, which is the same in nearly all, while the real soul of the character, by which one is distinguished from another, is hidden in the centre, and is so minute, that it is often difficult to see. At first glance, an Oriyā book seems to be all curves, and it takes a second look to notice that there is something inside each.<sup>1</sup>

<sup>1</sup> See Beames' *Comparative Grammar*, Vol. i, pp. 62 and ff., and *Notes on the Language and Literature of Orissa* by M. M. Chakravarti, in the *Journal of the Asiatic Society of Bengal*, Vol. lxxvi, Pt. I, 1897, p. 322.

**Alphabet.**—The order and number of the vowels and consonants are the same in Oṛiyā as in the other Aryan languages of India. The following is the system of transliteration adopted for this language :—

## VOWELS.

ଅ <i>a</i>	ଆ <i>ā</i>	ଇ <i>i</i>	ଈ <i>ī</i>	ଉ <i>u</i>	ଊ <i>ū</i>
ଋ <i>ṛu</i>	ୠ <i>ṛū</i>	ୡ <i>ḷu</i>	ୢ <i>ḷū</i>	ଏ <i>ē</i>	ଐ <i>ai</i>
ଓ <i>ō</i>	ଔ <i>au</i>	ଅଂ <i>ang</i>	ଅଃ <i>aḥ</i> .		

## CONSONANTS.

କ <i>ka</i>	ଖ <i>kha</i>	ଗ <i>ga</i>	ଘ <i>gha</i>	ଙ <i>ṅa</i>
ଚ <i>cha</i>	ଛ <i>chha</i>	ଜ <i>ja</i>	ଝ <i>jha</i>	ଞ <i>ṅa</i>
ଟ <i>ṭa</i>	ଠ <i>ṭha</i>	ଡ <i>ḍa</i>	ଢ <i>ḍha</i>	ଣ <i>ṇa</i>
ତ <i>ta</i>	ଥ <i>tha</i>	ଦ <i>da</i>	ଧ <i>dha</i>	ନ <i>na</i>
ପ <i>pa</i>	ଫ <i>pha</i>	ବ <i>ba</i>	ଭ <i>bha</i>	ମ <i>ma</i>
ଯ <i>ya</i>	ର <i>ja</i>	ଲ <i>ra</i>	ଳ <i>la</i>	ୱ <i>wa</i>
ଶ <i>śa</i>	ଷ <i>sha</i>	ସ <i>sa</i>	ହ <i>ha</i>	କ୍ଷ <i>khya</i> .

Although, for the sake of completeness, the vowel signs ଋ *ṛū*, ୡ *ḷu*, and ୢ *ḷū* are included in the list of characters, they are not used at all in ordinary Oṛiyā. They are, however, required in transcribing Sanskrit grammatical works into the Oṛiyā character, and in Sanskrit grammars written for the use of Oṛiyā students.

The forms of the vowels given above are the initials, and are used only at the beginning of a word or syllable; when subjoined to a consonant they take the following forms :—

*a* (not expressed) *ā* |, *i* ^, *ī* |, *u* ˘, *ū* ˘, *ṛu* ˘, *ē* ˘, *ai* ˘, *ō* ˘, *au* ˘.

Thus କ *ka*, କା *kā*, କି or କି *ki*, କି *kī*, କୁ *ku*, କୁ *kū*, କୁ *kṛu*, କେ *kē*, କେ *kai*, କୋ *kō*, କୋ *kau*.

In using these non-initial vowels, there are a few irregularities.

| *ā* is often combined with the curve of the consonant into one letter, thus ଚା or ଚା *bhā*. When this occurs the form of the consonant is sometimes altered slightly, so as to prevent confusion with other letters. Thus *cha* is ଚ, but *chā* is ଚା or ଚା, the ˘ being added in the second form to prevent confusion with ଗ *ga*. So ର *ra* becomes ରା or ରା *rā*, the tail of ର being transferred to the body of the letter. Similarly ଳ *la* becomes ଳା or ଳା *lā*.

As seen above, the sign, ˘ for *i* is often combined with the top curve as in କି or କି *ki*. Moreover, this letter sometimes takes the form ˘ as in ଥି or ଥି *dhi* and ଥି or ଥି *thi*. So the sign | for *ī* is sometimes combined with the consonant, as in ଳି or ଳି *lī*.

The sign ˘ for *u* is often written ˘, as in the first specimen.

When the consonant follows another with no vowel between, the two are, as in the Bengali and Dēva-nāgarī alphabets, combined into one compound letter. In most cases the elements of the compound are easily distinguishable କ୍ଳା *klā* ଶ୍ଚ *gḷha*; but there are some in which the elements are so altered as to be with difficulty recognised.



The most commonly met with are the following :—

(1) Nasals preceding other consonants :—

ଞ୍ ନ usually takes the forms of two small circles written respectively at the top right-hand corner and at the bottom left-hand corner of the letter with which it is combined.

Thus	with	କ ka	it becomes	କ୍ ନka
	”	କ୍ଷ kha	”	କ୍ଷ୍ ନkha
	”	ଗ gu	”	ଗ୍ ନga
But	”	ଘ gha	”	ଘ୍ ନgha
ଞ୍ ନ	”	ଚ cha	becomes	ଚ୍ ନcha
	”	ଚ୍ଛ chha	”	ଚ୍ଛ୍ ନchha
	”	ଜ ja	”	ଜ୍ ନja
	”	ଝ jha	”	ଝ୍ ନjha
କ୍ ନ	”	ଟ ta	”	କ୍ ନଟta
	”	ଠ tha	”	କ୍ ନଠtha
	”	ଡ du	”	କ୍ ନଡdu
	”	ଢ dha	”	କ୍ ନଢdha
	”	ଣ na	”	କ୍ ନଣna
କ୍ ନ	”	ତ ta	”	କ୍ ନତta
	”	ଥ tha	”	କ୍ ନଥtha
	”	ଦ da	”	କ୍ ନଦda
	”	ଧ dha	”	କ୍ ନଧdha
	”	ନ na	”	କ୍ ନନna
କ୍ ମ	”	ପ pa	”	କ୍ ମପmp
	”	ଫ pha	”	କ୍ ମଫpha
	”	ବ ba	”	କ୍ ମବmba
	”	ଭ bha	”	କ୍ ମଭmbha
	”	ମ ma	”	କ୍ ମମma

(2) Sibilants preceding other consonants :—

କ୍ ଶ	with	ଟ ta	becomes	କ୍ ଶଟta
	”	ଣ na	”	କ୍ ଶଣna
କ୍ ସ	”	ତ ta	”	କ୍ ସତta
	”	ଥ tha	”	କ୍ ସଥtha
	”	ପ pa	”	କ୍ ସପ or କ୍ ସପpa
	”	ଫ pha	”	କ୍ ସଫ or କ୍ ସଫpha

(3) Miscellaneous :—

The letter କ୍ ଯa when following another consonant is written *by the side* of the letter with which it is combined. Thus କ୍ ଯa tya.

When the letter କ୍ ବa follows another letter it is always pronounced *wa* (elsewhere it is always pronounced *ba*), and is written *under* the letter with which it is combined. Thus କ୍ ବa swa.

When the letter କ୍ ରa precedes a consonant it is written *above* the letter with which it is combined. Thus କ୍ ରa rja. When it follows a consonant, it takes the form *ra* and is written below, as in କ୍ ରa dra. For hra and tra, see below.

The compound *stu* takes the altogether anomalous form of *ṣ*.

ṣ	k	with	ṣ	ma	becomes	ṣ	kma
		„	ṣ	ra	„	ṣ	or ṣ kra
ṣ	ch	„	ṣ	cha	„	ṣ	chcha
		„	ṣ	chha	„	ṣ	chchha
ṣ	j	„	ṣ	ña	„	ṣ	jña (which is pronounced and transliterated <i>gyā</i> ).
ṣ	t	„	ṣ	ta	„	ṣ	tta
		„	ṣ	tha	„	ṣ	ttha
		„	ṣ	pu	„	ṣ	tpa
		„	ṣ	ra	„	ṣ	or ṣ tra
		„	ṣ	sa	„	ṣ	tsa
ṣ		„	ṣ	da	„	ṣ	dda
		„	ṣ	dha	„	ṣ	ddha
		„	ṣ	bha	„	ṣ	dbha
ṣ	p	„	ṣ	ta	„	ṣ	pta
ṣ	b	„	ṣ	da	„	ṣ	bda
ṣ	m	„	ṣ	ha	„	ṣ	mha (which is pronounced and transliterated <i>mbha</i> ).
ṣ	h	„	ṣ	ma	„	ṣ	hma

As in Sanskrit and Bengali, the short vowel *a* when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated; for instance *ṣ* is *ka*, not *k*. When the absence of *a* has to be noted, the mark *̣* (called in Oriyā *hasanta*) is used; thus *ṣ̣k*, as shown in the above list of compound consonants.

The sign *̣*, called *chandra-bindu* (*i.e.*, moon and drop), indicates that a nasal sound is given to the vowel over which it stands as in *ṣ̣achhā*, we are. It is represented, in transliteration, by the sign *~* over the nasalized vowel.

The characters for the numerals are these—

१	२	३	४	५	६	७	८	९	०
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**Pronunciation.**—The pronunciation of the vowels is much the same as in Bengali. The short *a* is usually pronounced like the *o* in *hot* or *hod* (not, however, so positively as in Bengali), and at the end of a word, like the second *o* in *promote*. According to purists, it is pronounced, as in Hindī, like the *u* in *nut*, but even those who teach this admit that it is a counsel of perfection. The main difference in this respect between Oriyā and Bengali consists in the pronunciation of the vowel *ṣ*, corresponding to the Bengali *ṣ*, and the Sanskrit *ṣ*. This is pronounced *ru*, not *ri*, and will be transliterated *ru*. The diphthongs *ai* and *au* are, as in Bengali, pronounced as the *oi* in *oil*, and the *ou* in *house* respectively.<sup>1</sup> I have found no record in Oriyā of the broken vowels, *ā*, *ē*, and *ō* which are so common in Bengali.

There is one most important difference between Oriyā and Bengali, which affects nearly every word in the language. In pure Oriyā the final *a* at the end of a word is

<sup>1</sup> Mr. Beames compares the sound of the vowels in 'Ould Oireland.'

always pronounced. Thus in Oṛiyā ଘା a house is pronounced *ghara*, or rather *ghōrō*, but in Bengali ঘর is pronounced *ghar* (*ghōr*).

As a rule the pronounciation of the consonants is much clearer in Oṛiyā than in Bengali. There is not that elision of a *y* or *v* at the end of a compound consonant, which is so prominent a feature in the latter language.

There is a tendency to pronounce the letters ଚ *cha* and ଛ *chha*, as if they were *tsa* and *tsha* respectively. This is not so marked in Orissa proper, as in the country south of Puri. In Southern Oṛiyā, they are regularly pronounced *tsa* and *tsha* except when the vowel *e*, *ē*, *i*, or *ī* follows, when they have their proper sound. Thus ଗଠ, go on, is pronounced *tsāla*, but ଚିତା a letter *chitāu*. So ଚାତା *tshatā*, an umbrella, but ଛାଡ଼ି ଚାଲି *chhidā*, standing. Similarly there is a tendency, which becomes more and more accentuated as we go south to pronounce ଜ *ja* and ଝ *jha* as if they were *dza* and *dzha*, but not before *e*, *ē*, *i*, or *ī*. Thus in the south ଜାଲ *dzāla*, a net, ଝାଲ *dzhāla*, perspiration; but ଜିନିବାରା *jinibāra*, to conquer, and ଝିଆ *jhia*, a daughter.

The pronounciation of the cerebral letters is much more pure than in Bengali or Hindī. ଢ and ଣ are pronounced both as *ḍa* and *ḍha* respectively and as *ṛa* and *ṛha* respectively. In the latter case, a dot is put under them. As we go south the *r* sound disappears. Thus 'it will fall,' is *pariba* in Cuttack, but *paḍiba* (something like *pōrddibō*) in Puri.

In Bengali, the cerebral ञ *ṇa* has altogether lost its true sound, and is pronounced exactly as the dental ण *ṇa*. In Oṛiyā ঞ *ṇa* has preserved its true sound, as a strongly burred *ṇ*, almost like *ṇr* pronounced through the nose, as we hear it in Western India, and in correctly pronounced Sanskrit. The best way of giving an idea of its pronounciation is to say that the pronounciation of the Oṛiyā word କଞ୍ଜା *kāṇa* is what would be represented in Bengali by কঁড়ো *kāṛō*.

ଞ, as in other Eastern Indo-Aryan languages, has two sounds that of *ya* and that of *ja*. The second is derivative, just as the English have corrupted 'Yehovah' to 'Jehovah.' When it is pronounced as *ja*, I shall henceforth transliterate it as *ḷa*, so as to distinguish it from ଜ *ja*. When ଞ is pronounced as *ya*, the Oṛiyās affix to it the sign ୠ, so that there are practically two letters, *viz.*, ୠ *ḷa* and ୡ *ya*.

The letter ଞ *ḷ*, which is found in the middle or at the end of certain words, is pronounced with the tongue inverted against the palate. We hear it in London in the morning cry of 'milk,' pronounced 'mulk' (*u* as in *nut*).

The letter ୠ is pronounced as *b* except when in combination with other letters, when it is a clear *w*, as on ୡ *swara*, a voice.

Of the three sibilants, ଶ *ś*, and ଷ *ṣh* are both properly pronounced as the *śh* in 'shell,' and ସ *s* as the *s* in 'sin'; but in practice, they are all three pronounced alike, as the *s* in 'sin,'—thus exactly reversing the Bengali practice.

The letter ଷ which is properly *kṣha*, is pronounced, and transliterated, *kḷya*.

The compound ୠ *ḷḷa* is pronounced *gyā*, and is so transliterated.

So also the compound ୡ *mha* is pronounced *mḷha*, and is so transliterated.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Oṛiyā specimena which follow.

ORIYĀ SKELETON GRAMMAR.

I.—NOUNS—

(1) Rational beings, and places.—

	Full forms.		Colloquial forms.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>purusha</i> , a man	<i>purusha-mānē</i>	<i>purusha-ḥū</i>	<i>purushē</i>
Acc.	<i>purusha-ku</i>	<i>purusha-mānaṅku</i>		<i>purushaṅku</i>
Instr.	<i>purusha-dvārā</i>	<i>purusha-mānaṅka-dvārā</i>		<i>purushaṅka-dvārā</i>
Dat.	<i>purusha-ku</i>	<i>purusha-mānaṅku</i>		<i>purushaṅku</i>
Abl.	<i>purusha-ḥāru</i>	<i>purusha-mānaṅka-ḥāru</i>		<i>purushaṅka-ḥū</i>
Gen.	<i>purusha-ra</i>	<i>purusha-mānaṅka-ra</i>		<i>purusha-mānaṅka</i>
Loc. Voc.	<i>purusha-ḥārē</i> <i>ḥē purusha</i>	<i>purusha-mānaṅka-ḥārē</i> <i>ḥē purusha-mānē</i>		<i>purushaṅka-ḥārē</i>

In the Instrumental *dēi* or *kartṛika* may be substituted for *dvārā*.

Instead of *mānē*, nouns of multitude like *daḥa* or *lōka* may be used to form the plural. When these are added, the noun is declined as if in the Singular.

Nouns ending in *ī*, shorten it in the other cases; as *svāmī*, a husband; Acc. Sing. *svāmī-ku*, Nom. Plur. *svāmī-mānē*.

(2) Irrational beings, and common nouns without life.

*ghara*, a house.

	Sing.	Plur.	
Nom.	<i>ghara</i>	Usually found by adding noun of multitude, such as <i>sabū</i> , or <i>sakaḷa</i> , all. If <i>māna</i> is used, the nom. plur. is <i>māna</i> , not <i>mānē</i> .	If a noun ends in <i>ā</i> , <i>i</i> , or <i>u</i> , the locative ends only in <i>rē</i> ; thus <i>ghōṛā-rē</i> , on a horse; <i>paṣu-rē</i> , in a beast. Expletive additions,— <i>ta</i> is added to give emphasis, as in <i>bāpa-ta sē-ḥārē thilē</i> , it was father who was there. The suffix <i>tā</i> or <i>ī</i> has the force of a definite article. The first is used with irrational beings and things, the second with rational beings: thus <i>ghōṛā-tā</i> , the horse, <i>pilā-ī</i> , the child.
Acc.	<i>ghara</i>		
Instr.	<i>ghara-rē</i>		
Dat.	<i>ghara-ku</i>		
Abl.	<i>ghara-ru</i> or <i>gharu</i>		
Gen.	<i>ghara-ra</i>		
Loc.	<i>gharē</i> , <i>ghara-rē</i>		

Adjectives rarely change for gender. *Tattamas* in *a* sometimes change the *a* to *ā* or *ī* for the feminine; those in *ī* to *inī*; those in *mān* to *matī*; and those in *vān* to *baī*.

II.—PRONOUNS—

	I.		Thou.		He, she.		It.
	Inferior.	Superior.	Inferior.	Superior.	Inferior.	Superior.	
Sing.							
Nom.	<i>mu</i> , <i>mū</i>	<i>āmbhē</i> <sup>1</sup>	<i>tu</i> , <i>tū</i>	<i>tumbhē</i> <sup>2</sup>	<i>sē</i>	<i>sē</i>	<i>se</i> , <i>tāhā(-ku) tā(-ku)</i> ; <i>tāhā-ra, tā-ra</i> , <i>tāhā-ra</i> , <i>tāhē</i>
Acc. Dat.	<i>mō-tē</i>	<i>āmbha-ku</i>	<i>tō-tē</i>	<i>tumbha-ku</i>	<i>tāhā-ku, tā-ku</i>	<i>tāhāṅku</i>	
Gen.	<i>mō-ra</i> , <i>mōha-ra</i>	<i>āmbha-ra</i>	<i>tō-ra</i>	<i>tumbha-ra</i>	<i>tāhā-ra, tā-ra</i>	<i>tāhāṅka-ra</i>	
Obl.	<i>mō</i> , <i>mōlē</i>	<i>āmbha</i>	<i>tō</i>	<i>tumbha</i>	<i>tāhā</i> , <i>tā</i>	<i>tāhāṅka</i>	
Plur.							
Nom.	<i>mō-mānē</i> <sup>1</sup>	<i>āmbhē-mānē</i>	<i>tō-mānē</i> <sup>1</sup>	<i>tumbhē-mānē</i>	<i>sē-mānē</i>	<i>sē-mānē</i>	
Obl.	<i>mō-mānaṅka</i> <sup>1</sup>	<i>āmbha-mānaṅka</i>	<i>tō-mānaṅka</i> <sup>1</sup>	<i>tumbha-mānaṅka</i>	<i>sē-mānaṅka</i>	<i>sē-mānaṅka</i>	

<sup>1</sup> Rare except in the north. <sup>2</sup> Spelt *āmbhē*, *tumbhē*.

	This.		That.		His (Your) Honour.	Self.
	Thing or Inferior person.	Superior person.	Thing or Inferior person.	Superior person.		
Sing.						
Nom.	<i>ēhi</i> , <i>ēhā</i> , <i>ē</i>	<i>ēhi</i> , <i>ē</i>	<i>sēhi</i> , <i>sēi</i>	<i>sēhi</i> , <i>sēi</i>	<i>ēpaṇa</i> <i>ēpaṇaṅka</i>	<i>ēpē</i> <i>ēpaṇā</i>
Obl.	<i>ēhā</i> , <i>ēhi</i>	<i>ēhāṅka</i>	<i>sēhi</i> , <i>sēi</i>	<i>tāhāṅka</i>		
Plur.						
Nom.	<i>ēhi-sakaḷa</i>	{ <i>ēhi-mānē</i> <i>ē-mānē</i>	<i>sēhi-sakaḷa</i>	{ <i>sēhi-mānē</i> <i>sēi-mānē</i>	<i>ēpaṇa-mānē</i>	<i>ēpaṇā-mānē</i>

	Who (Relative)		What (Relative)	Who?		What?
	Inferior.	Superior.		Inferior.	Superior.	
Sing.						
Nom.	<i>jē</i> , <i>jēū</i>	<i>jē</i> , <i>jēū</i>	<i>jē</i>	<i>kē</i> , <i>kiē</i> , <i>kēū</i>	<i>kē</i> , <i>kiē</i> , <i>kēū</i>	<i>ki</i> , <i>kana</i> , <i>kaṇa</i> , <i>kiē</i> <i>kāhē</i> (-ku) <i>kāhē-ra</i> <i>kāhē</i>
Acc. Dat.	<i>jāhā-ku</i>	<i>jāhāṅku</i>	<i>jāhā(-ku)</i> , <i>jā</i> (-ku)	<i>kāhā-ku</i>	<i>kāhāṅku</i>	
Gen.	<i>jāhā-ra</i> , <i>jā-ra</i>	<i>jāhāṅkara</i>	<i>jāhē-ra</i>	<i>kāhā-ra</i> , <i>kā-ra</i>	<i>kāhāṅkara</i>	
Obl.	<i>jāhā</i>	<i>jāhāṅka</i>	<i>jāhē</i>	<i>kāhā</i>	<i>kāhāṅka</i>	
Plur.						
Nom.	<i>jē-mānē</i>	<i>jē-mānē</i>	<i>jē-sakaḷa</i>	<i>kēū-mānē</i>	<i>kēū-mānē</i>	

*Kēhi*, *kēē*, Gen., *kāhāri-ra*, or *kāhā-ra*, Obl., *kāhāri*, means 'some one,' 'any one.' Its plural is *kēhi kēhi*, Obl. *kāhāri kāhāri*. *Kiēkēhi*, anything, is regularly declined. So are *amuka* and *tāhā*, both meaning 'a certain person.' Adjectival pronouns are *ē*, *ēhi*, this; *sē*, *sēhi*, that; *jēū*, which; and *kēū*, which?

The same expletive additions are used as in the case of nouns. Thus *tā-ta*, that exactly. *Mūhē* means 'even I.' *Jē* is often added expletively at the end of a sentence, as in *ēṛē Baidā, chāli āa, bhāta kāhā jē*, Baidā, come along, you will have to eat your rice. The cases are liable to contraction, as in the case of nouns, e.g., *mō-ḥū*, from me. The syllable *kā* is often omitted, e.g., *tā-ra* for *tāhā-ra*.

II.—VERBS

General Remarks.—When respect is intended, the plural is used instead of the singular. Colloquially *l* is frequently substituted for *n* and vice versa. Thus *lāli* for *nāli*, I took; *luhē* for *nuhē*, it is not; *paḥinē* for *paḥilē*, they read. Verbs are usually quoted in the genitive of the present verbal noun.

A. Verbs Substantive only. These are not used as Auxiliary Verbs.

1. I am, etc.		2. I become, etc.		I became, etc.		I shall become, etc.		I usually become, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
<i>aḥ</i>	<i>aḥū</i>	<i>hōḥ</i>	<i>hōū</i>	<i>hōli</i>	<i>hōilē, hōlū</i>	<i>hōbi</i>	{ <i>hōbū</i> <i>hōbū</i> }	<i>huanṭi</i>	<i>huanṭu</i>
<i>aḥu</i>	<i>aḥa</i>	<i>hō</i>	<i>hwa</i>	<i>hōlu</i>	<i>hōila, hōla</i>	<i>hōbu</i>	{ <i>hōbū</i> <i>hōbū</i> }	<i>huanṭu</i>	<i>huanṭa</i>
<i>aḥē, aḥāi</i>	<i>aḥanti</i>	<i>hūḥ</i>	<i>huanṭi</i>	<i>hōlā</i>	<i>hōilē, hōlē</i>	<i>hōba</i>	{ <i>hōbū</i> <i>hōbū</i> }	<i>huanṭā</i>	<i>huanṭā</i>

Imperative, *hō*, become, *hōu*, let him become; *hwa*, become ye; *hwanṭu*, let them become.

Verbal noun, *hōbā* or *hōbā*. Participles, Present, *hōu*; Continuative, *huanṭō*; Past, *hōi*; Conditional Past, *hōilē, hōlē*.

3. Negative Verb Substantive; Pres. Sing. 1, *nūhē*; 2, *nūhu*; 3, *nūhē*. Plur. 1, *nāha*; 2, *nāha*; 3, *nāhanti*. Past Sing. 1, *nāhili*, and so on. Future, *nōhī*.

B. Verbs both Substantive and Auxiliary.

1. I am, etc.		2. I remain, etc.		I remained, I was, etc.		I shall remain, etc.		I usually remained, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. { <i>achhā</i> <i>achhā</i> }	<i>achhū</i>	<i>thāḥ</i>	<i>thāū</i>	<i>thāli</i>	<i>thāilū</i>	<i>thābi</i>	{ <i>thābū</i> <i>thābū</i> }	<i>thānti</i>	<i>thāntu</i>
1. <i>achhu</i>	<i>achha</i>	{ <i>thā</i> <i>thāu</i> }	<i>thāa</i>	<i>thālu</i>	<i>thāla</i>	<i>thābu</i>	<i>thāba</i>	<i>thāntu</i>	<i>thānta</i>
3. { <i>achhāi</i> <i>achhā</i> <i>achhā</i> }	<i>achhanti</i>	<i>thāḥ</i>	<i>thānti</i>	<i>thāilā</i>	<i>thāilē</i>	<i>thāba</i>	<i>thābē</i>	<i>thāntā</i>	<i>thāntā</i>

Imperative, *thā*, remain thou; *thāu*, let him remain; *thāa*, remain ye; *thāntu*, let them remain.

Verbal noun; *thābā*. Participles, Present, *thāu*; Continuative, *thāntō*; Past, *thāi*; Conditional Past, *thāilē*.

C. Finite Verb, *dēkhībā-ra*, to remain.

Verbal nouns; Present, *dēkhībā*, seeing (in the future); Past, *dēkhilā*, seeing (in the past); Present, *dēkhā*, *dēkhan*, seeing (in the present). Participles; Present, *dēkhū* or *dēkhū*, seeing; Continuative, *dēkhanṭō*, whilst seeing, on seeing, about to see; Past, *dēkhi*, having seen; Conditional Past, *dēkhilē*, if (I) had seen; Imperfect Past, *dēkhu-thāli*, though (I) was seeing; *dēkhi-thāilē*, though (I) had seen; Relative Present, *dēkhībā*, which is seen, or will be seen; Relative Present Definite, *dēkhu-thābā*, which is being seen; Relative Past, *dēkhilā*, which was seen; Relative Perfect, *dēkhi-thābā*, which has been seen.

Adverbial forms; *dēkhībā-mātra*, immediately on seeing; *dēkhībā-sakāḥ*, in consequence of seeing.

(a) Simple Tenses—

Present, I see, etc.		Past, I saw, etc.		Future, I shall see, etc.		Habitual Past, I used to see, or Present Cond. (if I see.		Imperative, let me see, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. { <i>dēkhā</i> <i>dēkhā</i> }	<i>dēkhū</i>	<i>dēkhili</i>	<i>dēkhilū</i>	{ <i>dēkhībi</i> <i>dēkhīmi</i> }	{ <i>dēkhībū</i> <i>dēkhībū</i> }	<i>dēkhanti</i>	<i>dēkhanṭu</i>	<i>dēkhē</i>	<i>dēkhā</i>
1. <i>dēkhu</i>	<i>dēkha</i>	<i>dēkhiṭu</i>	<i>dēkhiḥa</i>	<i>dēkhibu</i>	<i>dēkhibā</i>	<i>dēkhanṭu</i>	<i>dēkhanṭa</i>	<i>dēkh</i>	<i>dēkha</i>
3. { <i>dēkhāi</i> <i>dēkhā</i> <i>dēkhā</i> }	<i>dēkhanṭi</i>	<i>dēkhilā</i>	<i>dēkhilē</i>	<i>dēkhibā</i>	<i>dēkhībē</i>	<i>dēkhanṭā</i>	<i>dēkhanṭē</i>	<i>dēkhu</i>	{ <i>dēkhanṭu</i> <i>dēkhanṭu</i> }

(b) Periphrastic tenses—

1. Present Definite; *dēkhu-achhā* or *dēkhu chhā*, I am seeing, and so on; negative, *dēkhu-nūhē*, I am not seeing; Imperfect, *dēkhu-thāli*, I was seeing, and so on; Habitual Imperfect, *dēkhu-thāḥ*, I usually was seeing, I thus was seeing; Future Conditional, *dēkhu-thābi*, I may be seeing, I shall be seeing; Imperfect Conditional, *dēkhu-thānti*, (if) I were seeing.
2. Perfect, *dēkhi-achhā* or *dēkhi-chhā*, I have seen; Pluperfect, *dēkhi-thāli*, I had seen; Habitual Pluperfect, *dēkhi-thāḥ*, I usually had seen, I then had seen; Past-Future Conditional, *dēkhi-thābi*, I may have seen, I shall have seen; Pluperfect Conditional, *dēkhi-thānti*, (if) I had seen.

D. Irregular Verbs, *jībā-ra*, to go. Pres. *jāḥ*, etc., like *thāḥ*: Past, *gāi*; Future, *jāsi* or *jibi*. Verb. noun, *jībā*; Pres. part., *jāu*; Past Part., *jāi*; Contin. part., *jāntō*; Cond. part., *gāi*.

*Hēbā-ra* and *thībā-ra* are given above.

*Dēbā-ra*, to give, has Present Sing. 1, *dēā*; 2, *dēu*; 3, *dēi, dēa*; Plur. 1, *dēū*; 2, *dēya*; 3, *dēyanti*; Past, *dēi*; Fut., *dēbi*; Habit. past, *iyanti*. *Nēbā-ra*, to take, is declined in the same way.

*Pībā-ra*, to drink, has Present Sing. 1, *pīyā*; 2, *pīyu*; 3, *pīyē*; Plur. 1, *pīyū*; 2, *pīya*; 3, *pīyanti*.

The verbs *karībā-ra*, to do, *māribā-ra*, to strike, and *asībā-ra*, to come, usually drop the last consonant of the root in the Past Tense and the Conditional Participle. Thus *kālā* or *karilā*, I did, *kālē*, if (I) had done; *māilā* or *mārilā*, I struck, *māilē* or *mārilē*, if (I) had struck; *āsīlā* or *āsīlā*, I came; *āsīlā* or *āsīlā*, if (I) had come.

E. Causal Verbs, add *ā* to the root, as *dēkhāḥ*, I cause to see. Roots ending in *ā* change that *ā* to *u*. Thus *kāḥ*, I eat, *kāuḥ*, I cause to eat. The causal of *dēbā-ra*, to give, is *dīyābā-ra*; of *nēbā-ra*, to take, *niyābā-ra*; and of *pībā-ra*, to drink, *piyābā-ra*.

F. Passive Voice. Formed by conjugating the present Verbal noun in *ā*, with *jībā-ra*, to go. Thus, *dēkhā jāi*, I am seen.

G. Expletive additions. The letter *ta* added gives emphasis, e.g., *achhā-ta*, I am indeed. *ṭi* and *ṇi* are added without affecting the meaning much, as in *tu jibu-ṭi*, will you go; *ṣē galṣ-ṇi*, he has gone already.

H. Examples of the use of the Relative Participles—

1. *mu-dēbā dēkhāna*, the corn which I give.
2. *ghushuri-kāḥu-thībā tashu*, the husks which the swine are eating.
3. *mu-dēlā tāḥkā*, the rupee which I gave.
4. *mu-dēi-thībā tāḥkā*, the rupee which I have given.

The form of Oriyā spoken in the neighbourhood of Cuttack is usually considered to be the standard dialect of the language, though its claim is not universally admitted. Probably the purest Oriyā is spoken more to the south-west near Khurda.

The following two specimens come from Cuttack. The first is given in facsimile as well as in type, as a good example of clear Oriyā current hand-writing. The second is given in Oriyā type. Each is accompanied by a transliteration and a translation. The language is that shown in the preceding grammar. The only form in it which is not explained therein, nor, so far as I am aware, in any Oriyā Grammar is the word *jānuu*, having gone. We may also note *nañlā*, he did not come, in the second specimen. A good example of the Relative Participle is *ghushuri khāu-thibā tashu*, literally, the swine-being-eaten husks, *i.e.*, the husks which the swine are eating.

The second specimen is one of the most popular songs of Orissa, entitled the *kēsāba-kōñli*, of Markaṇḍa-dāsa, which, according to Babu Monmohan Chakravartti, is probably more than three hundred years old, and is still taught to children in the schools.

III.—VERBS

General Remarks.—When respect is intended, the plural is used instead of the singular. Colloquially *l* is frequently substituted for *u* and vice versa. Thus *lēli* for *nēli*, I took; *luhē* for *nuhē*, it is not; *paḥinē* for *paḥilē*, they read. Verbs are usually quoted in the genitive of the present verbal noun.

A. Verbs Substantive only. These are not used as Auxiliary Verbs.

1. I am, etc.		2. I become, etc.		I became, etc.		I shall become, etc.		I usually become, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>aḥē</i>	<i>aḥū</i>	<i>hōḥ</i>	<i>hū</i>	<i>hōli</i>	<i>hōliū, hōliū</i>	<i>hōbi</i>	{ <i>hōbū</i> <i>hōbū</i>	<i>hūanti</i>	<i>hūantu</i>
2. <i>aḥu</i>	<i>aḥa</i>	<i>hō</i>	<i>hūa</i>	<i>hōlu</i>	<i>hōlūa, hōlūa</i>	<i>hōbu</i>	{ <i>hōbūa</i> <i>hōbūa</i>	<i>hūantu</i>	<i>hūantu</i>
3. <i>aḥē, aḥā</i>	<i>aḥanti</i>	<i>hūḥ</i>	<i>hūanti</i>	<i>hōlū</i>	<i>hōlū, hōlū</i>	<i>hōba</i>	{ <i>hōbū</i> <i>hōbū</i>	<i>hūanti</i>	<i>hūanti</i>

Imperative, *hō*, become, *hūa*, let him become; *hūa*, become ye; *hōliū* let them become.

Verbal noun, *hōbā* or *hōbā*. Participles, Present, *hōu*; Continuative, *hūanti*; Past, *hōi*; Conditional Past, *hōlū, hōlū*.

3. Negative Verb Substantive; Pres. Sing. 1, *nūhē*; 2, *nūhū*; 3, *nūhē*. Plur. 1, *nāhū*; 2, *nāhū*; 3, *nāhūanti*. Past Sing. 1, *nōhēli*, and so on. Future, *nōhēli*.

B. Verbs both Substantive and Auxiliary.

1. I am, etc.		2. I remain, etc.		I remained, I was, etc.		I shall remain, etc.		I usually remained, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. { <i>achhā</i> <i>achhi</i> }	<i>achhū</i>	<i>thāḥ</i>	<i>thāḥū</i>	<i>thāli</i>	<i>thāliū</i>	<i>thābi</i>	{ <i>thābū</i> <i>thābū</i> }	<i>thāanti</i>	<i>thāantu</i>
2. <i>achhū</i>	<i>achhā</i>	{ <i>thā</i> <i>thāu</i> }	<i>thā</i>	<i>thālu</i>	<i>thālu</i>	<i>thābu</i>	<i>thābu</i>	<i>thāanti</i>	<i>thāantu</i>
3. { <i>achhā</i> <i>achhē</i> <i>achhi</i> }	<i>achhanti</i>	<i>thāḥ</i>	<i>thāanti</i>	<i>thāḥ</i>	<i>thāḥ</i>	<i>thāba</i>	<i>thāba</i>	<i>thāanti</i>	<i>thāanti</i>

Imperative, *thā*, remain thou; *thāu*, let him remain; *thāa*, remain ye; *thāantu*, let them remain.

Verbal noun; *thābā*. Participles, Present, *thāu*; Continuative, *thāanti*; Past, *thāi*; Conditional Past, *thāli*.

C. Finite Verb, *dēkhībā-ra*, to remain.

Verbal nouns; Present, *dēkhībā*, seeing (in the future); Past, *dēkhīlā*, seeing (in the past); Present, *dēkhō*, *dēkhān*, seeing (in the present). Participles; Present, *dēkhū* or *dēkhū*, seeing; Continuative, *dēkhanti*, whilst seeing, on seeing, about to see; Past, *dēkhē*, having seen; Conditional Past, *dēkhīlū*, if (I) had seen; Imperfect Past, *dēkhū-thāli*, though (I) was seeing; *dēkhī-thāli*, though (I) had seen; Relative Present, *dēkhībā*, which is seen, or will be seen; Relative Present Definite, *dēkhū-thābā*, which is being seen; Relative Past, *dēkhīlā*, which was seen; Relative Perfect, *dēkhī-thābā*, which has been seen.

Adverbial forms; *dēkhībā-mātra*, immediately on seeing; *dēkhībā-sakāḥ*, in consequence of seeing.

(a) Simple Tenses—

Present, I see, etc.		Past, I saw, etc.		Future, I shall see, etc.		Habitual Past, I used to see, or Present Cond. (if I see.		Imperative, let me see, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. { <i>dēkhā</i> <i>dēkhi</i> }	<i>dēkhū</i>	<i>dēkhīli</i>	<i>dēkhīlū</i>	{ <i>dēkhībi</i> <i>dēkhīmi</i> }	{ <i>dēkhībū</i> <i>dēkhībā</i> }	<i>dēkhanti</i>	<i>dēkhantu</i>	<i>dēkhā</i>	<i>dēkhū</i>
2. <i>dēkhu</i>	<i>dēkhā</i>	<i>dēkhīlu</i>	<i>dēkhīlūa</i>	<i>dēkhību</i>	<i>dēkhība</i>	<i>dēkhantu</i>	<i>dēkhantu</i>	<i>dēkhā</i>	<i>dēkhū</i>
3. { <i>dēkhā</i> <i>dēkhā</i> }	<i>dēkhanti</i>	<i>dēkhīlū</i>	<i>dēkhīlū</i>	<i>dēkhība</i>	<i>dēkhībā</i>	<i>dēkhanti</i>	<i>dēkhanti</i>	<i>dēkhū</i>	{ <i>dēkhantu</i> <i>dēkhantu</i> }

(b) Periphrastic tenses—

1. Present Definite; *dēkhu-achhā* or *dēkhu-achhē*, I am seeing, and so on; negative, *dēkhu-nūhē*, I am not seeing; Imperfect, *dēkhu-thāli*, I was seeing, and so on; Habitual Imperfect, *dēkhu-thāli*, I usually was seeing, I then was seeing; Future Conditional, *dēkhu-thābi*, I may be seeing, I shall be seeing; Imperfect Conditional, *dēkhu-thābi*, (if) I were seeing.
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D. Irregular Verbs, *jībā-ra*, to go. Pres. *jāḥ*, etc., like *thāḥ*; Past, *gāi*; Future, *jīmi* or *jībi*. Verb. noun, *jībā*; Pres. part., *jāu*; Past Part., *jāi*; Contin. part., *jānē*; Cond. part., *gāi*.

*Hēbā-ra* and *thībā-ra* are given above.

*Dēbā-ra*, to give, has Present Sing. 1, *dāi*; 2, *dū*; 3, *dī*, *dīa*; Plur. 1, *dō*; 2, *diga*; 3, *dīganti*; Past, *dāi*; Fut., *dēbi*; Habit. past, *dīganti*. *Nēbā-ra*, to take, is declined in the same way.

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The verbs *karībā-ra*, to do, *māribā-ra*, to strike, and *asībā-ra*, to come, usually drop the last consonant of the root in the Past Tense and the Conditional Participle. Thus *karī* or *karīlū*, I did, *karī*, if (I) had done; *māri* or *māriḥ*, I struck, *māri* or *māriḥ*, if (I) had struck; *asī* (not *asīlū*) or *asīlū*, I came; *asī* or *asīlū*, if (I) had come.

E. Causal Verbs, add *ā* to the root, as *dēkhāḥ*, I cause to see. Roots ending in *ā* change that *ā* to *u*. Thus *khāi*, I eat, *khāu*, I cause to eat. The causal of *dēbā-ra*, to give, is *dīgāyā-ra*; of *nēbā-ra*, to take, *nīgāyā-ra*; and of *pībā-ra*, to drink, *pīgāyā-ra*.

F. Passive Voice. Formed by conjugating the present Verbal noun in *ā*, with *jībā-ra*, to go. Thus, *dēkhā jāi*, I am seen.

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[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

STANDARD DIALECT.

(CUTTACK DISTRICT)

SPECIMEN I.

ନିଜ କର ବୁଝି ପୁଅ ଥିବ । ତାଙ୍କ ମଧ୍ୟରେ ତମ ଦିନିକରେ ହାତ ରଖି ଆପଣା ବାପକୁ କହିଲୁ ବାପା,

କୋ ବାଣ୍ଟରେ କେଉଁ ପା ବଢ଼ି ଅତିବି ଗହା ମୋତେ ଦିଅ । ନାମ ଆପଣା ଦିନିକକୁ ହୋମାନଙ୍କ ଭିତରେ

କାଣ୍ଡି ଦେଲା । ବେଶି ଦିନ ନି ଯାଉଣୁ ହାତ ପୁଅ ନିନିକୁ ବାଦ୍ ସ୍ତ୍ର ଯୋଦି କୋପେଣି ଦୁରୁ ଦେଖାକୁ ଚାଲି

ବାଣ୍ଡି ଦିନିକ ମିଳେ ଚା ପୁଅ ନିତାଣି ଦେଲା । ତାହାର ଦିନିକ ଗାଳି ପାରିଗଲୁ ଚେ ବେଶରେ ବଦ

ଅବିଳ ମହିଳା, ଚନ୍ଦ୍ର ଗହାର ଦିନ ନିକା ଦେଲା । ହିଁରେ ଚେ ବାଳ ଚେତାକି କିଣେ ନିଗରାପଦର ଆଣି

କେଲି । ନିଗର ବାପା ତାକୁ ଯୁଧିବିତାଳ ଚେତାକିତାଳ ଦିନିକି ପାବଲି । ଚେ ବେଶରେ ଯୁଧିବି ଶର ଥିବା ଚେ

ଗାଳି ଗୋଟି ପୁରାକିକାକୁ କାଣ୍ଡି କିଣି ଥିଲା । ମାତ୍ର ତାହା ତାକୁ କେହି ଦେଲା ନାହିଁ । ଯେତେବେଳେ ତାହାର ଚେତା ଦେଲା ଚେ ପାସିଲି

କୋପେଣି କାପର କୋତେ ଚାଲିଆ ଶାଳ କିଣି ବାଣ୍ଡି ଦେଲା ଅଧୁକା ଚେ ବେଶରେ ମଧୁ ଅଛି । ଚାଉଁଟି ବାପ ପାଖକୁ ଲିବି

ତା ତାଙ୍କୁ କିହିଁ । ବାପା, ଚାଉଁଟି ଆପଣା କିଣିବି ଚାଉଁଟି କିଣି ଅଛି ତ କିମ୍ପା ପୁଅ ନାମ ମୋତାମ ନୁହେଁ । ଚାଉଁଟେ

ଚାଉଁଟି ନିଜ ବାପା । ଚାଉଁଟି ଚାଉଁଟି ଚେ ବଢ଼ି ବାପ ଆତମକୁ ଚାଲି । ବାପ ଚାଉଁଟି ପୁରୁଷି ଦେଖି ନିଜୁ କିଲି । ପୁଣି ଅଧିକ ଚାଉଁଟି



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(CUTTACK DISTRICT.)

SPECIMEN I.

ଜଣକର ଦୁଇ ପୁଅ ଥିଲା । ତାଙ୍କ ମଧ୍ୟରେ ଯେ ବୟସରେ ସାନ ସେ ଅପଣା ବାପକୁ କହିଲା, ବାପା, ମୋ ବାଞ୍ଛାରେ ଯେଉଁ ସମ୍ପତ୍ତି ପଢ଼ିବ ତାହା ମୋତେ ଦିଅ । ବାପ ଅପଣା ବିଷୟକୁ ସେମାନଙ୍କ ଭିତରେ ବାଣ୍ଟି ଦେଲା । କେହି ଦିନ ନ ଯାଉଣୁ ସାନ ପୁଅ ଜିଜ୍ଞାସୁ ସବୁ ଘେନି କୌଣସି ଦୂରଦେଶକୁ ଚାଲି ଯାଇ ବଦଳେପୁଲିରେ ସେ ସବୁ ଉଠାଇ ଦେଲା । ତାହାର ବିଷୟ ଯାକ ସରଗଲରୁ ସେ ଦେଶରେ ବଡ଼ ଅକାଳ ପଡ଼ିଲା, ତହିଁ ତାହାର ବଡ଼ କଷ୍ଟ ହେଲା । ତହିଁରେ ସେ ଯାଇ ସେଠାର ଜଣେ ନଗରବାସୀର ଆଶ୍ରା ନେଲା । ନଗରବାସୀ ତାକୁ ସୁସ୍ୱରସର ଚରାଇବାପାଇଁ ନିଲକୁ ପଠାଇଲା । ସେ ଛୋକରେ ସୁସ୍ୱର ଖାଉଥିବା ତସୁ ଖାଇ ଯେତେ ପୁରୁଣାକୁ ଚାହିଁ କର ଥିଲା, ମାତ୍ର ତାହା ତାକୁ କେହି ଦେଲା ନାହିଁ । ଯେତେବେଳେ ତାହାର ଚେତା ହେଲା ସେ ଯାହୁଁ ମୋହୋ ବାପର କେତେ ମୁଲ୍ୟ ଖାଇବର ବାଣ୍ଟି ଦେଉ ଅଛନ୍ତି ମୁଁ ଛୋକରେ ମରୁ ଅଛି, ମୁଁ ଉଠି ବାପ ପାଖକୁ ଯିବି ଓ ତାଙ୍କୁ କହିବି, ବାପା, ମୁଁ ତୁମ୍ଭ ଆଗରେ ଇଶ୍ୱରଙ୍କଠାରେ ଦ୍ରୋହ କର ଅଛି, ଓ ତୁମ୍ଭର ପୁଅନାର ଯୋଗ୍ୟ ନୁହେଁ । ମୋତେ ମୁଲ୍ୟ କର ରଖ । ସେଥି ଉତ୍ତରୁ ସେ ଉଠି ବାପ ପାଖକୁ ଗଲା । ବାପ ତାକୁ ଦୂରରୁ ଦେଖି ଦପ୍ପା କଲା, ପୁଣି ଧାଇଁ ଯାଇ ତାହା ବେକ ଧରି ତାକୁ ଚୁମ୍ବା ଦେଲା । ପୁଅ ବାପକୁ କହିଲା ବାପା ମୁଁ ତୁମ୍ଭ ଆଗରେ ଇଶ୍ୱରଙ୍କଠାରେ ଦ୍ରୋହ କର ଅଛି, ଏଣୁ ତୁମ୍ଭ ପୁଅନାର ଯୋଗ୍ୟ ନୁହେଁ । ତାହା ଶୁଣି ବାପ ଚାକରମାନଙ୍କୁ କହିଲା ସବୁ ଲୁଗା ଠାରୁ ଭଲ ଲୁଗା ଅଣି ଏହାକୁ ପିନ୍ଧାଅ, ଏହା ହାତରେ ମୁଦ ନାହିଁ ଦିଅ ଓ ଗୋଡ଼ରେ ଯୋଡ଼ା ପିନ୍ଧାଇ ଦିଅ, ଓ ଭଲ ଦ୍ରବ୍ୟ ଖାଇ ପିଇ ମଉଜ କର, କର୍ପାକ ମୋର ଏହି ପୁଅ ମର ପୁଣି ବଢ଼ିଲା ଓ ହଜ ପୁଣି ମିଳିଲା । ତହିଁ ସେମାନେ ମଉଜ କରିବାକୁ ଲାଗିଲେ ॥

କେତେବେଳେ ବଡ଼ ପୁଅ କଲରେ କାମ କରୁଥିଲା । ସେ ଅସି ଘର ପାଖରେ ପହଞ୍ଚିଲା କେଳେ ନାଚ ଓ ନାଚାର ଶବ୍ଦ ଶୁଣିଲା । ତହିଁ ସେ ଜଣେ ଚାକରକୁ ଡାକି ପଚାରିଲା ଏ କଥାଣ । ଚାକର କହିଲା ତୁମ୍ଭ ଭାଇ ଅସି ଅଛନ୍ତି ଓ ତୁମ୍ଭ ବାପା ତାହାଙ୍କୁ ଭଲ ଅବସ୍ଥାରେ ପାଇ ମଉଜ କରୁ ଅଛନ୍ତି । ତାହା ଶୁଣି ସେ ଭଗ ହୋଇ ଭିତରକୁ ଯିବାକୁ ମନିଲା ନାହିଁ । ଏଣୁ ତାହା ବାପ ବାହାରକୁ ଅସି ତାକୁ ବହୁତ ବୁଝାଇଲା । ତହିଁ ସେ ବାପକୁ ଉତ୍ତର ଦେଲା । ଦେଖ, ମୁଁ ବହୁକାଳ ତୁମ୍ଭର ସେବା କରୁ ଅଛି, କେବେହେଁ ତୁମ୍ଭର କଥାକୁ ଏଡ଼ି ଦେଇ ନାହିଁ, ତଥାପି ମୋହୋ ବନ୍ଧୁକାଳକ ସଙ୍ଗରେ ମଉଜ କରିବା ପାଇଁ ମୋତେ ଗୋଟିଏ ଛେଳି କୁଅ କେବେ ଦେଇ ନାହିଁ । ମାତ୍ର ଯଦତ ତୁମ୍ଭର ଏହି ପୁଅ ବାରି ରଖି ସବୁ ସମ୍ପତ୍ତି ନଷ୍ଟ କରି ଅଛି କେବେହେଁ ସେ ଅସିବା ମାତ୍ରେ ତୁମ୍ଭେ ତାହା ପାଇଁ ମଉଜ କର । ବାପ କହିଲା, ପୁଅ ତୁମ୍ଭେ ସବୁବେଳେ ମୋହୋ ପାଖରେ ଅଛ, ମୋହର ଯାହା କିଛିତାହା ତୁମ୍ଭର ଅଟେ, ମାତ୍ର ତୁମ୍ଭର ଏହି ଭାଇ ମର ପୁଣି ବଢ଼ିବାକୁ ଓ ହଜ ପୁଣି ମିଳିବାକୁ ତାହା ପାଇଁ ମଉଜ କରିବାର ଉଚିତ ॥

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Jana-ka-ra	dui	pua	thilā.	Tānka	madhya-rē	jē	bayasa-rē
<i>Man-one-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them</i>	<i>midst-in</i>	<i>that</i>	<i>age-in</i>
sāna	sē	āpanā	bāpa-ku	kahilā,	'bāpā,	mō	bāṅṅa-rē
<i>young-one</i>	<i>he</i>	<i>his-own</i>	<i>father-to</i>	<i>said,</i>	<i>'father,</i>	<i>my</i>	<i>share-in</i>
sampatti	pariba,	tāhā	mōtē	dia.'	Bāpa	āpanā	bishaya-ku
<i>property</i>	<i>will-fall,</i>	<i>that</i>	<i>to-me</i>	<i>give.'</i>	<i>The-father</i>	<i>his-own</i>	<i>property</i>
sē-mānānka-bhitarē	bāṅṅi	dēlā.	Bēsi	dina	na	jā-uṅu	sāna
<i>them-amongst</i>	<i>dividing</i>	<i>gave.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>having-gone</i>	<i>the-younger</i>
pua	nija-ra	sarbbasva	ghēni	kaṅṅasi	dūra-dēsa-ku	chāli-jāi,	
<i>son</i>	<i>himself-of</i>	<i>all-things</i>	<i>taking</i>	<i>a-certain</i>	<i>distant-land-to</i>	<i>going-going,</i>	
bada-khēyāli-rē	sē	sabu	urāi	dēlā.	Tāhā-rā	bishaya-jāka	
<i>bad-mind-in</i>	<i>that</i>	<i>all</i>	<i>wasting</i>	<i>gave.</i>	<i>His</i>	<i>property-all</i>	
sari-galā-ru,	sē	dēsa-rē	bara	akāla	parilā ;	tahū	
<i>spent-on-having-gone,</i>	<i>that</i>	<i>land-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell ;</i>	<i>therefrom</i>	
tābā-ra	bara	kaṅṅa	hēlā.	Tahī-rē	sē	jāi	sē-ṅhā-ra
<i>his</i>	<i>great</i>	<i>want</i>	<i>became.</i>	<i>Thereupon</i>	<i>he</i>	<i>going</i>	<i>that-place-of</i>
janē	nagara-bāsī-ra	āsrā	nēlā.	Nagarā-bāsī	tā-ku		
<i>one-person</i>	<i>town-resident-of</i>	<i>shelter</i>	<i>took.</i>	<i>The-town-resident</i>	<i>him</i>		
ghushuri-pala	charāibā	pāi	bila-ku	pathāilā.	Sē	bhōka-rē	
<i>swine-flock</i>	<i>grazing</i>	<i>for</i>	<i>the-field-to</i>	<i>sent.</i>	<i>He</i>	<i>hunger-in</i>	
ghushuri	khāu-thibā	tashu	khāi	pēṅa	purāibā-ku	ichchhā	
<i>(by-the)-swine</i>	<i>being-eaten</i>	<i>husks</i>	<i>eating</i>	<i>belly</i>	<i>to-fill</i>	<i>wish</i>	
kari-thilā,	mātra	tāhā	tā-ku	kēhi	dēlā	nāhī.	Jētēbēlē
<i>made,</i>	<i>but</i>	<i>that</i>	<i>him-to</i>	<i>any-one</i>	<i>gave</i>	<i>not.</i>	<i>When</i>
chētā	hēlā,	sē	pāṅṅhilā,	'mōhō	bāpa-ra	kētē	muliā
<i>senses</i>	<i>happened,</i>	<i>he</i>	<i>thought,</i>	<i>'my</i>	<i>father's</i>	<i>how-many</i>	<i>labourers</i>
khāi-kari	bāṅṅi	dēu-achhanti,	mu	bhōka-rē	maru-achhi.	Mu	
<i>eating-doing</i>	<i>dividing</i>	<i>giving-are,</i>	<i>I</i>	<i>hunger-in</i>	<i>dying-am.</i>	<i>I</i>	
uṅṅhi	bāpa-pākha-ku	jībi,	ō	tānku	kaṅṅi,	"bāpā,	mu
<i>rising</i>	<i>father-side-to</i>	<i>will-go,</i>	<i>and</i>	<i>to-him</i>	<i>will-say,</i>	<i>"father,</i>	<i>I</i>
tumbha	āga-rē	Īsvaraṅka-ṅhārē	drōha	kari-achhi,	ō	tumbha-ra	
<i>your</i>	<i>presence-in</i>	<i>God-of-before</i>	<i>sin</i>	<i>done-have,</i>	<i>and</i>	<i>your</i>	

pua-nā-ra jōgya nuhē, mōtē muliā kari rakha." ' Sēthi-uttāru  
*son-name-of fit am-not, me labourer making keep."* *That-after*  
 sē uṭhi bāpa-pākha-ku galā. Bāpa tā-ku dūra-ru dēkhi  
*he rising father-side-to went. Father him distance-from seeing*  
 dayā kalā, puṇi dhāi jāi tāhā bēka dhari tā-ku chumā  
*pity did, and running going his neck holding him-to kiss*  
 dēlā. Pua bāpa-ku kahilā, ' bāpā, mu tumbha āga-rē  
*gave. The-son the-father-to said, 'father, I your presence-in*  
 Īsvaraṅka-ṭhārē drōha kari-achhi, ēṇu tumbha pua-nā-ra jōgya  
*God-of-before sin done-have, hence your son-name-of fit*  
 nuhē.' Tāhā suṇi bāpa chākara-mānaṅku kahilā, ' sabu  
*I-am-not.' That hearing the-father the-servants-to said, ' all*  
 lugā-ṭhāru bhala lugā āṇi ēhā-ku pindhāa; ēhā  
*cloth-from good cloth bringing this(-person)-to put-on; this-(person's)*  
 hāta-rē mudī nāi dia, ō gōrā-rē jōtā pindhāi dia,  
*hand-on ring putting give, and feet-on shoes putting-on give,*  
 ō bhala drabya khāi pii maūja kara; kipāki  
*and good thing eating drinking merry-making do; because*  
 mōra ēhi pua mari, puṇi bañchilā; ō haji, puṇi mililā.  
*my this son having-died, again survived; and being-lost, again was-got.'*  
 Tahū sē-mānē maūja karibā-ku lāgilē.  
*Thereupon they merry-making doing-to began.*

Tātēbēlē baṛa pua bila-rē kāma karu-ṭhilā. Sē āsi  
*At-that-time the-elder son in-the-field work doing-was. He coming*  
 ghara-pākha-rē pahañchilā-bēlē, nācha ō bājā-ra śabda suṇilā.  
*house-side-to arriving-time-at, dancing and music-of sound heard.*

Tahū sē jaṇē chākara-ku ḍāki pachārīlā, ' ē kaāna ? '  
*Thereupon he a-person servant calling asked, ' this what ? '*

Ohākara kahilā, ' tumbha bhāi āsi-achhanti, ō tumbha bāpā  
*The-servant said, ' your brother come-has, and your father*  
 tāhān-ku bhala abasthā-rē pāi maūja karu-achhanti.' Tāhā  
*him good state-in getting merry-making doing-is.'* *That*

suṇi sē rāga hōi, bhitarā-ku jibā-ku maṅgilā  
*hearing he (in-)anger having-become, inside-to going-for desired*  
 nāhī. Ēṇu tāhā bāpa bāhāra-ku āsi tā-ku bahuta bujhāilā.  
*not. Therefore his father outside-to coming him much entreated.*

Tahū sē bāpa-ku uttara dēlā, ' dēkha, mu bahu-kāḷa  
*Thereupon he the-father-to reply gave, ' see, I (for)-long-time*  
 tumbha-ra sēbā karu-achhi; kēbēhē tumbha-ra kathā-ku ēri  
*your service doing-am; ever your word transgressing*  
 dēi nāhī; tathāpi mōhō bandhu-bāndhabaṅka saṅga-rē  
*I-gave not; nevertheless my friend-relatives company-in'*

maūja	karibā-pāī	mōtē	gōti-ē	chhēī-chhuā	kēbē
<i>merry-making</i>	<i>make-for</i>	<i>me</i>	<i>a-single</i>	<i>goat-young-one</i>	<i>ever</i>
dēi-nāhā.	Mātra	j-di-cha	tumbha-ra	ēhi	pua dāri rakhi
<i>you-have-not-given.</i>	<i>But</i>	<i>though</i>	<i>your</i>	<i>this</i>	<i>son harlot keeping</i>
sabu sampatti	nashṭa	kari-achhi,	tēbēhē	sē	āsibā-mātrē
<i>all property</i>	<i>destroyed</i>	<i>made-has,</i>	<i>yet</i>	<i>he</i>	<i>immediately-on-coming</i>
tumbhē tāhā pāī	maūja	kala.'	Bāpa	kahilā,	'pua, tumbhē
<i>you him for merry-making</i>	<i>did.'</i>	<i>The-father</i>	<i>said,</i>	<i>'son,</i>	<i>you</i>
sabu-bēīē	mōhō	pākha-rē	aohha,	mōha-ra	jāhā kichhi, tāhā
<i>at-all-times</i>	<i>my</i>	<i>side-by</i>	<i>are,</i>	<i>my</i>	<i>what anything, that</i>
tumbha-ra aṭē;	mātra	tumbha-ra	ēhi	bhāi	mari, puṇi
<i>yours is;</i>	<i>but</i>	<i>your</i>	<i>this</i>	<i>brother</i>	<i>having-died, again</i>
bañchihā-ru;	ō	haji,	puṇi		miḷibā-ru ;
<i>surviving-on-account-of;</i>	<i>and</i>	<i>being-lost,</i>	<i>again</i>		<i>being-found-on-account-of ;</i>
tāhā pāī	maūja	karibā-ra	uchita.'		
<i>that for merry-making</i>	<i>doing</i>	<i>(is)-fit.'</i>			

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP,

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN II.

A FOLKSONG—THE KESABA-KOILI.

କୋଇଲି ଦେଶକ ଯେ ମଥୁରାକୁ ଗଲା ।	କୋଇଲି ଶୁଟକେ ମୁଁ ମାଇଲ ପୁରୁବେ ।
କାହାଦୋଲେ ଗଲା ପୁଅ ବାହୁଡ଼ି ନଇଲା ଲେ କୋଇଲି । ୧ ।	ଶୁଡ଼ି ଅବା ଗଲେ କୁଷ୍ଠ ସେହ ପରାଭବେ ଲେ କୋଇଲି । ୨ ।
କୋଇଲି ଖଣ୍ଡ ଶୀର ଦେବ ମୁଁ ବାହାକୁ ।	କୋଇଲି କୁରପଣେ ଅଇଲା ଅକ୍ଷୁର ।
ଖାଇବାର ପୁଅ ଗଲା ମଥୁରା ପୁରକୁ ଲେ କୋଇଲି । ୩ ।	ଯାଏ ବୋଲି ଭଣ୍ଡି ନେଲା ବସାଇ ରଥରେ ଲେ କୋଇଲି । ୪ ।
କୋଇଲି ଗଲା ପୁଅ ବାହୁଡ଼ି ନଇଲା ।	କୋଇଲି ହୁରୁହୁରୁ ଲୁହ ନ ବହଲା ।
ଗହକର ବୃନ୍ଦାବନ ଶୋଭା ନପାଇଲା ଲେ କୋଇଲି । ୫ ।	ହଗଡ଼ା ସାରଣ କୁଷ୍ଠ ମଥୁରା ରହଲା ଲେ କୋଇଲି । ୬ ।
କୋଇଲି ଏଇ ମୋର ନ ମଣନ୍ତୁ ନନ୍ଦ ।	କୋଇଲି ନିଶାକାଳେ ଦୂର ମାଗେ ଗୁନ ।
ଘଟଣ ନ ଉପେ ପୁର ନଥିଲେ ଗୋବିନ୍ଦ ଲେ କୋଇଲି । ୬ ।	ନଦୁନ ଟେକ ଅ ଡାକୁ ରାଉଅନ୍ତୁ ନନ୍ଦ ଲେ କୋଇଲି । ୭ ।
କୋଇଲି ନନ୍ଦ ଦେହ ପାଷାଣେ ଗଢ଼ିଲା ।	କୋଇଲି ଟହ ଟହ ହସୁଥାନ୍ତୁ ବୋଲେ ।
ନୟନେ ବକ୍ତଳ ଦେଇ ରଥେ ବସାଇଲା ଲେ କୋଇଲି । ୮ ।	ଟକଟକ ହେଉଥାନ୍ତୁ ହୁଲିକାର ବେଳେ ଲେ କୋଇଲି । ୯ ।
କୋଇଲି ଚଳୁ ଥାଇ ବଢ଼ିସ୍ଥ ମେଖନୀ ।	କୋଇଲି ଠଣ ଯେ ସୁନ୍ଦର ଦେଇ ଯୋବ ।
ଚକଚ ହୋଇଲେ ଶୁଣି ଗୋପପୁର ବାଳୀ ଲେ କୋଇଲି । ୯ ।	ଠକ ଭଣ୍ଡି ଗଲେ କୁଷ୍ଠ ନଇଲେ ଦେବାକ ଲେ କୋଇଲି । ୧୦ ।

[No. 2.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

## SPECIMEN II.

*(A Folksong. The Kēsāba-kōili.)*

## TRANSLITERATION AND TRANSLATION.

Kōili, <i>Cuckoo,</i>	Kēsāba <i>Krishṇa</i>	jē <i>who</i>	Mathurā-ku <i>Mathurā-to</i>	galā, <i>went,</i>
Kāhā-bōlē <i>On-whose-words</i>	galā <i>went</i>	putra <i>son</i>	bāhurī <i>returning</i>	naīlā ? <i>not-came ?</i>
				lō kōili. O <i>Cuckoo.</i> (1)
Kōili, <i>Cuckoo,</i>	khaṇḍa <i>sugar</i>	khyira <i>thickened-milk</i>	dēbi <i>will-give</i>	mū <i>I</i>
Khāibā-ra <i>The-eating-of</i>		putra <i>son</i>	galā <i>went</i>	Mathurā-pura-ku. <i>Mathura-town-to.</i>
				lō kōili. O <i>Cuckoo.</i> (2)
Kōili, <i>Cuckoo,</i>	galā <i>went</i>	putra, <i>the-son,</i>	bāhurī <i>returning</i>	naīlā ; <i>not-came ;</i>
Gahana-ta <i>The-groves (of)</i>	Brundābana <i>Vṛindāvana</i>	śobhā <i>charm</i>	na <i>not</i>	pāilā. <i>got.</i>
				lō kōili. O <i>Cuckoo.</i> (3)
Kōili, <i>Cuckoo,</i>	ghara <i>home</i>	mō-ra <i>my</i>	na <i>not</i>	maṇanti <i>likes</i>
Ghaṭaṇa <i>Fair</i>	na <i>not</i>	diśē <i>looks</i>	pura <i>house</i>	na <i>not</i>
				thilē <i>remaining</i>
				Gōbinda. <i>Gōrinda.</i>
				lō kōili. O <i>Cuckoo.</i> (4)
Kōili, <i>Cuckoo,</i>	Nanda-dēha <i>Nanda's-body</i>		pāshāṇē <i>of-stone</i>	garhilā. <i>made.</i>
Nayanē <i>In-the-eyes</i>	kajjvala <i>collyrium</i>	dēi <i>giving</i>	rathē <i>on-the-chariot</i>	basāilā <i>he-seated</i>
				lō kōili. O <i>Cuckoo.</i> (5)



Köili <i>Cuckoo</i>	chalu-thäi <i>moved</i>		kaṭi-stha <i>on-the-waist-situated</i>		mēkhalī, <i>ornament,</i>
Chakita <i>Startled</i>	hōile <i>became</i>		śuni <i>hearing</i>		Gōpa-pura-bāli, <i>Gōpa-pura-girls,</i>
					lō köili. O <i>Cuckoo.</i> (6)
Köili, <i>Cuckoo,</i>	chhāṭēka <sup>1</sup> <i>one-cane-(blow)</i>		mū <i>I</i>	māili <i>struck</i>	pūrubē; <i>before;</i>
Chhāri <i>Leaving</i>	abā <i>methinks</i>	galē <i>went</i>	Kṛushṇa <i>Kṛishṇa</i>	sēhi <i>that</i>	parābhabē, <i>on-castigation,</i>
					lō köili. O <i>Cuckoo.</i> (7)
Köili, <i>Cuckoo,</i>		jūta-panē <i>messenger-in-the-guise-of</i>		ailā <i>came</i>	Akrūra; <i>Akrūra;</i>
Jātrā <i>Festival</i>	bōli <i>saying</i>	bhaṇḍi <i>deceitfully</i>	nēlā <i>took</i>	basāi <i>seating</i>	ratha-rē; <i>on-the-chariot;</i>
					lō köili. O <i>Cuckoo.</i> (8)
Köili, <i>Cuckoo,</i>	jhuru <i>mourning</i>	jhuru <i>mourning</i>	luha <i>tears</i>	na <i>not</i>	rahilā; <i>remained;</i>
Jhagarā <i>Quarrels</i>	sāri-na <i>having-ended</i>	Kṛushṇa <i>Kṛishṇa</i>	Mathurā <i>at-Mathurā</i>		rahilā, <i>stayed,</i>
					lō köili. O <i>Cuckoo.</i> (9)
Köili, <i>Cuckoo,</i>	nisā-kālē <i>night-at-time-of</i>		Hari <i>Hari</i>	māgē <i>would-ask-for</i>	chānda; <i>the-moon;</i>
Nayana <i>Eyes</i>	ṭēki <i>raising</i>	ā <i>come</i>	tān-ku <i>him</i>	rāu-thānti <i>would-call</i>	Nanda, <i>Nanda,</i>
					lō köili. O <i>Cuckoo.</i> (10)
Köili, <i>Cuckoo,</i>	ṭaha-ṭaha <i>loudly (Kṛishṇa)</i>		hasu-thānti <i>would-laugh</i>		kōḷē; <i>in-the-arms;</i>
Ṭala-ṭala <i>Staggered</i>	hēu-thānti <i>would-become</i>		jhulibā-ra-bālē, <i>rocking-of-at-the-time,</i>		lō köili. O <i>Cuckoo.</i> (11)
Köili, <i>Cuckoo,</i>	ṭhana <i>symmetrically</i>	jē <i>that</i>	sundara <i>graceful</i>	bēni <i>both</i>	pōē, <i>sons,</i>
Ṭhaki <i>Fraudulently</i>	bhaṇḍi <i>deceiving</i>	galē <i>went</i>	Kṛushṇa <i>Kṛishṇa</i>		naile-bērhāē, <i>not-came-back,</i>
					lō köili. O <i>Cuckoo.</i> (12)

<sup>1</sup> Written *chhāṭakā* in origina..

## FREE TRANSLATION OF THE FOREGOING.

The song is supposed to be sung by Yaśodā, the foster-mother of Kṛishṇa, after he had left Vṛindāvana, in company with Akrūra, and had remained in Mathurā whither he had gone to kill the demon Kamsa. Nanda, Yaśodā's husband, was Kṛishṇa's foster-father, and he had consented to Akrūra taking the child away. He and his wife, as well as all the inhabitants of Vṛindāvana, where the God had spent his infancy and boyhood, were Gowālās by caste, and hence she calls the country round her home 'Gōpa-pura,' or the 'City of Cowherds.' One of Kṛishṇa's many names was Kēśava, and another was Gōvinda. He was the incarnation of the God Hari or Viṣṇu. His brother was Bala-rāma.

1. O Cuckoo, cuckoo. At whose words did Kṛishṇa go to Mathurā? For my son has not returned.

2. O Cuckoo, cuckoo. To whom shall I now give sweets and thickened milk? For my son who used to eat it has gone to Mathurā-town.

3. O Cuckoo, cuckoo. My son went and returned not; and the groves of Vṛindāvana have lost their charm.

4. O Cuckoo, cuckoo. Nanda no more loves my home: for no longer fair appears the dwelling without Gōvinda.

5. O Cuckoo, cuckoo. Surely Nanda's body was of stone, when he anointed Kṛishṇa's eyes with collyrium<sup>1</sup> and put him sitting in the chariot.

6. O Cuckoo, cuckoo. When the maidens of Gōpa-pura heard of his departure, they started, and the (bells of) their girdles shook.

7. O Cuckoo, cuckoo. I once struck him a single cane-blow (for some fault), and I fear that it was on account of that punishment that Kṛishṇa left me.

8. O Cuckoo, cuckoo. Akrūra came in the guise of a messenger. He seated Kṛishṇa in the chariot deceitfully, and took him away on the excuse of some festival.

9. O Cuckoo, cuckoo. Mourning, mourning. I have no tears left. Kṛishṇa had ended his quarrels (with the demon), and has stayed in Mathurā.

10. O Cuckoo, cuckoo. At night-time (in his baby way) Hari used to ask for the moon, and raising his eyes, Nanda would call out to him 'Come.'

11. O Cuckoo, cuckoo. Loudly used he to crow in my arms, and (gleefully) used he to shake as I rocked him.

12. O Cuckoo, cuckoo. A graceful pair were the two brothers; but Kṛishṇa has deceived me and has not come back.

Standard Oriyā is also spoken in the district of Balasore. Here, however, we may note a few provincialisms, though not sufficient to entitle the form of speech to be classed as a separate dialect. Some of the points of differences are of pronunciation. Others are of grammatical inflection due to the influence of the neighbouring Bengali of Mīdnapore.

As regards pronunciation, there is a tendency to drop the aspiration in the definite present and perfect tenses, so that *achhi* is spelt *achi*. Examples are *nēi jāi-chi*, he has carried off; *patāi-chi*, he has fled; *hēi-chi*, it has taken place; *kāndu-chu*, thou art weeping; *karu-chu*, thou art making. Note the way in which *n* is substituted for *l*, as in *thinē* for *thilē*, if it had been.

<sup>1</sup> To protect them from the dust of the journey.

In the declension of nouns, the letter *ē* added to the nominative gives the force of the indefinite article. Thus, *muṇḍ-ē*, a lump : *din-ē*, one day : *khaṇḍ-ē*, a piece. In one instance, we have the accusative ending in *ka* instead of *ku*, viz., in *sunā-muṇḍā-ka*, (he carried off) the lump of gold.

In the declension of pronouns we find *tuma-ra*, instead of *tumbha-ra*, your.

It is unnecessary to give the Parable of the Prodigal Son in the Balasore dialect. The following short folk-tale shows the peculiarities to which attention has been drawn above. It is given in facsimile of the original writing, and is accompanied by a transliteration and a translation.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(DISTRICT BALASORE.)

	ଠକ	କିଶିପାଣ	କିଞ୍ଚି	କୋଇଳ	ଫୁଲ	ଘ
	ଫୁଲିକା	ଠକା.	ଢାକା ବନ୍ଧ	ଘଣ୍ଟ	ଫୁଲ	ଘାକାପାଣ
	ଫୁଲିକା	ଠାକା.	ଘୁଣି	ଢିଢି	ଘ	ଘାଫୁ
	କିଶିକା	ଠାକା	ଘୁଣେ	ଫୁଲ	କିଶି	କାଶିକା
5.	ଘୁଣାକା	ଘାକା କିଶି	ଘ	ଘାକା	ଘାକାକା	ଘାକାକା
	କାକା	ଘାକା	ଘାକା	ଘାକା	ଘାକାକା	ଘାକାକା
	କାକା	କିଶିପାଣ	ଘାକା	ଘାକା	ଘାକାକା	ଘାକା
	ଘାକା	କାକା	ଘାକା	ଘାକା	ଘାକା	ଘାକା
	ଘାକାକା	ଘାକା	ଘାକା	ଘାକା	ଘାକା	ଘାକା
10.	ଘାକା	ଘାକା	ଘାକା	ଘାକା	ଘାକା	ଘାକା

[No. 3.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORĪYĀ.

STANDARD DIALECT.

(DISTRICT BALASORE.)

## TRANSLITERATION AND TRANSLATION.

Eka 4	kirapaṇa-ra <i>miser-of</i>	kichhi <i>some</i>	daulatā <i>wealth</i>	thilā. <i>was.</i>	Sē <i>He</i>				
sabu <i>all</i>	bēḷē <i>times-at</i>	ēi <i>this</i>	bhābaṇā <i>thought</i>	karē <i>makes</i>	pachhē <i>lest</i>	chura <i>a-thief</i>	sandhāna <i>a-truce</i>	pāi <i>having-got</i>	
churi <i>theft</i>	karē. <i>may-do.</i>	Anēka <i>Much</i>	bhābi <i>having-thought</i>	chinti <i>having-considered</i>	sē <i>he</i>	sarbaswa <i>(his)-entire-property</i>			
bikiri <i>sale</i>	kalā, <i>made,</i>	āu <i>and</i>	muṇḍē <i>a-lump</i>	sunā <i>gold</i>	kiṇi <i>having-bought</i>	māṭi-rē <i>the-earth-in</i>			
5 buried	putā <i>put.</i>	Sēhi <i>That</i>	dina-ru <i>day-from</i>	sē <i>he</i>	rōja <i>day</i>	tharē <i>once</i>	lēkhā <i>at-the-rate</i>	sē <i>that</i>	jāgā-ku <i>place-to</i>
	jāi <i>having-gone</i>	dēkhi <i>having-seen</i>	āsē, <i>returns-home,</i>	‘kēhi <i>‘ anyone</i>	sandhāna <i>a-trace</i>	pāi <i>having-got</i>	nēi <i>having-taken</i>	jāi-chi <i>has-gone</i>	
kinā. <i>or-not.’</i>	Kirapaṇa <i>The-miser</i>	rōja-rōja <i>every-day</i>	i <i>this</i>	mati <i>manner</i>	karibā-ru <i>doing-by</i>	tā-ra <i>his</i>			
chākara <i>servant</i>	mana-rē <i>the-mind-in</i>	ēi <i>this</i>	sandē <i>suspicion</i>	hēlā, <i>arose,</i>	‘haē-ta <i>‘ perhaps</i>				
ēi <i>this</i>	jāgā-rē <i>place-in</i>	luchā <i>hidden</i>	dhana <i>wealth</i>	achhi; <i>is ;</i>	na-hēlē <i>otherwise</i>	sē <i>he</i>			
10 daily	rōja <i>once</i>	tharē <i>once</i>	sēṭi-ku <i>there-to</i>	jāāntā <i>is-in-the-habit-of-going</i>	kēnē ? <i>why ?’</i>	Dinē <i>One-day</i>			

ନିଜ ଦାକ୍ଷ୍ୟ ଶାସ୍ତ୍ରୀୟ ଫଳେ ମୁଖ୍ୟ ପୁସ୍ତକ ଠାକୁ ବାଳକଙ୍କୁ ଗଣ-ଆମଦାନ

ଠିକ୍‌ସାମରାଜ୍ୟ କିରାସଣି ଆମାଗାନ୍ତୁ ନୀତ୍ତ ଦେଖିଲୁ ଚକ୍ର-ଆ

ମୁଖ୍ୟ ଠାକୁ ବାଳକଙ୍କୁ ଚେତେ ଦାକ୍ଷ୍ୟ ଗୁ ଶାନ୍ତା ଶୁଭେ

ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ

15. ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ

ଆମଦାନ ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ③

ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ

ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ

ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ

20. ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ

ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ

ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ

ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ ଦାକ୍ଷ୍ୟ ଶାନ୍ତା ଶୁଭେ



## FREE TRANSLATION OF THE FOREGOING.

A miser had some property, and was continually in fear that some thief would find it out and one fine day steal it. So, after much consideration, he sold all that he had, and having bought a lump of gold with the proceeds, buried it in the earth. Thereafter, he used to visit the spot regularly once a day, to see if anyone had taken it away. His servant observed his conduct, and smelt a rat. 'Perhaps,' thought he, 'he has something of value buried there. Otherwise, why should he make a point of going to the place every day?' So, one day, he found an opportunity, dug up the lump of gold, and ran off with it. Next day, up came the miser at the regular time, and saw that someone had made away with his gold. He beat his head and he tore his hair, and he wept crying, 'alack, alack, I'm altogether ruined.' A neighbour who saw him in this pickle asked him why he was weeping, and when he had understood the whole affair he said, 'brother, why are you weeping without a cause? Bury a stone in the same place, and make up your mind that it's your lump of gold. For, once you had made up your mind that you would not enjoy your wealth, what greater advantage had you from burying a lump of gold than from burying a stone?'

The Moral of this is that a buried talent is as good as no talent at all.

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It is unnecessary to give any examples of the dialect spoken in the District of Puri. The language is exactly the same as that of Cuttack. The specimens received from it only differ from the Cuttack ones in that the language is more Sanskritised, a matter which depends a good deal on the idiosyncrasies of the writer. For instance *putra* is used instead of *pua*, a son, and *pitā*, instead of *bāpa*, a father. We should however remember that the letter *ḍ* is more commonly pronounced as a strongly cerebral *ḍ*, in Puri, while, in Cuttack, its sound is more nearly that of *ṛ*. This, at least, is the evidence borne by the specimens. In the transliteration received from Cuttack the word for 'he fell' is transliterated '*parilā*,' while in the specimens which come from Puri, it is spelt '*pardilā*.'

Similar remarks apply to the Oriyā spoken in the District of Angul and in the various Native States of Orissa. The Aryan language of the whole of this area is Standard Oriyā. The only difference is that of pronunciation. As already stated, the farther south we go, the greater is the tendency to pronounce *ch* as *ts*, and *j* as *ds*. So also while we find that the sound *ṛ* is more common in the north, *ḍ* is more common in the south. We may thus say that the Oriyā spoken over the whole of Orissa proper, including its Native States, is Standard Oriyā. It will of course be understood that other aboriginal languages especially Kandhī are also vernaculars of the area. But they do not appear to have affected Oriyā at all.

Oriyā is also spoken south of Orissa in the north of the districts of Ganjam and Vizagapatam, which belong to the Madras Presidency. This tract of country does not fall within the operations of the Linguistic Survey, but it may be stated that the Southern limit of Oriyā may be taken roughly as commencing at the small seaport town of Barwa in the District of Ganjam, and running first nearly due west and then south-west



up to Tindiki on the border between Vizagapatam and Bastar. South of this line a corrupt Orīyā which is much mixed with Telugu is spoken by some of the lowest castes, but the language of the bulk of the population is Telugu. Thence it turns north so as to include the Jeypore Agency of Vizagapatam and the eastern half of the Chhattisgarh Division of the Central Provinces. The Orīyā of Ganjam and Jeypore is still the standard dialect. It is well illustrated in Mr. Maltby's *Handbook*. The characteristic southern pronunciation is here prominent. The four first palatal letters are here clearly *ts*, *tsh*, *dz*, and *dsh*. The *ch*- and *j*- sounds are unknown. So also, we have always *ḍ* and *ḍh*, and never *r* and *r̥h*. The common folk sometimes add the Telugu termination *u* to nouns, but this is not done by the educated.

Standard Orīyā is also the form of the language which is spoken in the Districts and Native States of the Central Provinces, in which Orīyā is the vernacular. From Raigarh in the north, to Kalahandi in the south, and from Raipur in the west to Bamra in the east, the language is exactly the same in its grammar. There is only a slight difference in pronunciation which we may notice, though it is not necessary to give specimens to illustrate the peculiarity. It is that in the extreme west of the Orīyā-speaking area, the influence of the neighbouring Chhattisgarhī has led to the letter *a* not being pronounced at the end of a word. Thus, in Raipur, and the State of Sarangarh, the word for 'of a man' is *janaka-r*, not *janaka-ra*, and the word for 'younger' is *sān*, not *sāna*. Apparently also, the sound of the vowel *a* gradually loses the tone of the *ō* in *hot*, as we go westwards, and approaches the sound of the *a* in *America*, which it has in the neighbouring Chhattisgarhī.

It is hence hardly necessary to give specimens of the forms of speech spoken in this area. I shall content myself with giving the version of the Parable of the Prodigal Son which has been received from the Native State of Kalahandi, which is nearly in the extreme south-west of the Orīyā-speaking area. Here, it will be observed, a final *a* is pronounced.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(KALAHANDI STATE.)

ଜଗବର ଦୁଇ ପୁଅ ଥିଲେ । ସେମାନଙ୍କ ମଧ୍ୟରୁ ସାନ ପୁଅ ପିତାକୁ କହିଲା, ହେ ପିତା, ତୁମ୍ଭ ସମ୍ପତ୍ତିର ଯେଉଁ ଭାଗ ଅମ୍ଭେ ପାଇବୁଁ ତାହା ଦିଅ । ତହିଁରେ ସେ ଅପଣା ସମ୍ପତ୍ତି ଭାଗ କରି ସେମାନଙ୍କୁ ଦେଲା । ଅଳ୍ପ ଦିନ ଉତ୍ତରେ ସେହି ସାନ ପୁଅ ସବୁ ଯାକ ଏକା କରି ନେଇ ଦୂର ଦେଶକୁ ଯାଇ ଦୁଃଖ ଅତରଣରେ ସବୁ ସମ୍ପତ୍ତି ଉଡ଼ାଇ ଦେଲା । ସବୁ ଖର୍ଚ୍ଚ କଲା ଉତ୍ତରେ ସେହି ଦେଶରେ ମହା ଦୁର୍ଭିକ୍ଷ ପଡ଼ିଲେ, ତାହାର ଦୁଃଖାବସ୍ଥା ଦୃଷ୍ଟିଲା । ଏଥିରେ ସେ ଯାଇ ସେହି ଦେଶର ଏକ ଗୃହ ଲୋକର ଅଣ୍ଡା ଜେବାରୁ ସେହି ଲୋକ ତାହାକୁ ଦୁଗ୍ଧର ଗୋଠ ଚରାଇବାକୁ କ୍ଷେତକୁ ପଠାଇଲା । ସେଠାରେ ତାହାକୁ କେହି କିଛି ଖାଇବାକୁ ନ ଦେବାରୁ, ସେ ଦୁଗ୍ଧରୁ ଖାଦ୍ୟ ଚୋପାରେ ଯେତେ ପୁରାଇବାକୁ ଇଚ୍ଛା କଲା । ପଛେ ସେ ମନେମନେ ଚେତା ପାଇ କହିଲା, ହାୟ, ଅମ୍ଭ ପିତାଙ୍କ ପାଖରେ କେତେ ଭୁଲିଥିଲୁ ଲୋକ କେତେ ଅଧିକ ଖାଇ ଯାଉଥିଲୁ, ମାତ୍ର ଅମ୍ଭେ ଶ୍ରେଣୀ ମରୁଥିଲୁ । ଅମ୍ଭେ ଉଠି ପିତାଙ୍କ ନିକଟରେ ଯାଇ ବୋଲିବା, ହେ ପିତା, ଅମ୍ଭେ ଇଶ୍ଵରଙ୍କର ପୁଣି ତୁମ୍ଭର ବିରୁଦ୍ଧରେ ପାପ କଲୁଁ, ତୁମ୍ଭର ପୁଅ ବୋଲି ବିଖ୍ୟାତ ହେବାର ଯୋଗ୍ୟ ଅଛୁ ନୋହୁଁ, ତୁମ୍ଭର ଏକ ଭୁଲିଥିଲୁ ପରି ଅମ୍ଭଙ୍କୁ ରଖ । ତତ୍ପରେ ସେ ଉଠି ପିତା ନିକଟକୁ ଗଲା । ମାତ୍ର ତାହାର ପିତା ବହୁତ ଦୂରରୁ ତାହାକୁ ଦେଖି ଦୟା କଲା, ପୁଣି ସ୍ଵାମୀ ଯାଇ ତାହାର ବେକ ଧରି ତାହାକୁ ଚୁମ୍ବନ କଲା । ଏଥିରେ ପୁଅ ତାହାକୁ କହିଲା, ହେ ପିତା, ଇଶ୍ଵରଙ୍କର ଓ ତୁମ୍ଭ ବିରୁଦ୍ଧରେ ପାପ କଲୁଁ, ଏଣୁ ତୁମ୍ଭର ପୁଅ ବୋଲି ବିଖ୍ୟାତ ହେବାର ଅର୍ଥ ଯୋଗ୍ୟ ନୋହୁଁ । ମାତ୍ର ତାହାର ପିତା ଅପଣା ନୈକିରମାନଙ୍କୁ କହିଲା, ଅତି ଉତ୍ତମ ବସ୍ତୁ ଅଣି ଏହାକୁ ପିନାଅ, ଏହାର ହାତରେ ମୁହଁ ପିନାଅ, ଏହାର ପାଦରେ ପାଶୋଇ ଲଗାଅ । ପୁଣି ଅମ୍ଭେମାନେ ଭୋଜନ କରି ଅନନ୍ଦ କରୁଁ, ଯେହେତୁ ଅମ୍ଭର ଏହି ପୁଅ ମରି ଯାଇ ପୁନଶ୍ଚ ଜୀବନ ପାଇଲା, ସେ ହଜି ଥିଲା ପୁଣି ମିଳିଲା । ତହିଁରେ ସେମାନେ ଅନନ୍ଦ କରିବାକୁ ଲାଗିଲେ ॥

ତେବେ କେଲେ ତାହାର ବଡ଼ ପୁଅ କ୍ଷେତରେ ଥିଲା । ପୁଣି ଅସୁ, ଘର କିଛିରେ ପ୍ରବେଶ ହୋଇ ନାଟ ଓ ବାଦ୍ୟର ଶବ୍ଦ ଶୁଣି ପାରି ନୈକର ଏକ ଜଣକୁ ତାଙ୍କ ପରୁରୁଣ ଏହାର କାରଣ କି? ସେ କହିଲା ତୁମ୍ଭର ଭାଇ ଅଇଲେ, ପୁଣି ତୁମ୍ଭର ପିତା ତାଙ୍କୁ କୁଣ୍ଡଳରେ ଅଧିକାର ଦେଖି ବହୁତ ଭୋଜନ ଦେଇ ଅଛନ୍ତି । ତହିଁରେ ସେ ଭାଗ ହୋଇ ଭିତରକୁ ଯିବାକୁ ଶକ୍ତି ନ ହେଲା । ଏଣୁ ତାହାର ପିତା ବାହାରେ ଅଧିକ ତାହାକୁ ବହୁତ ବୁଝାଇ କହିଲା । ମାତ୍ର ସେ ଅପଣା ପିତାକୁ ଉତ୍ତର ଦେଲା, ଦେଖ, ତୁମ୍ଭର କୌଣସି କୁକୁମ୍ଭ ଅମାନ୍ୟ ନ କରି ବହୁତ ବର୍ଷରୁ ତୁମ୍ଭର ସେବା କରି ଅସୁ ଅଛୁ । ତଥାପି ମିତ୍ରମାନଙ୍କ ସଙ୍ଗରେ ଉତ୍ସବ କରିବାକୁ କେବେହେଁ ଶୋଷିତ ହେଲି ଅମ୍ଭଙ୍କୁ ଦେଇ ନାହିଁ ; ମାତ୍ର ତୁମ୍ଭର ଯେଉଁ ପୁଅ ଦେଖା ଅଧିକ ସଙ୍ଗରେ ତୁମ୍ଭର ସମ୍ପତ୍ତି ବୁଆରେ ଖର୍ଚ୍ଚ କରୁଅଛୁ ସେ ଅଧିକାମାତ୍ରକେ ତାହାପାଇଁ ବଡ଼ ଭୋଜି ଦେଲା । ତାହାର ପିତା କହିଲା ହେ ପୁଅ, ତୁମ୍ଭେ ସବୁଦିନ ଅମ୍ଭର ସଙ୍ଗେ ଅଛୁ ଅଥଚ ଅମ୍ଭର ଯେ କିଛି ଅଛି ସେହି ସବୁ ତୁମ୍ଭର, ପୁଣି ଏହି ଯେ ତୁମ୍ଭର ଭାଇ ମରି ଯାଇ ପୁନଶ୍ଚ ଜୀବନ ପାଇଲା, ସେ ହଜି ଥିଲା ମିଳିଲା, ଏ ହେତୁରୁ ଉତ୍ସବ ଅନନ୍ଦ କରିବା ଅମ୍ଭମାନଙ୍କର ଉଚିତ ॥

[No. 4.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORĪYĀ.

STANDARD DIALECT.

(KALAHANDI STATE.)

## TRANSLITERATION AND TRANSLATION.

Janakā-ra dui pua thilē. Sēmānaika madhya-ru sāna  
*A-man-of two sons were. Them among-from the-younger*

pua pitā-ku kahilā, 'hē pitā, tumbha sampatti-ra jēū bhāga  
*son the-father-to said, 'O father, your goods-of what portion*

āmbhē pāibū, tāhā diya.' Tahī-rē sē āpaṇā sampatti bhāga-kari  
*I will-get, that give.' That-on he his goods having-divided*

sēmāna-ku dēlā. Alpa dina uttarē sēhi sāna pua sabujāka  
*them-to gave. A-few days after that younger son every-thing*

ēkā kari nēi dūra dēsa-ku jāi duṣṭa ācharaṇa-rē  
*together having-made having-taken a-far country-to having-gone riotous living-in*

sabu sampatti udāi-delā. Sabu kharchcha kalā uttarē sēhi dēsa-rē  
*all the-substance squandered. All spending having-done after that land-in*

mahā durbhikhya paḍantē tāhā-ra duḥkhābasthā ghaṭilā. Ēthi-rē  
*a-mighty famine arising his want-condition happened. This-on*

sē jāi sēhi dēsa-ra ēka gṛuhi-lōka-ra āsrā nēbā-ru, sēhi lōka  
*he going that country-of a citizen-person-of shelter taking-on, that man*

tāhā-ku ghushurā-gōṭha charāibā-ku khyēta-ku pathāilā. Sē-ṭhārē tāhā-ku  
*him swine-flock feeding-for the-field-to sent. There him-to*

kēhi kichhi khāibā-ku na dēbā-ru sē ghushurā-ra khādya  
*any-body any-thing eating-for not giving-on he the-swine-of food*

chōpā-rē pēṭa purāibā-ku ichchhā kalā. Pachhē sē manē-manē  
*husks-with belly filling-for desire made. Afterwards he on-his-mind*

chētā pāi kahilā, 'hāya, āmbha pitānka-pākha-rē kētē bhutiāra-lōka  
*sense having-got said, 'alas, my father-with how-many hired-servants*

kētē adhika khāi jāu-achhanti, mātra āmbhē bhōkhē maru-achhū.  
*how-much more having-eaten going-are, but I with-hunger dying-am.*

Āmbhē uṭhi pitānka nikaṭa-rē jāi bōlibā, "hē pitā, āmbhē  
*I having-arisen father near-in having-gone will-say, "O father, I*

Īśwarānka-ra puṇi tumbha-ra biruddha-rē pāpa kalū, tumbha-ra pua  
*God-of and you-of opposition-on sin did, your son*

bōli-bikhyāta-hēbā-ra jōgya āu nōhū; tumbha-ra ēka bhutiāra  
*celled-(and)-noted-being-of worthy more I-am-not; your one hired-servant-of*

pari āmbhānku rakha." Tatparē sē uṭhi pitā nikaṭa-ku galā. Mātra  
*as me kept." Then he having-arisen father near-to went. But*

tāhā-ra pitā bahuta dūra-ru tāhā-ku dēkhi dayā kalā, puṇi  
*his father great distance-from him having-seen compassion made, and*  
 dhāi jāi tāhā-ra bēka dhari tāhā-ku chumbana kalā.  
*having-run having-gone his neck having-seized him-to kiss made.*  
 Ēthi-rē pua tāhā-ku kahlā, 'hē pitā, Īswaraṅka-ra ō tumbha  
*This-on the-son him-to said, 'O father, heaven-of and you(-of)*  
 biruddha-rē pāpa kalū, ēṇu tumbha-ra pua bōli-bikhyāta-hēbā-ra āu  
*opposition-in sin I-did, so your son called-(and)-noted-being-of more*  
 jōgya nōhū.' Mātra tāhā-ra pitā āpaṇā naukaramānaṅ-ku kahlā,  
*worthy I-am-not.' But his father his-own servants-to said,*  
 'ati-uttama bastra āṇi ēhā-ku pindhāa; ēhā-ra  
*'very-excellent robe having-brought this-(person)-to put-on; this-one's*  
 hāta-rē mudi pindhāa, ēhā-ra pāda-rē pāṇdhōi lagāa; puṇi  
*hand-on ring put-on, this-one's feet-on shoes put; and*  
 āmbhē-mānē bhōjana-kari ānanda karū; jē-hētu āmbha-ra ēhi pua  
*(let)-us eating-having-done rejoicing do; because my this son*  
 mari-jāi, punaścha jibana pālā; sē haji thilā, puṇi miṇilā.' Tahī-rē  
*having-died, again life got; he lost was, and was-found.' That-on*  
 sē-mānē ānanda karibā-ku lāgilē.  
*they rejoicing making began.*

Tētiki-bēlē tāhā-ra baḍa pua khyēta-rē thilā. Puṇi āsu-āsu  
*At-that-time his elder son the-field-in was. And while-coming*  
 ghara-kati-rē prabēsa hōi nāṭa ō bādya-ra śabda  
*the-house-near-in entering having-become dancing and music-of sound*  
 ṣuṇi-pāri naukara ēka-jana-ku ḍāki pachārīlā, 'ēhā-ra  
*having-got-to-hear servant one-person having-called he-asked, 'this-of*  
 kāraṇa ki?' Sē kahlā, 'tumbha-ra bhāi ailē, puṇi tumbha-ra pitā  
*the-cause what?' He said, 'your brother came, and your father*  
 tān-ku kuśaḷa-rē āsibā-ra dēkhi bahuta bhōjana dēi-achhanti.'  
*him good-health-on come-being having-seen great feast given-has.'*  
 Tahī-rē sē rāga hōi bhitarā-ku jibā-ku rāji na hēlā.  
*That-on he angry having-become inside-to going-for willing not became.*  
 Ēṇu tāhā-ra pitā bahārē āsi tāhā-ku bahuta bujhāi kahlā.  
*Hence his father outside having-come him-to much having-entreated spoke.*  
 Mātra sē āpaṇā pitā-ku uttara dēlā, 'dēkha, tumbha-ra kaṇṇasi  
*But he his-own father-to answer gave, 'see, your any*  
 hukuma amānya na kari bahuta barsha-ru tumbha-ra  
*commandment neglected not having-made many years-from your*  
 sēbā kari āsu-achhū. Tathāpi mitramānaṅka-saṅga-rē utsaba  
*service having-done coming-I-am. Yet friends-company-on feasting*  
 karibā-ku kēbēhē gōṭiē chhēḷi āmbhaṅ-ku dēi-nāhā. Mātra  
*making-for ever one-single kid me-to give-you-did-not. But*

tumbha-ra jēũ pua bésya-ādinka saṅga-rē tumbha-ra sampatti  
*your which son harlots-et-cetera company-in your property*  
 bruthā-rē kharchcha kari-achhi, sē āsibā-mātra-kē tāhā pāĩ baḍa  
*vainness-in spending done-has, he immediately-on-coming him for great*  
 bhōji dēla.' Tāhā-ra pitā kabilā, 'hē pua, tumbhē sarbadā āmbha-ra  
*feast you-gave.' His father said, 'O son, you always my*  
 saṅgē achha, āu āmbha-ra jē-kichhi achhi, sēhi sabu tumbha-ra ;  
*company-in are, and mine whatever is, that all yours (is) ;*  
 puṇi ēhi jē tumbha-ra bhāi mari-jāi punarbāra jīlā ; sē  
*and this who your brother having-died again become-alive ; he*  
 haji-thilā, miḷilā ; ē-hētu-ru, utsaba ānanda karibā āmbhamānānka-ra  
*lost-was, was-found ; hence, feasting rejoicing doing us-of*  
 uchita.'  
*proper (is).'*

Turning north to the Chota Nagpur Division and its Tributary States, we find that Oriyā is spoken in the District of Singhbhum, and in the States of Jashpur, Sarai Kalā, Kharsāwān, Gangpur, and Bonai. In the last two, it is the only Aryan language spoken in the States, but, in the others, the case is different. In Singhbhum, Oriyā is the Aryan language which is spoken over the whole District except Dhalbhum. But in the north, in the Chakradharpur Thānā, immediately under the Chota Nagpur Plateau, the Magahī dialect of Bihārī is spoken by that portion of the population, which traces its original home to Chota Nagpur in the north. This part of the country is therefore bilingual. Next door neighbours may talk different home languages. The same is the case in the small States of Sarai Kalā and Kharsāwān, which are enclaves in the north of the Singhbhum District. As regards Jashpur, Oriyā is the language of the south of the State, where it borders on Gangpur. The northern portion of the State speaks, on the east, Nagpuriā, a form of the Bhojpurī dialect of Bihārī, and on the west, the Sargujīā form of Chhattīsgarhī. The Oriyā of Jashpur, being subject to the influence of both these languages is somewhat impure, and presents peculiarities which require illustration. In Singhbhum and the other Tributary States, the Oriyā spoken is the standard form of the language. In Singhbhum, the Bengali character is sometimes used for writing it, and all over this tract the only trace of the influence of the Bihārī language which lies to its north is the tendency to drop a final *a*, which we have already noticed in the most western form of Oriyā spoken in Chhattīsgarh. Thus, in Singhbhum, the word for 'of a man' is pronounced *lōkar*, and not *lōka-ra*, as it is pronounced in Orissa.

It is thus necessary to give specimens only of the form of Oriyā spoken in Jashpur. It is spoken by an estimated number of 10,000 people.

The following specimens have been prepared by Babu Manmatha Nath Chatterji, Manager of the Jashpur State. The first is a translation of the Parable of the Prodigal Son, and the second a folktale. The character in which they are written differs slightly from that of standard Oriyā. Both are therefore given in facsimile of the original manuscript and each is accompanied by a transliteration and translation.

The following are the main points in which the language of the specimens differs from the standard form of speech.

The letter *a* is sometimes written instead of *ō*. Thus, *matē* instead of *mōtē*, to me. The letter *n* is substituted for *l*, as in *pāunē* for *pāulē*, if he had got; *kanē*, I did. The letter *ṛ* in the middle of a word is pronounced *r* not *ḍ*. Thus *baṛa*, instead of *baḍa*, great. Moreover, the two letters *r* and *l* are interconvertible, as in *baṛuka* or *baluka*, but. This last is a corruption of the Bhojpuri *baluk*.

In the declension of nouns there are several irregularities. The nominative plural of *pua*, a son, is, in the second specimen, *puē*, thus recalling Hindī. Beside *ku*, the suffix of the dative is sometimes *ki*, as in *kāhī-ki*, for what; *bhāi-ki*, to the brother. The locative termination is often *ra* instead of *rē*, thus resembling the genitive. Examples are *sē-mulukha-ra*, in that country; *jabāba-ra*, in answer; *baṇa-ra*, in the forest. In the word *padā-ru*, in the field, the ablative is used in the sense of the locative. In pronouns, note the form *tōhōr*, instead of *tō-ra*, thine.

In verbs, we meet *hailā*, as well as *hēlā*, it became. *Nuhōya*, is 'I am not.' In the past tense, we have *kanē*, for *kali*, I did. The tendency of the Standard dialect to drop a medial consonant in this tense is extended to the case of *baile*, they said, for *balilē*. Instead of *ailē*, we have *āilē*, they came, with the first *a* lengthened, or, rather, with the original long *ā* preserved.

The Habitual Past, which is also used as a Past, not a Present, Conditional, in this agreeing with Bihārī, differs widely from the Standard, and agrees more nearly with Bihārī. Examples are *karati*, I might have made (merry); *karitū*, we should have made (merriment); *hāitū*, we should have become (merry); *jānt*, they used to go; *balāt*, they used to say. The following forms of the Present Definite are irregular, *pāu-čhēi*, I am getting; *kuru-čhēi*, I am doing. The Conjunctive Past Participle with *kari*, which is common in Bihārī, also frequently occurs. Thus, *jāi-kari*, having gone; *uḥi-kars*, having arisen, and many others.

The Potential Passive, formed by adding *ā* to the root, which is common in Bihārī, also occurs. Instances are *sunāy*, it can be heard; and perhaps *kahēbā lāekar*, worthy of being called.

## SPECIMEN I.

(Babu Manmatha Nath Chatterji, 1898.)

କୌଣସି ମହୁଷରୁ ନୈତ୍ୟେ ମୁଖ ଥିଲା । ସାନ ମୁଖ ବାମକୁ କହିଲୁ : ଏ କୁଆ

ଆହା ଧନ ମାଲୁ ଘରୁ ଅଛି ଟାଳା ମତେ ଦିଅଁ । ଦେ । ଆଉ ସେ

ଆମେ ଜିନା ସେ ମାନଙ୍କୁ ବାଁଟି ଦେଲୁ । ଆଉ ଭଉଁ ଦିନି ନାହିଁ

ହେଉ କି ସେ ସାନ ମୁଖ ସବୁ ଚାହିଁଲୁ ବଡ଼େ ମୁଖ ପଡ଼ାଇଲା ଆଉ

5. ସେଠାରେ ସବୁ ଧନ ମାଲୁ ବୁଢ଼ିଲୁ ଦେଲା । ଆଉ ଅଧେ ଘରୁ ସବୁ

ସବୁ ଖଲୁ ସେ ମୁଲୁଖରୁ ବଡ଼ା ମହୁଣୀ ଗଢ଼ିଲା । ଆଉ ସେ ଦୁଇ

ମାଲୁ । ଆଉ ସେ ଆକୃଷ୍ଟ . ସେ ମୁଲୁଖରୁ ଟାଣେ ମାନୁଷରୁ

ସାଗରେ ଭାବ କଲା ଆଉ ସେ ଟାକୁ ଘୁଣ୍ଟା ଟାଣିବାକୁ ଟାଣିଲୁ

ମାଲୁ । ଆଉ ଆହା ଘୁଣ୍ଟା ଘୁଣ୍ଟା ମାଲୁମଲା ଘାଟା ମାଲୁକେ

10. ସେ ମୁଣ୍ଡରେ ମାଲୁ ଆକୃଷ୍ଟ । ଟାହାରି କେହି ନାହିଁ ଦେଲେ । ଆଉ

[No. 5.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYA.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

*(Babu Manmatha Nath Chatterji, 1898.)*

Kaunaśi manusa-ra jōriē pua thilā. Sāna pua bāpa-ku kahilā, 'ē buā,  
*A-certain man-of two sons were. The-younger son the-father-to said, 'O father,*

jāhā dhana-māla ghara achhi tāhā matē baṅṭā dē.' Āu sē  
*what property (in)house is that me-to share give.' And he*

āpana jinā sē-mānan-ka bāṅṭi-dēlā. Āu bhaut dini nāhī  
*his living them-to dividing-gave. And many days not*

hōi ki sē sāna pua sabu ṭhurailā baṅṭē dhura paṅṭilā. Āu  
*passed that that younger son all gathered a-great distance(to) fled. And*

5 sē-ṭhārē sabu dhana-māla buṅṭai-dēlā. Āu jābē tā-ra sabu  
*there all the-property caused-to-sink. And when his all*

sari-galā sē mulukha-ra baṅṭā mahāgi paṅṭilā, āu sē dukha  
*was-spent-entirely that country-in great famine fell, and he distress*

pāilā. Āu sē jāi-kari sē mulukha-ra jhaṅṭē mānusa-ra  
*got. And he having-gone that country-of one man-of*

sāṅga-rē bhāva kalā, āu sē tā-ku ghusarā charāibā-ku dāṅṭa-ku  
*company-in acquaintance made, and he him swine feeding-for the-field-to*

paṭhailā. Āu jāhā ghusarā tusa khāu-thilā tāhā pāunē-i  
*sent. And what swine husks eating-were that if-he-had-got-even*

0 sē khūsi-rē khāi-jāitā; tāhā-bhi kāhi nāhī dēlē. Āu  
*he gladness-with would-have-eaten-up; that-even any-one not gave. And*



ମେଘେ ଠାକୁ ସୁଷୁପା ହେଲା ସେ କହିଲା ଆମ୍ଭର ବାସ ଘରେ  
 ଏଠେ ଶୁଣି ଧାନ୍ତର ଉତ୍ତର ମାଉଛନ୍ତି ଆଉ ଏଠି ଏକକି ମାନ ଦୁଖ  
 ଭୁଗ ପାଉଛେ । ମୁଁ ଏଠୁଁ ଉଠି ପଳାନ୍ତି ମୋର ବାସ କଟକୀ  
 ଲେଦି ଆଉ ଘାଟେ କହିବି ଏ ବୁଆ ମୁଁ ଧେବ ଠାରେ ଆଉ ଘୋରାରେ

15. ଦୋଷ କରନ୍ତି । ଅଥର ମୁଁ ଘୋର ମୁଖ କିହେବା ଲାଗିଲୁ ମୁଁ ହୋଇଲୁ ।  
 ହୁଁ ମେ ମହି ଶୁଣି ଧାନ୍ତର ଉତ୍ତର ସେ ଶ୍ରୀକର ମହି ମତେ ରଖ ।  
 ଆଉ ସେ ହେଉଁ ଉଠିକର ଘର ବାସ କଟକୀ ଗଲା । ଠାକୁ ବଡ଼  
 ଧର ବାସ ଦେଖିଲା । ଆଉ ବାସକୁ ସୁଖ ଦିଲୁ । ବାସ କୁଦି ଗଲା  
 ଆଉ ମୁଖର ଦେକକୁ ମୁଣାଟି ମକାଲୁ ଆଉ ଠାକୁ ବୁକ ଦେଲା ।

20. ଆଉ ମୁଖ ଠାକୁ କହିଲା ଏ ବୁଆ ମୁଁ ଧେବ ଠାରେ ଆଉ ଘୋର  
 ଦେଖିବାକୁ ଦୋଷ କରନ୍ତି । ଆଉ ଘୋର ମୁଖ ଲାଗିଲୁ ମୁଁ ହୋଇଲୁ ।  
 ସେଠୁଁ ବାସ ଶୁଣି ଘାଟିଟି କହିଲା ସବୁଠୁଁ ମେ ନୁଗା ବେସ୍ ଅଛି  
 ଘକୁ ବାହାର ଆଉ ଠାକୁ ମୁଁ ଧର ଦିଅ । ଆଉ ଘର ଆଂଶୁଲୀର

jēbē tā-ku surtā hēlā sē kahilā, 'āmbha-ra bāpa gharē  
*when him-to sense became hej said, 'my father's house-in*

ētē guti-dhānggara bhaut khāu-ohhanti, āu ēṭhi ētki mān-d uk ha  
*so-many servants much are-eating, and here so-much distress*

bhūkha pāu-chhēi. Mu ēṭhū uṭhi palāibi, mō-ra bāpa-katkī  
*hunger I-am-getting. I here-from having-arisen will-run-away, my father-toward*

jibi āu tā-ṭhi kahibi, "ē buā, mu daiba-ṭhārē āu tō-ṭhārē  
*I-will-go and him-to I-will-say, "O father, I God-near and face-near*

15 dōsha kanī, athara mu tō-ra pua kahēhā lāekar nuḥōya.  
*sin did, after-this I thy son to-be-called worthy am-not.*

Tu jē pari guti-dhānggara rakhi-chhu sē jhana-ka-ra pari matē rakha."  
*Thou what like servants hast-kept that one-person-of like me keep."*

Āu sē hē-ṭhū uṭhi-kari tā-ra bāpa-katkī galā. Tā-ku bāra dharī  
*And he there-from having-arisen his father-toward went. Him great distance-from*

bāpa dēkhilā; āu bāpa-ku suga hailā. Bāpa kudi galā  
*the-father saw; and the-father-to sorrow became. The-father having-run went*

āu pua-ra bēk-ku puṭari-pakailā, āu tā-ku buka dēlā.  
*and the-son's neck having-embraced-clasped, and him-to kiss gave.*

20 Āu pua tā-ku kahilā, "ē buā, mu daiba-ṭhārē āu tō-ra  
*And the-son him-to said, "O father, I God-near and thy*

dēkhibā-ku dōsha kanī. Āu tō-ra pua lāyakar mu nuḥōya.  
*seeing-to sin did. And thy son worth-of I am-not.*

Sē-ṭhū bāpa guti-hāri-ṭhi kahilā, sabu-ṭhū jē nugā bēs achhi,  
*That-on the-father the-servants-to said, all-than what cloth best is.*

tā-ku bāhārā, āu tā-ku pīdhai-dia; āu tā-ra ānggularia  
*that bring-out, and him-to clothe; and his finger-on*

ଗୁଣି ଗେଁଧିଆଁ ଦିଅ. ଆଉ ଗୁଡ଼ିଗେଁ ପାଠେଇଁ ମାଠେଇଁ ଦିଅ । ଏଦେ

25. ମାଉଁ ବେଉଁ ଆନନ୍ଦ କରୁଁ । କାହିଁକି ଏ ମୋର ମୁଖ ମଣି  
ଆଉଁଧଳା ଅଥର ଜାଉଳା ଆଉ ଦୁଇ ଆଉଁଧଳା ସେ ଅଥର  
ମିଳିଲା । ଆଉ ସେ ମାନେ ଖୁସି ହୋଇ ଲାଗିଲେ ।

ସେ ଅହରିଷ୍ଟା ବଡ଼ ମୁଖ ମଦାରି ଥିଲା । ଆଉ  
ସେ ଗୁଡ଼ି ଖଣକୁ ଡାକିଲା ଆଉ ଡାକୁ ମଗାରିଲା କିଏ ଦିଏ  
30. ହୋଇଛି । ସେ ଡାକୁ କହିଲା ଗୋର ଡାକୁ ଆସିଛି । ଆଉ ଗୋର  
ଦାମ ଶିଅଉଛି ଅଥଉଛି । କାହିଁକି ଡାକୁ ଦେସେଦେସ ଆଉଁଧଳା ।  
ଆଉ ଡାକୁ ଶିଆ ହୁଇଲା ଆଉ ସେ ଡାକୁକୁ ମାହିଁ ଆଉଁଧଳା । ଏଠି  
ମାହିଁକି କାମ ଗର ବାହିର ଆଉଁଧଳା ଆଉ ଡାକୁ ସମାଣିଲା ଦୁଃଖିଲା ।  
ଠେଠେଦେଠେ ସେ ଜନାବର ବାମକୁ କହିଲା : ଦେଖତ ମୁ ଏଠେ

35. ବରଷରୁଁ ଗୋର କାମ କରୁଛେଇଁ କେବେହେଁ ମୁ ଗୋର କଥାରୁଁ ବାମି  
ମାହିଁ ଦୁଇ ଠେଠେଦେଠି ମଠେ ଛେଡ଼ି ଛୁଆଠେ ଅନୁପାଦ ଲାଭ

- mudi pīdhai-dia ; āu gura-rē pānhai maṇḍei-dia. Ebe  
ring put ; and feet-on shoes put. Now
- 15 khāū piū ānanda karū. Kāhīki ē mō-ra pua mari  
let-us-eat drink rejoicing make. Because this my son dead
- jāi-thilā, athara jūlā ; āu haji jāi-thilā, sē athara  
gone-had, and-now lived ; and lost gone-had, he now
- miḷilā.' Āu sē-mānē khusi hōi lāgilē.  
was-found.' And they merry to-be began.
- Sē pahariyā bara pua padā-ru thilā. Āu  
(At)that time the-elder son field-in was. And
- sē guti-jhaṇa-ku dākilā, āu tā-ku pachārilā ki, 'ēṭhi kisa kisa  
he a-servant-person-to called, and him-to asked that, 'here what what
- 30 hōi-chhi?' Sē tā-ku kahilā, 'tō-ra bhāi āsi-chhi. Āu tō-ra  
is-going-on?' He him-to said, 'thy brother is-come. And thy
- bāpa khiaū-chhi piaū-chhi ; kāhīki tā-ku besēbes pāilā.'  
father feeding-is giving-drink-is ; because him safe-and-sound got.'
- Āu tā-ku risā hailā āu sē bhitarā-ku nāhī jāu-thilā. Eṭhi  
And him-to anger became and he within-to not going-was. This-for
- pāhīki bāpa tā-ra bahiri āilā, āu tā-ku samajhāilā bujhāilā.  
reason the-father him-of out came, and him-to entreated (and)explained.
- Tētēbēṛē sē jabāba-ra bāpa-ku kahilā : 'dēkha-ta, mu ētē  
Then he answer-in the-father-to said : 'see-now, I so-many
- 35 barasa-rū tō-ra kāma karu-ohhēi ; kēbēhē mu tō-ra kathā-rū bahār  
years-from thy work doing-am ; at-any-time I thy word-from beyond
- nāhī hai ; tēbē-bhi matē chhēri-chhuā-ṭhē anmān nāi  
not am ; nevertheless to-me she-goat-kid-one even not

ଦେଲୁ କି ମୁଁ ମୋରୁ ବଞ୍ଚି ମାନକ ସାଂଗରେ ମୁସି କରୁଛି । କ୍ଷେପେ  
 ଶୋର ଏ ପୁଅ ଆସି ହେଲା କ୍ଷେ ଶୋର ଜିଉନାକୁ ଦାଉ-ଆଡ଼ରୁଆଳି  
 ମାନକ ମୁଅକୁ ଦେଲା ତା ଲାଗି ତୁ ଗୋଜ ଦେଉଛି । ତେବେ  
 40. ସେ ଡାକି କହିଲା ଏ ମୁଅ ତୁ ସହୁ ଦିଲେ ମୋ ସାଂଗରେ ଅଛୁ ;  
 ଆଉ ଆମ୍ଭା ମୋରୁ ଅଛି ସେ ସହୁ ଶୋମୋର । ଆମ୍ଭେ ଏ ମଉ ଶହୁଆଳି  
 କି ମୁସି କରୁଛି ଆଉ ମୁସି ହରୁଛି : କାହିଁକି ଏ ଶୋର ବର ମରୁ  
 ଆରଥଳା ଆଉ କେଉଁ ଏତେ ଜିଉଲା । ହଜି ଆରଥଳା ଆଉ  
 ଅପର ମିଲିଲା ।

dēlu ki mu mō-ra sakhi-mānaka sāṅga-rē khusi karati. Jēbē  
*thou-gavest that I my friends with merriment might-have-made. When*

tō-ra ē pua āsi-hēlā jē tō-ra jiunā-ku dāri-pātariāni-  
*thy this son had-come who thy living harlots-to*

māna-ka khuai dēlā, tā lāgi tu bhōja dēu-chhu.' Tēbē  
*having-fed has-given, him for thou feast art-giving.' Then*

10 sē tā-ṭhi kahlā, ' ē pua, tu sabu dinē mo sāṅga-rē achhu ;  
*he him-to said, 'O son, thou all days me with art ;*

āu jāhā mō-ra achhi, sē sabu tōhōr-i. Āmbha-tē ē pari chāhu-thilā  
*and what mine is, that all thine-even. To-us this like was-meet*

ki khusi karitū, āu khusi haitū, kāhiki ē tō-ra  
*that merriment we-should-have-made, and glad should-have-become, because this thy*

bhāi mari jāi-thilā, āu phēra ēbhē jūlā ; haji jāi-thilā, au  
*brother dead gone-had, and again now lived ; lost gone-had, and*

athara miṭilā.  
*now was-found.'*

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYĀ.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

## SPECIMEN II.

*(Babu Manmatha Nath Chatterji, 1898.)*

ଶୁଣେ ଚଳି ଥିଲୁ । ଶର ସାଙ୍ଗେ । ମୁଖ ଥିଲୁ । ଶାନ୍ତ  
 ଛିମଟା ମୁଖର ବହୁ ଆନିଧିଲୁ । ଶୁଣେ ମୁଖର ବହୁ ନାହିଁ  
 ଆନିଧିଲୁ । ସେ ଛଟା ଡାକ୍ କିମ କରୁ ଯାହୁ  
 ସାନ ଡାକ୍ କେଉଁ କମ କରୁ ନାହିଁ ଯାହୁ  
 ସେ ଛି ଡାକ୍ ଯାକି ବନ୍ଧୁ ସାନ ଡାକ୍ କି ଡାକି  
 କେଉଁ ଦେହୁ କଳାକୁ ସେ କେଉଁ ନାହିଁ ନେଇ ଦିଏ ।  
 ବଡ଼କୁ ଦିଗେ ଛି ଡାକ୍ ଯିସେଇ ବଲେ । ଦରଲେ  
 ଆକୁ ବଜାର କେଉଁ କରୁ ମୁଦି ଦିଅ । ଶାକୁ ବଜାର  
 କେଉଁ କରୁ ମୁଦି ଦେଲେ । ଯରକୁ କେଉଁ ଆଇଲେ ।  
 ଛି ଡାକ୍ ଯାକି ଯରକୁ କେଉଁ ଆଇଲେ ବଡ଼କୁ ଡାକ୍

[No. 6.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYA.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

*(Babu Manmatha Nath Chatterji, 1898.)*

	Guṭi	rajā	thilā.	Tā-ra	sāt-tā	pua	thilā.	Tā-ra
	<i>One</i>	<i>king</i>	<i>was.</i>	<i>Him-of</i>	<i>seven</i>	<i>sons</i>	<i>were.</i>	<i>Him-of</i>
	chhaya-tā	pua-ra	bahu	āni-thilā.	Guṭē	pua-ra	bahu	nāi
	<i>six</i>	<i>sons-of</i>	<i>wives</i>	<i>he-had-brought.</i>	<i>One</i>	<i>son-of</i>	<i>wife</i>	<i>not</i>
	āni-thilā.	Sē	chha-tā	bhāi	kama	kari	jānt ;	
	<i>he-had-brought.</i>	<i>Those</i>	<i>six</i>	<i>brothers</i>	<i>work</i>	<i>to-do</i>	<i>would-go ;</i>	
	sāna	bhāi	kēbhē	kama	kari	nāi	jāya.	
	<i>the-youngest</i>	<i>brother</i>	<i>ever</i>	<i>work</i>	<i>to-do</i>	<i>not</i>	<i>goes.</i>	
5	Sē	chha	bhāi	jāka	balāt	sāna	bhāi-ki,	'bhāta
	<i>Those</i>	<i>six</i>	<i>brothers</i>	<i>when</i>	<i>would-say</i>	<i>youngest</i>	<i>brother-to,</i>	<i>'boiled-rice</i>
	nēi	dēbu,'	baḷaku	sē	kēbhē	nāi	nēi	diē.
	<i>having-taken</i>	<i>(to-us) give,'</i>	<i>but</i>	<i>he</i>	<i>ever</i>	<i>not</i>	<i>having-taken</i>	<i>(to them) gives.</i>
	Baraku	dinē	chha	bhāi	khisēi	galē.	Bailē,	
	<i>Many</i>	<i>days-after</i>	<i>six</i>	<i>brothers</i>	<i>angry</i>	<i>became.</i>	<i>They-said,</i>	
	'āku	baṇa-ra	nēi-kari	puji-dia.'	'Tā-ku	baṇa-ra		
	<i>'him</i>	<i>the-wood-in</i>	<i>having-taken</i>	<i>let-us-cut-down.'</i>	<i>Him</i>	<i>a-wood-in</i>		
	nēi-kari	puji-dēlē.	Ghara-ku	phēri	āilē.	phāri	āilē.	
	<i>having-taken</i>	<i>they-cut-down.</i>	<i>Home-to</i>	<i>back</i>	<i>they-came,</i>	<i>back</i>	<i>they-came.</i>	
10	Chha	bhāi	jāka	ghara-ku	phēri	āilē,	baraku	tā-ra
	<i>Six</i>	<i>brothers</i>	<i>when</i>	<i>home-to</i>	<i>back</i>	<i>they-came,</i>	<i>then</i>	<i>their</i>



ମା ଅଟୁରୁଲ୍ଲୀ ମୋର ସାନ ପୁଅ କାଁଇ ଖଲ୍ଲୀ ।

ବଢ଼ିଲୁ ଛ ଭାବୁ ଧାକି ବଢ଼ିଲେ କି ଘୋର ସାନ ମୁଅକୁ

ମାଟ୍ ଦେଇ ନର ମଲାଇ ଆଉନୁ । ଘୋର ମା

ବଢ଼ିଲା କିସ ନାଶି ସାରିଲା ରେ ମୁଏ କେଟି ମାଉଛି

15. ଶୂଳ କଇ ଦିଅ ବଢ଼ିଲୁ ମାକୁ : ଦିଗଗଇ କର

ଜେଇ ଦେଲେ । ଦେଖିଲା ସେ ମୁଣ୍ଡ ଛିଟି କର

ଅଟିଛି । କାଁପିକି ମୋର ମୁଅକୁ ମାରିଲା ରେ ମୁଏ ।

ବଢ଼ିଲା କି କଳାପ୍ରାଣ କର ପଢ଼ିଲା । ବଢ଼ିଛି

ଉଦନ କଳା । ମହାଦେବ ଆଦାଣି ଆକାଶରେ ଧାଉଁଥିଲେ

20. ଆଦାଣି ପୁଣିଲେ ବଢ଼ିଲେ କି ମହାଦେବ ଅସେମ ବଢ଼ାଇ

କାଁପିର ଟିର ଚୁଣ୍ଡା ପୁଣାନ୍ । ସେ ନାଉ ଟାକୁ କିଛି

ଦିଅଟି ଅଟେଇ । ଶୂଳ ପାଦୁ ଦେଖି ଦିନା ବଳ କର

ମହାଦେବ ଆଦାଣି ଉଠିଥିଲେ । ଆଦାଣି ମଝୁରୁଲେ

	mā <i>mother</i>	pachārilā, <i>asked,</i>	'mō-ra <i>'my</i>	sāna <i>youngest</i>	pua <i>son</i>	kāi <i>where</i>	galā ? <i>went ?</i>				
	Barāku <i>Then</i>	chha <i>six</i>	bhāi <i>brothers</i>	jā-ka <i>to-her</i>	baile <i>said</i>	ki, <i>that,</i>	'tō-ra <i>'thy</i>	sāna <i>youngest</i>	pua-ku <i>son</i>		
	māri-dēi-kari <i>having-killed</i>		paḷāi <i>running</i>		āinu. <i>we-came.'</i>		Tā-ra <i>Their</i>		mā <i>mother</i>		
	bailā, <i>said,</i>	'kisa <i>'what</i>	lāgi <i>for</i>	māilā, <i>did-you-kill,</i>	rē <i>O</i>	puē ? <i>sons ?</i>	Kēṭhi <i>Where</i>	māri-chha ? <i>have-you-slain ?</i>			
15	chāla <i>come</i>		kai-dia. <i>tell (me).'</i>		Barāku <i>After</i>		mā-ku <i>the-mother</i>		dagarāi-kari <i>having-led</i>		
	nēi-dēlē. <i>they-took.</i>		Dēkhlā <i>She-saw</i>		jē <i>that</i>		muṇḍa <i>head</i>		chhiṛi-kari <i>having-been-severed</i>		
	paṛi-chhi. <i>has-fallen.</i>		'Kāhiki <i>'Why</i>		mō-ra <i>my</i>		pua-kū <i>son</i>		māila, <i>did-you-kill,</i>	re <i>O</i>	puē ? <i>sons ?</i>
	Bailā <i>They-said</i>		ki, <i>that,</i>		'kalāgrat <i>'fate</i>		kari-dhailā. <i>seized (him).'</i>		Bahuta <i>Much</i>		
	rudana <i>lamentation</i>		kalā. <i>she-made.</i>		Mahādēba <i>Mahādēva</i>		Pārbati <i>Pārvatī</i>		ākāsa-rē <i>the-sky-in</i>		jāu-thilē. <i>going-were.</i>
20	Pārbati <i>Pārvatī</i>	suṇilē; <i>heard;</i>	baile <i>said</i>	ki, <i>that,</i>		'Mahādēba, <i>'(O) Mahādēva,</i>		asēkha <i>fathomless</i>		baṇa-ra <i>jungle-in</i>	
	kāhira <i>what</i>	tiri <i>woman's</i>	ṭuṇḍa <i>voice</i>	suṇāy ? <i>is-heard ?</i>	Sē <i>That</i>	nāi, <i>not,</i>	tā-ku <i>her-to</i>		kichhi <i>some</i>		
	bipati <i>calamity</i>	paṛi-chhi. <i>fallen-has.'</i>	'Chāla, <i>'Come,</i>	tā-ku <i>her</i>	dēkhi <i>to-see</i>		jibā, <i>we-will-go,'</i>		bali-kari <i>having-said</i>		
	Mahādēba <i>Mahādēva</i>		Pārbati <i>Pārvatī</i>		utirilē. <i>came-down.</i>		Pārbati <i>Pārvatī</i>		pachārilē <i>asked</i>		

କି ବୁଝି କାଁ ମୁଁ କି କାଁ ଦୁଇ । ବୁଝି ବଦଳା କି ଗୋରୁ

25. ମୁଠିକୁ ଗୋରୁ ଥୁଏ ମାଛ ଦେଲେ । ତେଣୁ କର  
 କାଁ ଦୁଇ । ଯେତେ ଗୋରୁ ପୁଅ ତି ଜିହ୍ୱା ଦେଲେ  
 ଏଇ ମୁଠି ଯାତାକୁ ମୁଁ ମରୁଦି । ପାଖଟି ଦେଲେ  
 ହି ମହାଦେବ ଏହାକୁ ଯିଆକୁ ଦିଅ । ମହାଦେବ  
 ଧର୍ମଟି ମାଣି ମୁଁ ମୁଠିକର କାଁ ଦେଲେ ।
30. ଦିନ ମୁଠି ମାଣି କାଁ ଦେଲେ । ଧର୍ମ କର ଉଠି ବଢ଼ିଲ ।

ki, 'burhi kãhiki kãdu-ohhu ?' Buṛhi bailā ki, 'mō-ra  
*that, 'O-old-woman why crying-art-thou ?' The-old-woman said that, 'my*

25. putra-ku mō-ra puē māri-dēlē. Tēnu kari  
*son my sons killed. That for*

kãdu-ohhē. Jēbē mō-ra putra na jūba hēnē  
*I-crying-am. When my son not will-live then*

ēi putra sānggara mu maribi.' Pārbati bailē,  
*this son with I will-die.' Pārvatī said,*

'hē Mahādēba, ehā-ku jāi-dia.' Mahādēba  
*'O Mahādēva, him bring-to-life.' Mahādēva*

amṛuta pāṇi muṇḍa jūri-kari chhīṭi-dēlē.  
*nectar water head having-rejoined sprinkled.*

30. Tini muṭhi pāṇi chhīṭilē. Jū-kari uṭhi basilā.  
*Three handfuls water he-sprinkled. Having-become-alive having-arisen he-sat.*

The language of the Contai Sub-division of the Midnapore District is certainly Orīyā, but it is strongly corrupted by the Bengali spoken to the north across the river Haldi. It is not that a new dialect has been formed, partaking of some of the characteristics of each, and intermediate between each language. On the contrary, the language of the sub-division is a curious mixture of fairly pure Bengali and fairly pure Orīyā, the speakers using words of each language apparently at haphazard, and mixing them up into a kind of bilingual sentence. The basis of the language is Orīyā, that is to say, the majority of words and grammatical forms belong to it, while the rest are Bengali.

It is unnecessary to give full examples of this jargon, and the first few lines of the Parable of the Prodigal Son will be sufficient to show its character.

Judging from the local transliteration, which, in this respect, is reproduced in the transliteration annexed, the language hesitates between the Bengali custom of not pronouncing a final *a*, and the Orīyā one of pronouncing it. Thus, take the very first word *jhan-kara*. Here the final *a* of the Orīyā *jhana* is omitted, but it is retained at the end of *kara*. On the other hand, in the word *tākara-man-kar*, it is retained in *tākara*, which is itself hardly Orīyā, but is omitted at the end of *kar*. In this, too, the Orīyā has reverted to what was the original plural form *man-kar*, for *mana-kara*, instead of *man̄kara*. The suffix *rē* of the locative has, as we also notice in Jashpur, become *ra*; and in *madhyēra*, we have a double locative, *viz.*, first the Bengali locative *madhyē* to which has been added the Orīyā locative termination *ra*. *Tākar* is Bengalised from *tā-kara*, which is bad Orīyā for *tā-ra*. In *bāp-ku*, we have the proper Orīyā declension, but the final *a* of *bāpa* has been dropped. Next *bisayēr* is the Orīyā pronunciation of the pure Bengali *bishayēr*, instead of the Orīyā *bishaya-ra*. On the other hand, *h̄śyā* is the Bengali attempt at representing the sound of *h̄ssā*, i.e., *hissā*, and *āmē* is a compromise between the Bengali *āmi*, and the Orīyā *āmbhē*. Similarly *ām-ku* is shortened from *āmbha-ku*. *Dina-ra* and *dēśa-ku* are pure Orīyā, while *ār*, and, is pure Bengali. In *kari-kiri* and *jāi-kiri* we have a true dialectic development, the suffix *kiri*, a corruption itself of the Bihārī *kari*, being used to form a conjunctive participle. *Dabār* is a compromise between the Bengali *dibār* and the Orīyā *dēbā-ra*, in which the vowel of the first syllable, being unaccented, has been allowed to go to the wall. In the phrase *hēibē-lāgilā*, the speaker has mixed up the Bengali *hāitē-lāgila* with the Orīyā *hēbā-ku*, or *hōibā-ku-lāgilā*. These examples serve to show the nature of this mongrel jargon. I have omitted from consideration most of the pure Orīyā forms.

The specimen received from Contai was written in the Bengali character, which is another instance of the composite nature of the language. This character is not suited for writing Orīyā, as is shown by the way in which it has been found necessary to spell the word *hissā*.

[No. 7.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYĀ.

MIXED BENGALI AND ORIYĀ OF CONTAI.

(DISTRICT MIDNAPORE.)

বনকর দুই পো থিলা, তাকরমন্কর মধ্যের সান পো-তাকর বাপকু কহিলা, বাপ ! বিসয়ের জে হিঁশা আমে পাইবা, তা আমকু দিয়া। সে তাঁইর তাকরমন্কর মধ্যের বিশয় হিঁশা করি দেলা। অল্প দিনর বাদে সান পো সবু একঠাই করি কিরি দূর দেশকু চালি গলা, আর সেঈ সে বেশি খরচ করি কিরি তাকর বিশয় উড়াই দেলা। সে সবু খরচ করি দবার পর সেই মুলুক্ ভারি দুভিক্ষ্য পড়িলা, ও তাকর কড় হেইবে লাগিলা। তেতে বেলে সে জাইকিরি সেই দেশর বনে দেশবাসির শরন নেলা। সে লোক তাকু নিজর বিলরে ঘুসরি চরাইবাকু পাঠাই দেলা ॥

## TRANSLITERATION AND TRANSLATION.

Jhan-kara dui pō thilā. Tākara-man-kar madhyēra sāna pō tākar  
*A-man-of two sons were. Them-of among the-younger son his*  
 bāp-ku kahilā, 'bāpa, bisayēr jē hīśyā āmē pāibā, tā ām-ku  
*father-to said, 'father, of-the-property what share I will-get, that me-to*  
 diyā.' Sē tāi-ra tākara-man-kar madhyēra bisaya hīśyā kari  
*give.' He there-on them-of among the-property share having-made*  
 dēlā. Alpa dina-ra bādē sāna pō sabu ēk-ṭhāi kari-kiri dūra  
*gave. A-few day-of after the-younger son all together having-made a-far*  
 dēsa-ku chāli-galā, ār sē-ṭhī sē bēsi kharach kari-kiri tā-kar  
*country-to went-away, and there he excessive expenditure having-done his*  
 bisaya urāi-dēlā. Sē sabu kharach kari-dabār par sēi muluk-ra  
*property squandered. He all expenditure making-of after that country-in*  
 bhāri durbhikhya paṛilā, ō tā-kar kashṭa hēibē lāgilā. Tētē-bālē sē  
*a-severe famine fell, and him-of trouble to-be began. Then he*  
 jāi-kiri sēi dēsa-ra jhanē dēsa-bāsir śaran nēlā. Sē  
*having-gone that country-in a-man country-dweller-of refuge took. That*  
 lōk tā-ku nija-r bila-rē ghusari charāihā-ku pāṭhāi-dēlā.  
*person him his field-in swine grazing-for sent.*

Besides the sub-division of Contai, Oriyā is also spoken in the south of Midnapore District, *i.e.*, in the southern half of Thana Narayangarh, and in Thana Dantan.

It is also spoken in the west of the district by the Aryan population of Thanas Gopiballabhpur, Jhargaon, and Binpur. The non-Aryan population of these last Thanas and also of Thana Dantan, speaks Santali. The Oriyā of the south of the district is infected by Bengali peculiarities, and that of the west is infected by the language of the non-Aryan inhabitants, and has incorporated a certain number of Santali words into its vocabulary.

It will be sufficient to give one specimen, *viz.*, a version of the Parable of the Prodigal Son in the dialect of Dantan. It will be observed that though affected by Bengali, this has not occurred to nearly the same extent that we have observed in Contai. The form of the Oriyā character used in this part of Midnapore differs somewhat from the alphabet used in Balasore and Cuttack. The specimen is therefore given in the vernacular character in facsimile, as it was written down by a Dantan man. Besides variations in the actual shapes of the letters, it will be noticed that there is a strong tendency to give an angular shape to the top curve which is so characteristic of the Oriyā alphabet. The dialect of South Midnapore is sufficiently distinct from that of Orissa proper, to prevent the respective speakers of these dialects from being always mutually intelligible, and a similar want of mutual legibility exists between the written characters of the two tracts. There are numerous stories current whose points depend on the mistakes made by a speaker of one dialect when listening to a speaker of the other.

In the vernacular character a short *i* is often written as if it were a long *ī*. I have silently corrected this in the transliteration. As regards pronunciation, it will be seen that the Bengali influence is sufficiently strong to prevent the sounding of the vowel *a* when it occurs at the end of a word. In order to illustrate this, I have followed the local transliteration in every case in which a final *a* is written or omitted.

The following Bengalisms may be noted :—

1. The use of the present tense of the verb in a past sense, when accompanied by a negative. Thus, *kari nāhī*, I did not make; *diya nāhī*, you did not give.
2. The use of the Bengali infinitive, as in *charāitē paṭhāi-dēlē*, he sent him to feed; *karitē lāgilē*, they began to make; *dēitē lāgilē*, he began to give.
3. Miscellaneous idioms, such as *pāoyā jāi-chhī*, he has been found; *harā hōi thilā*, he had been lost; and others.

The following are dialectic forms.—*Habā-ru* for *hebā-ru*, from becoming; *nāhū* for *nāhū*, I am not; *kari-achhanta*, he has made; *pāi-achhanta*, he has got; and others.

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

ORIYA.

MIXED DIALECT OF DANTAN THANA.

MIDNAPORE DISTRICT.

*(Babu Krishna Kishor Acharj, 1898.)*

ଓକି ଚିତାରି ଦୁଇଗାଳୁରୁ ଧୁଲୁ ସେମାନକିରୁ ମଧ୍ୟରେ  
 ସାନି ଆପଣାରୁ ଦିଗକୁ କହିଲୁ ବାମ । ସମ୍ପତ୍ତିର ମେରୁଗ  
 ଆଣ୍ଡେ ମାକିବଟି ତାହା ଆଖୁକୁ ଦିମୁ ତହିଁରେ ସେମାନଙ୍କଠି  
 ମଧ୍ୟରେ ବିଗମୁ ଗୁଣ କିଛି ଦେଲେ ଅଳ୍ପା ହୁମ ମଧ୍ୟରେ  
 ୫ ସାନି ପୁଅ ସମସ୍ତ ଏକତ୍ର କିଛି ଦୁଇ ଦେଖାକୁ ପଲିକାଗଲୁ  
 ଆରି ସେଠାରେ ବହୁତ ଖରଟ କିଛି ବିଗମୁ ଉଡ଼ାକଦେଲୁ  
 ସେ ସବୁ ଖରଟ କିଛିଦାର ପରୁ ସେ ଦେଖିଲେ ଅତ୍ୟନ୍ତ  
 ଅଳ୍ପା ହୁବାରୁ ସେ କଳରେ ପଢ଼ିଲୁ ସେ ସମସ୍ତରେ  
 ସେମାକି ସେଠାରେରୁ ଏକ ନଗର ବାଟୀରୁ ଆଗ୍ରାପୁଲୁ  
 10 ସେଗାହାକି ଆପଣାରୁ ବିଲରେ ପ୍ରସନ୍ନା ଚଣ୍ଡକତେ ମାକି



[No. 8.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYĀ.

MIXED DIALECT OF DANTAN THANĀ.

(MIDNAPORE DISTRICT.)

## TRANSLITERATION AND TRANSLATION.

*(Babu Krishna Kishor Acharji, 1898.)*

Ēk	jana-ra	dui-ti	puya	thilā.	Sē-mānanka-ra	madhya-rē
<i>One</i>	<i>person-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-of</i>	<i>among</i>

sāna	āpanā-ra	pitā-ku	kahilā,	'bāpa,	sampatti-ra	jē	bhāg
<i>the-younger</i>	<i>his-own</i>	<i>father-to</i>	<i>said,</i>	<i>'father,</i>	<i>the-property-of</i>	<i>what</i>	<i>share</i>

āmbhē	pāibu,	tāhā	āmbha-ku	diya.'	Tahī-rē	sē-mānanka
<i>I</i>	<i>will-get,</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>There-on</i>	<i>them</i>

madhya-rē	bishaya	bhāg	kari	dēlē.	Alpa	din	madhya-rē
<i>among</i>	<i>wealth</i>	<i>division</i>	<i>having-made</i>	<i>he-gave.</i>	<i>A-few</i>	<i>days</i>	<i>in</i>

5 sāna puya samasta ēkatra kari dūra dēsa-ku paḷai galā.  
*the-younger son everything together having-made a-far country-to having-run-away went.*

Ār	sē-ṭhārē	bahut	kharach	kari	bishaya	urāi-dēlā.
<i>And</i>	<i>there</i>	<i>much</i>	<i>expenditure</i>	<i>having-made</i>	<i>wealth</i>	<i>squandered.</i>

Sē	sabu	kharach	karibā-r	par	sē	dēsa-rē	atyanta
<i>That</i>	<i>all</i>	<i>expenditure</i>	<i>making-of</i>	<i>after</i>	<i>that</i>	<i>country-in</i>	<i>an-excessive</i>

akāl	habā-ru	sē	kaṣṭa-rē	paṛilā.	Sē	samaya-rē
<i>famine</i>	<i>occurring-from</i>	<i>he</i>	<i>distress-in</i>	<i>fell.</i>	<i>That</i>	<i>time-at</i>

sē	jāi	sē-ṭhāra-r	ēk	nagar-bāsī-r	āśraya	nēlā.
<i>he</i>	<i>having-gone</i>	<i>that-place-of</i>	<i>a</i>	<i>city-dweller-of</i>	<i>refuge</i>	<i>took.</i>

10 Sē tāhā-ku āpanā-r bila-rē ghusari charāṭē paṭhāi-  
*He him-to his-own field-in swine to-feed despatched.*

ଦେଲେ ପୁସରୀ ଚମ ଧମା ଧ୍ୟାୟୁ ତୃଷ୍ଣେ ଚୋପନ ଭାଗ୍ୟ  
 ଧାକି ଉଚ୍ଛାଦନା କିନ୍ତୁ ଚକ୍ରୀ ଗ୍ରାକଟ ଚକ୍ରୀ ନାହିଁ ପଞ୍ଚ  
 ଅଦୈର ନାଉ ଚୋକ୍ରୀକ୍ଷ୍ଣ ଧ୍ୟାୟୁ ବାପର ଚକିତେ ଧ୍ୟାୟୁ.

ଖେଳୀ ଶୁକିର ନରକାର ଅଧିକ ଶାନ୍ତ୍ୟାକୃତ୍ୟାୟୁ; ଧ୍ୟାୟୁ.

15 ଧ୍ୟାୟୁ ଏଠାରେ ଖିଧାଚର ମର ଅଧୁ । ଧ୍ୟାୟୁ ଭିତ  
 ଧ୍ୟାୟୁର ନାମ ଚାକ୍ରୀ ବିଧା ଗ୍ରାକ୍ରୁ କ୍ରୀକ୍ରୁ ଧ୍ୟାୟୁର  
 ଭ୍ୟାୟୁର ହାକ୍ରୀତେର ତ ଭାଗବାନକ୍ରୁ ବିକ୍ରୁଚର ନାମ  
 କିରୀ ଅଧୁ । ଧ୍ୟାୟୁ ଧ୍ୟାୟୁ ଚକ୍ରୀର ପୁତ୍ର ଚକ୍ରୀ  
 ପକ୍ରୀରୁ ଦେବା ର ଚାମାଗଦ ନିକ୍ରୁ । ଧ୍ୟାୟୁକ୍ରୀ ଭ୍ୟାୟୁ.

20 ଚିତଳ ଚକ୍ରୀତେର ଧ୍ୟାୟୁ ଶୁକିର ପରି ନର । ପଞ୍ଚେ ସେ  
 ଭିତ ଧ୍ୟାୟୁର ନାମ ଚାକ୍ରୀ ଧ୍ୟାୟୁ ଦ୍ରାକ୍ରୁ ଗ୍ରାକ୍ରୁ ବିଗ  
 ଗ୍ରାକ୍ରୁ ଚକ୍ରୀଧାକ୍ରୁ ନାଉ ଦଧ୍ୟାୟୁଚିତ୍ର ହୋଇ ବଦିତ୍ରା  
 ଧ୍ୟାୟୁ ଗ୍ରାକ୍ରୁ ଧ୍ୟାୟୁ ଅଧି ଚକ୍ରୀକ୍ରୁ କ୍ରୀକ୍ରୁ । ପୁତ୍ର ଧ୍ୟାୟୁ

dēlē.	Ghusarī <i>The-swine</i>	jē <i>what</i>	khaśā <i>husks</i>	khāya, <i>eat,</i>	tahī-rē <i>that-on</i>	sē <i>he</i>	pēt <i>the-belly</i>	bharāi- <i>filling-</i>
bā-ku <i>for</i>	ichehhā <i>wish</i>	kalā; <i>made;</i>	kintu <i>but</i>	kēhi <i>anyone</i>	tāhā-ku <i>him-to</i>	dēlā <i>gave</i>	nāhī. <i>not.</i>	Parē <i>Afterwards</i>
akkēl <i>senses</i>	pāi <i>having-got</i>	sē <i>he</i>	kahilē, <i>said,</i>	'āmbha <i>'my</i>	bāpa-r <i>father-of</i>	kētē <i>how-many</i>	bētan- <i>wages-</i>	
bhōgī <i>enjoying</i>	chākar <i>servants</i>	(than) <i>(than)</i>	darakār <i>what-is-necessary</i>	adhik <i>more</i>	khāibā-ku <i>eating-for</i>	pāya, <i>get,</i>	ār <i>and</i>	
15 āmbhē <i>I</i>	ē-ṭhārē <i>here</i>	khyudhā-rē <i>hunger-in</i>	maru-achhū. <i>dying-am.</i>	Āmbhē <i>I</i>	uṭhi <i>having-arisen</i>			
āmbha-r <i>my</i>	bāpa-ṭhāku <i>father-near</i>	jību; <i>will-go;</i>	tāhān-ku <i>him-to</i>	kahibu, <i>I-will-say,</i>	"āmbhē <i>"I</i>			
tumbha-r <i>you-of</i>	sākhyāta-rē <i>sight-in</i>	ō <i>and</i>	bhagabānanka <i>God-of</i>	biruddha-rē <i>opposition-in</i>	pāp <i>sin</i>			
kari-achhū. <i>done-have.</i>	Āmbhē <i>I</i>	āu <i>any-more</i>	tumbha-r <i>your</i>	putra <i>son</i>	bōli <i>being-called</i>			
parichaya <i>recognition</i>	dēbā-r <i>giving-of</i>	jōgya <i>fit</i>	nahū. <i>am-not.</i>	Āmbha-ku <i>Me</i>	tumbha-r <i>your</i>			
20 jaṇē <i>a-person</i>	bētan-bhōgī <i>wages-enjoying</i>	chākar <i>servant</i>	pari <i>like</i>	rakha."' <i>keep."'</i>	Parē <i>Afterwards</i>	sē <i>he</i>		
uṭhi <i>having-arisen</i>	āpaṇār <i>his-own</i>	bāpa-ṭhāku <i>father-near</i>	galā. <i>went.</i>	Dūra-ru <i>A-distance-from</i>	tāhā-r <i>his</i>	pitā <i>father</i>		
tāhā-ku <i>him</i>	dēkhibā-ku <i>seeing-to</i>	pāi, <i>having-got,</i>	dayādra-chitta <i>compassion-moistened-minded</i>	hōi, <i>having-become,</i>	daṛṇi <i>having-gone</i>			
jāi, <i>having-gone,</i>	tāhā-r <i>his</i>	gaḷā <i>neck</i>	dhari, <i>having-seized,</i>	chumban <i>kissing</i>	karilē. <i>did.</i>	Putra <i>The-son</i>	tāhā-ku <i>him-to</i>	

କହିଲୁ ଧାପ ଆଖେ ଚୁମ୍ବର ହାସିତରେ ୩

25 ଭୃଗୁଧରଙ୍କ ବୀରୁଷିରେ ପାଦ କରୁ ଧେରୁ ଆଖେ

ଚୁମ୍ବର ପୁଅ ଧାନ୍ଧି ପରିଷିତ ଚୁମ୍ବର ଚାପାଣୀ ନୁହେଁ ।

ଆଖୁ କି ଚୁମ୍ବର ଚଳେ ଚେତନ ଚୁମ୍ବର ଚୁମ୍ବର ପରି

ଚୁମ୍ବ କିନ୍ତୁ ଚୁମ୍ବର ଧାପ ଆଖେ ଚୁମ୍ବର ମାନକ-

କହିଲୁ କିନ୍ତୁ ଚୁମ୍ବର ଚୁମ୍ବର ଆଖି କରୁ କହିଲୁ

30 ପ୍ରାଣେ ୩ କହିଲୁ ଧାପରେ ଅଧୁରୁ ୩ ଚାପାଣୀ

ପ୍ରାଣ ପ୍ରାଣେ ୩ ଆଖୁ ମାନେ ଆଖୁରୁ କହି ଆନନ

କରୁ କିରୁଣ ଆଖୁରୁ ପୁଅ ମରି ମାକ୍ଷୁରୁ ବନ୍ଧି

ଧେରୁ ହରୁ ହୋଇ ଧାପ ପାଖେ । ମାକ୍ଷୁରୁ । ପରେ

ସେମାନ ଆନନ କରୁଛେ ଚୁମ୍ବର ॥

35 ଆଉ ଚାପାଣୀ ଦି ପୁଅ ବିଳରେ ଧାପ । ସେ ଆଧି କରୁ

ପାଖରେ ପ୍ରାଣେ ଚାପାଣୀ ବାଦ୍ୟ ଚୁମ୍ବରକୁ ପାଖରେ

	kahilā, <i>said,</i>	‘bāp, <i>‘father,</i>	āmbhē <i>I</i>	tumbha-r <i>you-of</i>	sākhyāta-rē <i>sight-in</i>	ō <i>and</i>		
25	bhagabānaṅka <i>God-of</i>		biruddha-rē <i>opposition-in</i>	pāp <i>sin</i>	kari-achhū. <i>done-of.</i>	Āmbhē <i>I</i>		
	tumbha-r <i>your</i>	putra <i>son</i>	bōli <i>being-called</i>	parichita <i>recognised</i>	hōibā-r <i>being-of</i>	jōgya <i>fit</i>	nahū. <i>am-not.</i>	
	Āmbha-ku <i>Me</i>	tumbha-r <i>your</i>	janē <i>a-person</i>	bētan-bhōgī <i>wages-enjoying</i>	chākar <i>servant</i>	pari <i>like</i>		
	rakha.’ <i>keep.’</i>	Kintu <i>But</i>	tāhānka-r <i>his</i>	bāp <i>father</i>	āpaṅ <i>his-own</i>	chākar-mānaṅku <i>servants-to</i>		
	kahilē, <i>said,</i>	‘śīghra <i>‘quickly</i>	bhala <i>good</i>	lugā <i>cloth</i>	āṇi-kari <i>having-brought</i>	ihāṅku <i>this-person-to</i>		
30	paharāo ; <i>clothe ;</i>	ō <i>and</i>	ihāṅku <i>this-person-to</i>	hāta-rē <i>the-hand-on</i>	aṅguri <i>a-ring</i>	ō <i>and</i>	gōra-rē <i>the-foot-on</i>	
	jūtā <i>shoe</i>	paharāo ; <i>put-on ;</i>	ō <i>and</i>	āmbha-mānē <i>(let) us</i>	āhāra <i>feeding</i>	kari <i>having-done</i>	ānanda <i>rejoicing</i>	
	karū. <i>make.</i>	Kāraṅ <i>Because</i>	āmbha-r <i>my</i>	putra <i>son</i>	mari <i>having-died</i>	jāi-thilā, <i>gone-was,</i>	bañchi- <i>survived-</i>	
	achhi ; <i>has ;</i>	harā <i>lost</i>	hōi-thilā, <i>been-had,</i>	pāoyā-(pāwā) <i>found</i>	jāi-chhi.’ <i>gone-is.’</i>	Parē <i>Afterwards</i>		
	sē-māna <i>they</i>	ānanda <i>rejoicing</i>	karitē <i>to-do</i>	lāgilē. <i>began.</i>				
35	Āu <i>And</i>	tāhānka-r <i>his</i>	bara <i>elder</i>	puya <i>son</i>	bila-rē <i>the-field-in</i>	thilā. <i>was.</i>	Sē āsi <i>He having-come</i>	ghara <i>the-house</i>
	pākha-rē <i>neighbourhood-in</i>		pahāñchi <i>having-arrived</i>	gāṅ-bādya <i>singing-music</i>	sunibā-ku <i>hearing-to</i>	pāilā. <i>got.</i>	Sē <i>He</i>	

ଚିତ୍ତେ ଶୁକର କୃତା କି ମନୁ ଶୁକ୍ଳ ଏ ସାଧୁ କି ? ସେ ଗ୍ରାହକ

କହିଲୁ ଚନ୍ଦ୍ର ଉକ୍ତ ଧ୍ୟାସି ଥାଉ । ଧ୍ୟାତ୍ର ଚନ୍ଦ୍ର

ସ୍ତମ୍ଭ ଉତ୍ତମ ଶାନ୍ତ ଚନ୍ଦ୍ରାଦି କର ଧ୍ୟାତ୍ର କେତେକାଳ

40 ସେ ଗ୍ରାହକୁ ସୁସ୍ଥ ଧ୍ୟାତ୍ରାଣେ ପାଠ୍ୟ ଧ୍ୟାତ୍ର କିନ୍ତୁ

ସେ ଗ୍ରାହକ ଉତ୍ତମ କୃତା ମାନୁଷିକ ପତ୍ତେ ଗ୍ରାହକର

ଦାଣ ପାତ୍ରାକୃତି ଧ୍ୟାସି ଗ୍ରାହକ ପ୍ରଧ୍ୟାୟ ଦେଖ ତେ

ନିଗନ୍ତ । କିନ୍ତୁ ତହ ଧ୍ୟାତ୍ର ଦେଖ ଧ୍ୟାତ୍ରାଣେ କୃ

କହିଲୁ, ଦେଖ ଏତେ ପତ୍ର ଧ୍ୟାତ୍ର ମୃତ୍ୟୁର ସେଣ

45 କିର ଧ୍ୟାତ୍ର, ଚନ୍ଦ୍ର ଧ୍ୟାତ୍ର ଧ୍ୟାତ୍ରାଣେ ଚନ୍ଦ୍ରାଣେ କୃତା

କିର ମାନୁଷି ଧ୍ୟାତ୍ର ଚନ୍ଦ୍ର ଧ୍ୟାତ୍ରାଣେ କୃତା ଧ୍ୟାତ୍ରାଣେ

ଧ୍ୟାତ୍ରାଣେ କୃତା ଧ୍ୟାତ୍ରାଣେ କୃତା ଧ୍ୟାତ୍ରାଣେ କୃତା ଧ୍ୟାତ୍ରାଣେ

ଧ୍ୟାତ୍ରାଣେ କୃତା ଧ୍ୟାତ୍ରାଣେ କୃତା ଧ୍ୟାତ୍ରାଣେ କୃତା ଧ୍ୟାତ୍ରାଣେ

ଧ୍ୟାତ୍ରାଣେ କୃତା ଧ୍ୟାତ୍ରାଣେ କୃତା ଧ୍ୟାତ୍ରାଣେ କୃତା ଧ୍ୟାତ୍ରାଣେ

janē <i>a-person</i>	chākara-ku <i>servant-to</i>	ḍāki <i>having-called</i>	pachārīlā, <i>asked,</i>	'ē sabu ki?' <i>'this all what?'</i>	Sē tāhāku <i>He him-to</i>		
kahilā, <i>said,</i>	tumbha-r <i>your</i>	bhāi <i>brother</i>	āsi-achhi, <i>come-has,</i>	āu <i>and</i>	tumbha-r <i>your</i>		
bāp <i>father</i>	uttama <i>excellent</i>	khādya <i>food</i>	tayāri <i>preparation</i>	kari-achhanta, <i>made-has,</i>	kēnēnā <i>because</i>		
40 sē <i>he</i>	tāhānku <i>him</i>	sustha <i>healthy</i>	abasthā-rē <i>condition-in</i>	pāi-achhanta.' <i>found-has.'</i>	Kintu <i>But</i>		
sē <i>he</i>	rāgi <i>having-become-angry</i>	bhitar-ku <i>inside-to</i>	galā <i>went</i>	nāhī. <i>not.</i>	Parē <i>Afterwards</i>	tāhānka-r <i>his</i>	
bāp <i>father</i>	bāhār-ku <i>outside-to</i>	āsi <i>having-come</i>	tāhā-ku <i>him-to</i>	prabōdh <i>remonstrance</i>	dēitē <i>to-give</i>		
lāgilē. <i>began.</i>	Kintu <i>But</i>	sē <i>he</i>	jabāb <i>answer</i>	dēi <i>having-given</i>	āpan <i>his-own</i>	bāpa-ku <i>father-to</i>	
kahilā, <i>said,</i>	'dēkha, <i>'see,</i>	ētē <i>so-many</i>	barash <i>years</i>	dhari <i>during</i>	mu <i>I</i>	tumbha-r <i>your</i>	sēbā <i>service</i>
45 kari-achhi; <i>done-have;</i>	tumbha-r <i>your</i>	kōna <i>any</i>	ājñā <i>order</i>	kēbhē <i>at-any-time</i>	langhan <i>infringement</i>		
kari <i>I-made</i>	nāhī; <i>not;</i>	tathāpi <i>nevertheless</i>	tumbhē <i>you</i>	kōpaśi <i>any</i>	dina <i>day</i>	āmbha-ku <i>me-to</i>	
guṭiyē <i>a-single</i>	chhēlī-chhuyā <i>goat-young-one</i>	madhya <i>even</i>	diya <i>gave</i>	nāhī, <i>not,</i>	jē <i>that</i>		
āmbhē <i>I</i>	bandhu-mānaṅku <i>- friends</i>	nēi <i>having-taken</i>	ānanda <i>rejoicing</i>	kari. <i>may-make.</i>	Kintu <i>But</i>		
tumbha-r <i>your</i>	ē <i>his</i>	santān <i>offspring</i>	kaśabī-mānaṅka <i>harlots-of</i>	saṅga-rē <i>company-in</i>			

ଓ ତୁମ୍ଭର ସମ୍ପତ୍ତି ଖାଲି ବାକୀ ଅଛି ତୁମ୍ଭେ

ତାହା ଲୁଚି ଦିଅନ୍ତୁ ଖାଲି ସମ୍ପତ୍ତି କରନ୍ତୁ ଅଛି ।

ତୁମ୍ଭେ ତହା କହିଲୁ ବାବୁ ତୁମ୍ଭେ ସମ୍ପତ୍ତି

ସମ୍ପତ୍ତିର ଆଖି ସମ୍ପତ୍ତିର ଅଛି ଆଖି

ଆଖିର ଆଖି କିଛି ଅଛି ସମ୍ପତ୍ତି ତୁମ୍ଭେ

କିନ୍ତୁ ଆମ ଦଳକୁ ଓ ଦଳକୁ ଶୁଣା ସମ୍ପତ୍ତି

ଦେଖିଅଛି । କିନ୍ତୁ ତୁମ୍ଭେ ଏକ ଶୁଣା ମନ

ଆଖିରୁ ବାହାରି ଅଛି ହୁଅନ୍ତୁ ଆଖିରୁ ବାହାରି

ଆଖି ଅଛି । -



50	tumbha-r <i>your</i>	sampatti <i>wealth</i>	khāi <i>having-eaten</i>	pakāi-achhi, <i>has-wasted,</i>	tumbhē <i>you</i>		
	tāhā-lāgi <i>him-for</i>	uttama <i>excellent</i>	khādyā <i>food</i>	prastut <i>ready</i>	kari-achha.' <i>made-have.'</i>		
	Tahī-rē <i>Thereon</i>	sē <i>he</i>	kahilā, <i>said,</i>	'bāp, <i>'my-dear-son,</i>	tumbhē <i>you</i>	sabu <i>all</i>	
	samaya-rē <i>time-in</i>	āmbha <i>my</i>	saṅga-rē <i>company-in</i>	achha, <i>are,</i>	ār <i>and</i>		
	āmbha-r <i>mine</i>	ṛāhā <i>what</i>	kichhi <i>anything</i>	achhi, <i>is,</i>	samasta <i>all</i>	tumbha-ra ; <i>yours (is) ;</i>	
55	kintu <i>but</i>	ānanda <i>rejoicing</i>	karā, <i>making,</i>	ō <i>and</i>	ullaṣita <i>merry</i>	huyā <i>being</i>	saṅgat <i>proper</i>
	hēu-achhi, <i>being-is,</i>	kāraṇ <i>because</i>	tumbha-r <i>your</i>	ēi <i>this</i>	bhāi <i>brother</i>	mari <i>having-died</i>	
	ṛāi-thilā, <i>gone-was,</i>	'bañchi-achhi ; <i>survived-has ;</i>	haji <i>having-been-lost</i>	ṛāi-thilā, <i>gone-was,</i>	pāoyā <i>found</i>		
	ṛāi-achhi.' <i>gone-is.'</i>						

## BHATRĪ.

The Bhatrās or Bhat<sup>r</sup>rās are an aboriginal tribe found almost solely in the north-east of the State of Bastar, between the Raipur and the Jagdalpur Zamindaries. They are cultivators, and a good many of them have the privilege of wearing the sacred thread. The number of Bhat<sup>r</sup>rās here found is 32,990. Ninety-seven more of them are found in British territory, so that the total number of the tribe according to the Census of 1891 was 33,087. They are said to be a sept of the Bastar Gōṇḍs, and Bhatrī, or more properly Bhat<sup>r</sup>rī, their language, has hitherto been classed as a form of Gōṇḍī. I have been able to obtain very little information about the tribe. Sherring in his *Hindu Tribes and Castes* (Vol. ii., p. 148) devotes three or four lines to it. Mr. Hislop, in the vocabulary printed in *Papers relating to the Aboriginal Tribes of the Central Provinces* gives a few words of what he names Bhatráin, and more full particulars are given on p. 41 of Part II of the *Report* of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. On pages 1, 10, and 12 of Part III of the same *Report* there are vocabularies of Parjī and Bhatrī, which are treated as one and the same language. On p. 141 of the Census Report of the Central Provinces for 1891, Mr. Robertson with some hesitation classes Bhatrī as a Gōṇḍ dialect, but points out that Colonel Glasfurd considers it to be a form of Halabī. The latter officer's *Report on the dependency of Bastar*<sup>1</sup> contains a Bhuttra or Purja Vocabulary.

The following specimen will show quite clearly that Bhatrī is really a corrupt form of Oriyā, with a few Marāthī and Chhattīgarhī forms intermingled. It may be taken as the connecting link between that language and Halabī, which is a mixture of Marāthī and Chhattīgarhī. The specimens given in the Report of the Ethnological Committee are apparently nearly all Dravidian words, and this is probably due to Bhatrī having been confounded by the Committee with Parjī, which latter, as the specimens which I have received show, is a Dravidian form of speech.

According to the Census of 1891, the total number of speakers of Bhatrī is 29,396, all of whom inhabit the Bastar State. For the purposes of this Survey, the Bastar State has returned 17,387 speakers of the dialect. It must be explained that 8,000 speakers of Bhatrī were also returned from the district of Chhindwara, but subsequent enquiry has shown that this is a mistake. There are no Bhat<sup>r</sup>rās in the district. The following specimen, which comes from Bastar, is a version of the Parable of the Prodigal Son.

It will be observed that it is written in the Dēva-Nāgarī, and not in the Oriyā character. A comparison with the list of words on pp. 441 and ff. will show that Marāthī forms can be used much more freely than appears from the specimen. Note how this dialect omits aspirates. For instance *ūkum*, not *hūkum*, is 'an order,' and *āchē*, not *achhē*, is 'is.' Compare *hōelā*, *haulā*, and *ōelā*, all meaning 'he' or 'I became.'

<sup>1</sup> Selections from the Records of the Government of India, Foreign Department, No. 39, Calcutta, 1868.

[No. 9.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYĀ.

BHATRĪ DIALECT.

(STATE BASTAR.)

कोनी मनुखर दुइ गोटा बेटा रला । हँय भीतर सान पीला बूबा-के बलला ये बूबा धन भीतर जे मोर भाग रले ता-के मो-के देस । तेबे हँय हँय-मन-के धन बाँट देला । खूब दिन ना होइ रला सान बेटा सब-के गोठकी थाने बनाइ-करि दूरि देश उठि-गला और हँय ठाने फंदी होइ-करि दिन सारते आपनार धन-के उड़ाइ-देला । जेबे हँय सब-के सारला तेबे हँय राज-में बहुत भूख पड़ला और हँय गरीब होइला । और हँय पुरथी कहारौ घरे जाइ-करि गोठकोर घरे थेबला । हँय मनुख आपनार बेड़ा-में बर्या चरायके पठाइला । और हँय जे गोटा-के बर्या खायतो-रला ता-के खाइ-करि पेट भरवा काजि खाँजते-रला । और कोइ ता-के काई ना देते-रला । तेबे ता-के चेत पड़ला और हँय बलला मोर बूबा घर कतेक भूती लोगर खाइबार ठाने बाचसौ आसे और मैं भूखे मरवी आचे । मैं उठि करि मोर बूबा लगे जीबी और ता-के बलबी ये बूबा भगवानर जकुम ना मानलु और तमर पूरे पाप करली । फेर तमर बेटा बलबार डौल ना ओइला । मो-के आपनार भुतिआर संग-में गोठ-के समान बनाइ-दीयास । तेबे हँय उठि-करि आपनार बाप लगे गला । तेबे हँय खूबे दूर रला तेबे तार बाप ता-के देख-करि मया करला औरि पराइ-करि तार टोडरा पोटा-करि चुमला । बेटा ता-के बलला बूबा मुये भगवानर जकुम ना मानली और तुम्हर पूरे पाप करली औरि मैं तुम्हर बेटा बोलाप्रवार डौल ना होला । बूबा आपनार कबाड़ी-के बलला सब-ले नगद फटई हिटाइ-करि ता-के पिँघाहा औरि तार हाथे मुन्दी और गोड़े पन्हई पिँघाहा । और अभीं खाई-करि हरिख करबू । मोर बेटा मरि-रला फेर जीव पड़ला । इजि-खाइ-रला फेर मिलला । तेबे हँय हरिख करबा-आचत ॥

तार बड़े बेटा बेड़ा में रला । औरि जेबे हँय आसबा बेरा घर कठा अमरला बाजार नाचर गजर सुनला । और हँय कबाड़ी भीतर गोठक-

माने बुलाइ-करि पचारला ए काए-गोटा आय है । हके बलला तुम्हर भाई आसला-आचे और तुम्हर बाप नंगद राँधा बनाइला अतक आने को हके नौको पाइला । हतौले हँय रीस करला भीतरी जीवार मन ना करला । तार बूबा बाहर आसि-करि ता-के मनाइला । हँय तार बूबा बलला देखो मैं अतक बरस-ले तुम्हर सेवा करबी-आचे आउरि तुम्हर अकुम-के केबे ना पेलली । आउरि तुम्ही मो-के केबे गोटक मेड़ा पीला बले ना देखीस की मैं मोहरी मैतर संगे हरिख करती । हतौले तुम्हर ए बेटा किसबिन संगे तुम्हर धन खाइ-पकाइला जड़क दाँई आसला अड़क दाँई तुम्ही तार काजे नगद राँधा बनाइलास । बूबा ता-के बलला ए बेटा तुय मोर संगे संग आचिस । जे मोर आए हँय तोहरी आए । तेबे आनन्द और हरिख होइवार आए कमतार तोर भाई मरि रला फेर जीवला हजि रला फेर मिलला ॥

[No. 9.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYĀ.

BHĀTRĪ DIALECT.

(STATE BASTAR.)

## TRANSLITERATION AND TRANSLATION.

Kōnī manukhar dai gōṭā bēṭā ralā. Hāy bhitar sān  
*A-certain man-of two individuals sons were. Them among the-younger*  
 pīlā būbā-kē bal<sup>lā</sup>, 'yē būbā, dhan bhitar jē mōr bhāg  
*child the-father-to said, 'O father, the-wealth amidst what my share*  
 ralē tā-kē mō-kē dēs.' Tēbē hāy hāy-man-kē dhan bhāṭi  
*may-be that me-to give.' Then he them-to the-wealth having-divided*  
 dēlā. Khūb din nā hōi ralā sān bēṭā sab-kē goṭ<sup>kī</sup>  
*gave. Many days not having-been were the-younger son everything one*  
 thānē banāi-kari dūr dēs ūṭhi galā, aur hāy  
*place-in having-made a-far country(-to) having-arisen went, and that*  
 thānē phandī hōi-kari, din sār<sup>tē</sup>, āp<sup>nār</sup> dhan-kē uṛāi-dēlā.  
*place-in debauched having-become, days spending, his-own wealth squandered.*  
 Jēbē hāy sab-kē sār<sup>lā</sup>, tēbē hāy rāj-mē bahut bhūkh paṛ<sup>lā</sup>, aur  
*When he everything spent, then that kingdom-in much hunger fell, and*  
 hāy garīb hōelā. Aur hāy pur<sup>thī</sup> kahāri gharē jāi-kari  
*he poor became. And that country some house-in having-gone*  
 goṭ<sup>kōr</sup> gharē theb<sup>lā</sup>. Hāy manukh āp<sup>nār</sup> bēṛā-mē  
*of-a-certain-man the-house-in joined-himself. That man his-own field-in*  
 baryā charāy-kē paṭhāelā. Aur hāy jē gōṭā-kē baryā khāy<sup>tō</sup>-ralā,  
*swine feeding-for sent(-him). And he what things the-swine eating-were,*  
 tā-kē khāi-kari pēṭ bhār<sup>bā</sup> kājē khoj<sup>tē</sup>-ralā. Aur kōi  
*those having-eaten his-belly filling for wishing-was. And any-one*  
 tā-kē kāi nā dētē-ralā. Tēbē tā-kē chēt paṛ<sup>lā</sup>, aur hāy  
*him-to anything not giving-was. Then him-to sense fell, and he*  
 bal<sup>lā</sup>, 'mōr būbā ghar katek bhūṭi lōgar khāibār thānē  
*said, 'my father('s) house(-in) how-many hired persons-of eating-of than*  
 bāch<sup>sī</sup> āsē, aur maī bhūkhē mar<sup>bi</sup>-āchē. Maī ūṭhi-kari mōr  
*excess comes, and I hunger-by perishing-am. I having-arisen my*  
 būbā lagē jībī, aur tā-kē bal<sup>bī</sup>, "Yē būbā, Bhagawānar  
*father near will-go, and him-to I-will-say, "O father, God-of*  
 ākum nā mān<sup>lu</sup>, aur tamar pūrē pāp kar<sup>li</sup>. Phēr tamar  
*the-command not obeyed, and thee-of before sin I-did. Any-more thy*  
 bēṭā bal<sup>bār</sup> daul nā oelā. Mō-kē āp<sup>nār</sup> bhutiār  
*son being-called-of worthy not I-became. Me thine-own hired-servants-of*

saṅg-mē gōṭ-kē samān banāi-diyās.” Tēbē hāy uṭhi-kari āp<sup>n</sup>ār  
*company-in one like make.” Then he having-arisen his-own*  
 bāp lagē galā. Tēbē hāy khūbē dūr ralā tēbē tār bāp tā-kē  
*father near went. Then he very distant was then his father him*  
 dēkhi-kari mayā kar<sup>a</sup>lā, auri parāi-kari tār ṭoḍ<sup>r</sup>ā poṭāri-kari  
*having-seen compassion made, and having-run his neck having-embraced*  
 chum<sup>a</sup>lā. Bētā tā-kē bal<sup>a</sup>lā, ‘būbā, muyē Bhagawānar ūkum nā  
*kissed. The-son him-to said, ‘father, I God-of the-command not*  
 mān<sup>a</sup>lī, aur tumhar pūrē pāp kar<sup>a</sup>lī, auri maī tumhar bētā bolāebār  
*obeyed, and thee-of before sin did, and I thy son being-called-of*  
 ḍaul nā haulā.’ Būbā āp<sup>n</sup>ār kabārī-kē bal<sup>a</sup>lā, ‘sab-lē nagad  
*worthy not became.’ The-father his-own servants-to said, ‘all-than good*  
 phataī hiṭāi-kari tā-kē pīdhāhā; auri tār hāthē mundī aur  
*robe having-brought-forth him-to put-on; and his hand-on a-ring and*  
 gōrē panhai pīdhāhā. Auri amī khāi-kari harikh kar<sup>b</sup>ū. Mōr  
*feet-on shoes put-on. And we having-eaten rejoicing will-do. My*  
 bētā mari-ralā, phēr jīw-par<sup>a</sup>lā; haji-jāi-ralā, phēr mil<sup>a</sup>lā.’ Tēbē  
*son dead-was, again alive-has-become; lost-gone-was, again was-found.’ Then*  
 hāy harikh kar<sup>a</sup>bā āchat.  
*they rejoicing doing were.*

Tār barē bētā bēṛā-mē ralā. Auri jēbē hāy ās<sup>a</sup>bā  
*His elder son the-field-in was. And when he coming(-of)*  
 bēṛā ghar kathā amar<sup>a</sup>lā, bājār nāchar gajar  
*time(-at) the-house near approached, music-of dancing-of noise*  
 sun<sup>a</sup>la. Aur hāy kabārī bhītar gōṭak mānē bulāi-kari  
*he-heard. And he the-servants among a-certain man having-called*  
 pachār<sup>a</sup>lā, ‘Ē kāē gōṭā āy-hai?’ Hakē bal<sup>a</sup>lā, ‘tumhar bhāi  
*enquired, ‘This what thing is-being?’ Him-to he-said, ‘thy brother*  
 ās<sup>a</sup>lā-āchē, aur tumhar bāp naṅgad rādhā banāilā, atak ānē  
*has-come, and thy father excellent feast made, this because*  
 kī hakē nikō pāilā.’ Hatī-lē hāy rīs kar<sup>a</sup>lā; bhītarī  
*that him safe he-found.’ But he anger made; within*  
 jībār man nā kar<sup>a</sup>lā. Tār būbā bāhar āsi-kari tā-kē  
*going-of mind not he-made. His father outside having-come him*  
 manāelā. Hāy tār būbā bal<sup>a</sup>lā, ‘dēkhō, maī atak baras-lē  
*entreated. He his father said, ‘see, I so-many years-from*  
 tumhar sēwā kar<sup>b</sup>ī-āchē, āuri tumhar ūkum-kē kēbē nā pel<sup>a</sup>lī.  
*thy service am-doing, and thy command ever not disobeyed.*  
 Āuri tumhī mō-kē kēbē gōṭak mērā-pilā balē nā dēlīs kī  
*And thou me-to ever a-single goat-young-one even not gavest that*  
 maī moh<sup>a</sup>rī maītar saṅgē harikh kar<sup>a</sup>tī. Hatī-lē tumhar  
*I my friends with rejoicing might-have-made. But thy*

ē bētā kis<sup>a</sup>bin sāngē tumhar dhan khāi-pakāelā, jaṛak-dāī ās<sup>a</sup>la,  
*this son harlots with thy wealth has-devoured, as-soon-as he-came,*  
 aṛak-dāī tumhī tār kājē nagad rādhā banāilās.<sup>a</sup> Būhā  
*so-soon thou his sake-for an-excellent feast madest.<sup>a</sup> The-father*  
 tā-kē bal<sup>a</sup>lā, ‘ ē bētā, tuy mōr sāngē-sāng āchis; jē mōr  
*him-to said, ‘ O son, thou me-of with art; what mine*  
 āē, hāy toh<sup>a</sup>rī āē. Tēbē ānand aur harikh hōebār  
*is, that thine-even is. Then merriment and rejoicing being-of (propriety)*  
 āē, kam<sup>a</sup>tār tōr bhāi mari-ralā, phēr jiw<sup>a</sup>lā; haji-ralā, phēr  
*is, because thy brother dead-was, again lived; lost-was, again*  
 mil<sup>a</sup>lā.<sup>a</sup>  
*was-found.<sup>a</sup>*

# LIST OF STANDARD WORDS AND SENTENCES IN ORIYĀ.

English.	Oriyā (Standard of Puri).	Bhatī.
1. One . . . . .	Ēka . . . . .	Goṭok.
2. Two . . . . .	Dui . . . . .	Dui gōṭā.
3. Three . . . . .	Tini . . . . .	Tin.
4. Four . . . . .	Chāri . . . . .	Chār.
5. Five . . . . .	Pācha . . . . .	Pāts.
6. Six . . . . .	Chha . . . . .	Chhē.
7. Seven . . . . .	Sāta . . . . .	Sāt.
8. Eight . . . . .	Āṭha . . . . .	Āṭh.
9. Nine . . . . .	Naa . . . . .	Nau.
10. Ten . . . . .	Daśa . . . . .	Das.
11. Twenty . . . . .	Koḍiē . . . . .	Bis.
12. Fifty . . . . .	Pachās . . . . .	Pachās.
13. Hundred . . . . .	Śaē . . . . .	San.
14. I . . . . .	Mū . . . . .	Mui.
15. Of me . . . . .	Mōra . . . . .	Mōtsō ( <i>Marāṭhi genitive</i> ).
16. Mine . . . . .	Mōra . . . . .	Mōtsō.
17. We . . . . .	Āmbhēmānē . . . . .	Hami.
18. Of us . . . . .	Āmbhamānānkara . . . . .	Hamar.
19. Our . . . . .	Āmbhamānānkara . . . . .	Hamar.
20. Thou . . . . .	Tū . . . . .	Tui.
21. Of thee . . . . .	Tōra . . . . .	Tuṭtsō ( <i>Marāṭhi genitive</i> ).
22. Thine . . . . .	Tōra . . . . .	Tōr ( <i>Oriyā genitive</i> ).
23. You . . . . .	Tumbhē . . . . .	Tui, tumi.
24. Of you . . . . .	Tumbhar . . . . .	Tuṭtsō ( <i>Marāṭhi genitive</i> ).
25. Your . . . . .	Tumbhar . . . . .	Tumhar ( <i>Oriyā genitive</i> ).



English.	Oṛiyā (Standard of Parl.)	Bhatri.
26. He . . . . .	Sē . . . . .	Hun, hāy.
27. Of him . . . . .	Tāhāra . . . . .	Hun-kē ( <i>Oḥhattisgarhī genitive</i> ).
28. His . . . . .	Tāhāra . . . . .	Hun-kē.
29. They . . . . .	Sēmāne . . . . .	Hun-man, hāy-man.
30. Of them . . . . .	Sēmānānkara . . . . .	Hun-man-kē.
31. Their . . . . .	Sēmānānkara . . . . .	Hun-man-kē.
32. Hand . . . . .	Hāta . . . . .	Hāth.
33. Foot . . . . .	Pāda . . . . .	Pāy.
34. Nose . . . . .	Nāka . . . . .	Nāk.
35. Eye . . . . .	Ākhi . . . . .	Ākhi.
36. Mouth . . . . .	Pāṭi . . . . .	Mū.
37. Tooth . . . . .	Dānta . . . . .	Dāt.
38. Ear . . . . .	Kāna . . . . .	Kān.
39. Hair . . . . .	Bāla or kēśa . . . . .	Kēs.
40. Head . . . . .	Muṇḍa . . . . .	Muṇḍ.
41. Tongue . . . . .	Jibha . . . . .	Jibh.
42. Belly . . . . .	Pēṭa . . . . .	Peṭ.
43. Back . . . . .	Piṭhi . . . . .	Piṭh.
44. Iron . . . . .	Luhā . . . . .	Lohā.
45. Gold . . . . .	Suna . . . . .	Sōn.
46. Silver . . . . .	Rūpā . . . . .	Rūp.
47. Father . . . . .	Bāpa . . . . .	Bābā.
48. Mother . . . . .	Mā . . . . .	Āyā.
49. Brother . . . . .	Bhāi . . . . .	Bhāl.
50. Sister . . . . .	Bhātṛi . . . . .	Bahin.
51. Man . . . . .	Manushya . . . . .	Manukh.
52. Woman . . . . .	Mālikinī . . . . .	Bāih.

English.	Oṛiyā (Standard of Pari).	Bhatī.
53. Wife . . . . .	Māipa . . . . .	Bāih.
54. Child . . . . .	Pilā . . . . .	Lēkā.
55. Son . . . . .	Puā . . . . .	Pilā.
56. Daughter . . . . .	Jhia . . . . .	Lēki.
57. Slave . . . . .	Dāsa . . . . .	Kabādī.
58. Cultivator . . . . .	Chashā . . . . .	Kisān.
59. Shepherd . . . . .	Mēndha-rākhuāla . . . . .	Dhōral.
60. God . . . . .	Paramēśwar or Iāwar . . . . .	Bhag'wān.
61. Devil . . . . .	Asura or Saitān . . . . .	Ḍūmā.
62. Sun . . . . .	Sūrjya . . . . .	Sūrj.
63. Moon . . . . .	Chandra . . . . .	Chāndā.
64. Star . . . . .	Tārā or tarā . . . . .	Tārā.
65. Fire . . . . .	Nīā . . . . .	Joy.
66. Water . . . . .	Pāpi . . . . .	Pāni.
67. House . . . . .	Ghara . . . . .	Ghar.
68. Horse . . . . .	Ghōḍā . . . . .	Ghōḍā.
69. Cow . . . . .	Gāi . . . . .	Gāy.
70. Dog . . . . .	Kukkura . . . . .	Kukār.
71. Cat . . . . .	Bilēi . . . . .	Bilai.
72. Cock . . . . .	Kukudā . . . . .	Gānjā.
73. Duck . . . . .	Pāti-hangaa . . . . .	Hāsa.
74. Ass . . . . .	Gadha . . . . .	Gad'hā.
75. Camel . . . . .	Ōṭa . . . . .	Hūṭ.
76. Bird . . . . .	Chadhēi . . . . .	Chiral.
77. Go . . . . .	Jāa . . . . .	Jānā (f. infinitive).
78. Eat . . . . .	Khāa . . . . .	Khānā.
79. Sit . . . . .	Basa . . . . .	Bas.

English.	Oṛiyā (Standard of Puri).	Bhatṛi.
80. Come . . . .	Āsa . . . .	Āw <sup>st</sup> tā.
81. Beat . . . .	Māra . . . .	Pṣṭ <sup>n</sup> nā.
82. Stand . . . .	Ṭhiā hua . . . .	Thiyā.
83. Die . . . .	Mara . . . .	Marūn-gēlā ( <i>Marāṭhī past tense</i> ).
84. Give . . . .	Dia . . . .	Dēun-dēa.
85. Run . . . .	Daūda . . . .	Parā.
86. Up . . . .	Upārē . . . .	Up <sup>r</sup> rē.
87. Near . . . .	Nikūṭarē . . . .	Lagē.
88. Down . . . .	Talē . . . .	Khālē.
89. Far . . . .	Dūra . . . .	Khubē dūr.
90. Before . . . .	Āgē . . . .	Āgē.
91. Behind . . . .	Pachhē . . . .	Pāṭ <sup>b</sup> bāṭē.
92. Who . . . .	Kiē . . . .	Kaun.
93. What . . . .	Kaṇa . . . .	Kaun.
94. Why . . . .	Kahūki . . . .	Kāy-kājē.
95. And . . . .	Ebang . . . .	Aur.
96. But . . . .	Kintu . . . .	...
97. If . . . .	Jadi . . . .	...
98. Yes . . . .	Hā . . . .	Hōy.
99. No . . . .	Nāhī . . . .	Nāhī.
100. Alas . . . .	Hāya . . . .	Āhā.
101. A father . . . .	Eka bāpa . . . .	Bābā.
102. Of a father . . . .	Eka bāpara . . . .	Bāp-taō. <sup>1</sup>
103. To a father . . . .	Eka bāpa-ku . . . .	Bāp-taō.
104. From a father . . . .	Eka bāpa-ṭhāru . . . .	Bāp-lagēlā.
105. Two fathers . . . .	Dui bāpa . . . .	Duiḡ 3ṭā bāp.
106. Fathers . . . .	Pitṛu-lōka . . . .	Bābā-man.

<sup>1</sup> Here, and elsewhere in the list, Marāṭhī forms are given, but Oṛiyā ones are also used. See, for instance, the specimen.

English.	Oṛiyā (Standard of Purī).	Bhatī.
107. Of fathers . . .	Pitṛu-lōkaṅkara . . .	Bābā-man-taṣ.
108. To fathers . . .	Pitṛu-lōkaṅku . . .	Bābā-man-taṣ.
109. From fathers . . .	Pitṛu-lōkaṅka-ṭhāru . . .	Bābā-man-lagēlē.
110. A daughter . . .	Gōṭiē jhia . . .	Lēki.
111. Of a daughter . . .	Gōṭiē jhiara . . .	Lēki-taṣ.
112. To a daughter . . .	Gōṭiē jhia-ku . . .	Lēki-taṣ.
113. From a daughter . . .	Gōṭiē jhia-ṭhāru . . .	Lēki-lagēlē.
114. Two daughters . . .	Jōḍiē jhia . . .	Duī gōṭā lēki.
115. Daughters . . .	Jhia-mānē . . .	Lēki-man.
116. Of daughters . . .	Jhia-mānaṅkara . . .	Lēki-man-kē.
117. To daughters . . .	Jhia-mānaṅku . . .	Lēki-man-kē.
118. From daughters . . .	Jhia-mānaṅka-ṭhāru . . .	Lēki-man-lagēlē.
119. A good man . . .	Janē bhala lōka . . .	Nikō manukh.
120. Of a good man . . .	Janē bhala lōkara . . .	Nikō manukh taṣ.
121. To a good man . . .	Janē bhala lōka-ku . . .	Nikō manukh-taṣ.
122. From a good man . . .	Janē bhala lōka-ṭhāru . . .	Nikō manukh-lagēlē.
123. Two good men . . .	Duī japa bhala lōka . . .	Duī gōṭā nikō manukh.
124. Good men . . .	Bhala lōka-mānē . . .	Nikō manukh-man.
125. Of good men . . .	Bhala lōka-mānaṅkara . . .	Nikō manukh-man-taṣ.
126. To good men . . .	Bhala lōka-mānaṅku . . .	Nikō manukh-man-taṣ.
127. From good men . . .	Bhala lōka-mānaṅka-ṭhāru . . .	Nikō manukh-man-lagēlē.
128. A good woman . . .	Bhala māi piṭiē or japē bhala stri.	Nikō bāilī.
129. A bad boy . . .	Japē manda bālaka . . .	Aḍṛā pīlā.
130. Good women . . .	Bhala māikiniā-mānē or bhala stri-mānē.	Nikō bāilī-man.
131. A bad girl . . .	Gōṭiē manda bālikā . . .	Aḍṛā lēki.
132. Good . . .	Bhala . . .	Nikō.
133. Better . . .	Apekhyā kruta bhala . . .	Khubē nīlā.

English.	Oṛiyā (Standard of Purī).	Bhatrī.
134. Best . . . .	Sabu-ṭhāru bhala . . . .	Jugē nikō.
135. High . . . .	Uchcha . . . .	Ūch.
136. Higher . . . .	Uchchatara . . . .	Khubē ūch.
137. Highest . . . .	Uchchatama . . . .	Jugē ūch.
138. A horse . . . .	Gōṭiē ghōḍā . . . .	Ghōḍā.
139. A mare . . . .	Gōṭiē ghōḍī . . . .	Ghōḍī.
140. Horses . . . .	Ghōḍā-mānē . . . .	Khubē ghōḍā.
141. Mares . . . .	Ghōḍī-mānē . . . .	Khubē ghōḍī.
142. A bull . . . .	Gōṭāē saṇḍha . . . .	Buyal.
143. A cow . . . .	Gōṭāē gāi . . . .	Gāy.
144. Bulls . . . .	Saṇḍha-mānē . . . .	Khubē buyāl.
145. Cows . . . .	Gāi-sabu <i>or</i> gāi-mānē . . . .	Khubē gāy.
146. A dog . . . .	Gōṭiē kukkura . . . .	Kukūr.
147. A bitch . . . .	Gōṭiē māi kukkura . . . .	Kut <sup>a</sup> rī.
148. Dogs . . . .	Kukkura-sabu <i>or</i> kukkura-mānē.	Jugē kukūr.
149. Bitches . . . .	Māi kukkura-sabu . . . .	Jugē kut <sup>a</sup> rī.
150. A he goat . . . .	Gōṭiē aṇḍirā chhēli . . . .	Bok <sup>a</sup> rā.
151. A female goat . . . .	Gōṭiē māi chhēli . . . .	Chhēri.
152. Goats . . . .	Chhēli-sabu . . . .	Jugē bok <sup>a</sup> rā.
153. A male deer . . . .	Gōṭāē aṇḍirā harīṇa . . . .	Kōḍ <sup>a</sup> rā.
154. A female deer . . . .	Gōṭāē māi harīṇa . . . .	Kōḍ <sup>a</sup> rī.
155. Deer . . . .	Harīṇa . . . .	Jugē kōḍ <sup>a</sup> rā.
156. I am . . . .	Mū huē, māi achhi, āmbhē hēū <i>or</i> āmbhē achhū.	Mui āsē.
157. Thou art . . . .	Tū hua, achhu; tumbhē hua, achha.	Tui āsis.
158. He is . . . .	Sē huē, achhi, huanti, achhanti.	Hun āsē.
159. We are . . . .	Āmbhēmānē hēū, achhū . . . .	Hami achhū.
160. You are . . . .	Tumbhēmānē hua, achha . . . .	Tumi achhat.

English.	Oṛiyā (Standard of Puri).	Bhatri.
161. They are . . . .	Sēmānē huanti, achhanti . . . .	Hun āsē.
162. I was . . . .	Mũ thili . . . .	Mui ralā.
163. Thou wast . . . .	Tũ thilu . . . .	Tui ralā.
164. He was . . . .	Sē thilā . . . .	Hun ralā.
165. We were . . . .	Āmbhēmānē thilũ . . . .	Hami ralō.
166. You were . . . .	Tumbhēmānē thila . . . .	Tumī ralā.
167. They were . . . .	Sēmānē thilē . . . .	Hun-man ralō.
168. Be . . . .	Hua . . . .	Hōn.
169. To be . . . .	Hēbā-ku . . . .	
170. Being . . . .	Hēu . . . .	
171. Having been . . . .	Hōi . . . .	
172. I may be . . . .	Mũ hōi pāri . . . .	Mui hōy-dē.
173. I shall be . . . .	Mũ hēbi . . . .	Mui hōibi.
174. I should be . . . .	Mōra hēbā uchita . . . .	Mui hōy-dē.
175. Beat . . . .	Māra . . . .	Mār <sup>a</sup> bi.
176. To beat . . . .	Māribā-ku . . . .	Mār <sup>a</sup> bi.
177. Beating . . . .	Māru . . . .	Mār <sup>a</sup> tōr.
178. Having beaten . . . .	Māri . . . .	Mārun bhātī.
179. I beat . . . .	Mũ mār <sup>ē</sup> , māri . . . .	Mui mār <sup>a</sup> bi.
180. Thou beatest . . . .	Tũ māru . . . .	Tui mār <sup>a</sup> bi.
181. He beats . . . .	Sē mārē . . . .	Hun mār <sup>a</sup> bi.
182. We beat . . . .	Āmbhēmānē mārũ . . . .	Hami mār <sup>a</sup> bi.
183. You beat . . . .	Tumbhēmānē māra . . . .	Tumī mār <sup>a</sup> bi.
184. They beat . . . .	Sēmānē māranti . . . .	Hun-man mār <sup>a</sup> bi.
185. I beat ( <i>Past Tense</i> ) . . . .	Mũ mārili . . . .	Mui mār <sup>a</sup> li.
186. Thou beatest ( <i>Past Tense</i> ). . . .	Tũ mārila . . . .	Tui mār <sup>a</sup> li.
187. He beat ( <i>Past Tense</i> ) . . . .	Sē mārila . . . .	Hōy mār <sup>a</sup> li.

English.	Oṛiyā (Standard of Parī).	Bhatrī.
188. We beat ( <i>Past Tense</i> ) .	Āmbhēmānē mārīlū .	Hamī mār <sup>a</sup> lū.
189. You beat ( <i>Past Tense</i> )	Tumbhēmānē mārila .	Tumī mār <sup>a</sup> lū.
190. They beat ( <i>Past Tense</i> )	Sēmānē mārīlē . . .	Hāy mār <sup>a</sup> las.
191. I am beating . . .	Mū mārūachhi . . .	Mui mār <sup>a</sup> bī.
192. I was beating . . .	Mū māruthili . . .	Mui mār <sup>a</sup> tē rali.
193. I had beaten . . .	Mū mārithili . . .	Mui mār <sup>a</sup> li ayē.
194. I may beat . . .	Mū māri pāri . . .	Mui mārendē.
195. I shall beat . . .	Mū māribi . . .	Mui mār <sup>a</sup> bī.
196. Thou wilt beat . . .	Tū māribu . . .	Tui mār <sup>a</sup> bis.
197. He will beat . . .	Sē māriba . . .	Hāy mār <sup>a</sup> bis.
198. We shall beat . . .	Āmbhēmānē mārībū . . .	Hamī mār <sup>a</sup> bū.
199. You will beat . . .	Tumbhēmānē māriba . . .	Tumī mār <sup>a</sup> bās.
200. They will beat . . .	Sēmānē mārībē . . .	Hāy man mār <sup>a</sup> bās.
201. I should beat . . .	Mōra mārībā uchita . . .	Mūi mārendē.
202. I am beaten . . .	Mū māra khāi . . .	Mō-kē mār <sup>a</sup> lāsāt.
203. I was beaten . . .	Mū māra khāithili . . .	Mō-kē mārūn-ralā.
204. I shall be beaten . . .	Mū māra khāibī . . .	Mō-kē mār-dē.
205. I go . . .	Mū jāi . . .	Mui jāy-sē.
206. Thou goest . . .	Tū jān . . .	Tui jāy-sē.
207. He goes . . .	Sē jāē . . .	Hun jāy-sē.
208. We go . . .	Āmbhēmānē jāū . . .	Hamī jibū āchhē.
209. You go . . .	Tumbhēmānē jāa . . .	Tumī jibā ās.
210. They go . . .	Sēmānē jānti . . .	Hāy-man jibā āchhē.
211. I went . . .	Mū jāithili, gali . . .	Mui gēlō.
212. Thou wentest . . .	Tū jāithilu, galu . . .	Tui gēlō.
213. He went . . .	Sē jāithilā, galā . . .	Hun gēlō.
214. We went . . .	Āmbhēmānē jāithilū, galū . . .	Hamī gēlū.

English.	Oriyā (Standard of Purī).	Bhat.ī.
215. You went . . .	Tumbhēmānē jāithila, gala	Tumi gēlās.
216. They went . . .	Sēmānē jāithilā, galē	Hāy-man gēlāy.
217. Go . . . . .	Jāa . . . . .	Jās.
218. Going . . . . .	Jān . . . . .	Jāals.
219. Gone . . . . .	Jāi . . . . .	Gēls.
220. What is your name ? .	Tumbhara nā kaapa ?	Tu- <sup>ts</sup> ō nāv kay ?
221. How old is this horse ?	Ē ghōḍāra bayasa kētē ?	Yē ghōḍā kit <sup>lō</sup> barakh- <sup>ts</sup> ō āsē ?
222. How far is it from here to Kashmir ?	Kāsmīr ē- <sup>th</sup> āru kētē dūra ?	Yahālē Kāsmīr kit <sup>lō</sup> dūr āsē ?
223. How many sons are there in your father's house ?	Tumbha-bāpa-gharē kētēli pua achhanti ?	Tu <sup>ts</sup> ō bāp-gharē kit <sup>rō</sup> lākā āsat ?
224. I have walked a long way to-day.	Mū āji bēsi bāṭa chālichhi	Mui āj lāpē dūr chālēn.
225. The son of my uncle is married to his sister.	Mōra khudntā-puā bhāi tāra bhaūni-ku bibhā hōi-achhi.	Mō <sup>ts</sup> ō kakā <sup>ts</sup> ō lōkā <sup>ts</sup> ō bibāv huntē <sup>ts</sup> ō bahin sāngē hōli.
226. In the house is the saddle of the white horse.	Dhalā ghōḍāra jīn gharē achhi.	Ghar-bhit <sup>rē</sup> paṇḍrā ghōḍā- <sup>ts</sup> ō khāṭhi āsē.
227. Put the saddle upon his back.	Tā piṭhi-rē jīn kasha.	Hun- <sup>ts</sup> ō pāt- <sup>up</sup> rē kāṭhi-kē rākhā.
228. I have beaten his son with many stripes.	Mū tā pua-ku bahut māra mērichhi.	Mui hūn- <sup>ts</sup> ō lākā-kē khābē mār <sup>lī</sup> .
229. He is grazing cattle on the top of the hill.	Sē pāhāḍa upari gēru charān-achhi.	Huni gōh <sup>ḍ</sup> ikē hun jik <sup>rā</sup> <sup>up</sup> rē charāy- <sup>ś</sup> ī āchhē.
230. He is sitting on a horse under that tree.	Sē gachha-mūlē gōṣṣē ghōḍā uparē basi-achhi.	Huni hun rākh-khālē ghōḍā- <sup>up</sup> rē bas <sup>lā</sup> āsē.
231. His brother is taller than his sister.	Tāhāra bhāi tāhāra bhaūni- <sup>th</sup> āru ḍēngā.	Hun- <sup>ts</sup> ō bhāi hun- <sup>ts</sup> ō bahin- <sup>lō</sup> ḍēng āsē.
232. The price of that is two rupees and a half.	Tāhāra dām adhōi ṭāḱā	Hun- <sup>ts</sup> ō mōl dui rupeyā āṭh ānā āsē.
233. My father lives in that small house.	Mōra bāpa sōhi sāna ghara- <sup>ṭi</sup> -rē rahē.	Mō <sup>ts</sup> ō bābā huni nāni ghar- <sup>mō</sup> rah- <sup>ś</sup> ī āchhē.
234. Give this rupee to him	Tā-ku ē ṭāḱā dia . . .	Yē rupeyā hun-kē diyās
235. Take those rupees from him.	Tā- <sup>th</sup> āru sē ṭāḱā-saba nia	Hun rupeyā-kē hun- <sup>sē</sup> māngā.
236. Beat him well and bind him with ropes.	Tā-ku khub māra ḍ daūḍi-rē bāndha.	Hun-kē khūb mārā sar ḍōṭ-sāngē bāndhā.
237. Draw water from the well.	Kua-ru pāṇi kāḍha . . .	Chūālē pāni nik <sup>rāvā</sup> .
238. Walk before me . . .	Mō āga-rē chāla . . .	Mō <sup>ts</sup> ō parēlō jā.
239. Whose boy comes behind you ?	Tumbha pachha-rē kāhā pua āsu-achhi ?	Kō <sup>ts</sup> ō lākā tum <sup>ts</sup> ō pāṭh <sup>lō</sup> jāy- <sup>ś</sup> ī āchhē.
240. From whom did you buy that ?	Kāhā- <sup>th</sup> āru tā-ku kinila ?	Tumbhī hunkē kī- <sup>ts</sup> ō- <sup>lag</sup> ēḱē gēr <sup>lās</sup> ?
241. From a shopkeeper of the village.	Gāra jāṇē ḍōkāni- <sup>th</sup> āru . . .	Gāo- <sup>ts</sup> ō gōṭk roj <sup>gāt</sup> - <sup>th</sup> ān- <sup>lā</sup> .



## VOLUME V—PART II.

*Page 18, line 11.*—I find that Father Antonio's translation was not into Chhikā-chhiki Bōli, but was into ordinary Western Hindi. For further particulars, see the Addenda Minora to page 96.

*Page 19, Heading IV.*—GENERAL LITERATURE. Add the following works dealing with Vidyāpati :—

NAGENDRA NATH GUPTA.—*Vidyāpati Thākur*. *Journal of the Asiatic Society of Bengal*, Vol. lxxiii, 1904, Part I, Extra Number, pp. 20ff.

” ” —*Vidyāpati Thākurer Padāvālī*.—No. 24 of the series entitled the *Baṅgiya-sāhitya-parishad Granthāvalī*. Calcutta B. S. 1316 (=1909 A. D.). This is a very complete edition of Vidyāpati's songs, in the Bengali character, and with a full Introduction in the Bengali language. An edition in the Nāgari character was published at Allahabad by the Indian Press in 1910.

GRIEBSON, G. A.—*Vidyāpati Thākur*. *Journal of the Asiatic Society of Bengal*, New Series, Vol. I, p. 228. Remarks on Nagendra Nath Gupta's article in Vol. lxxiii, mentioned above.

*Page 19, line 20 from below.*—For 'Vol. xxviii', read 'Vol. lxxviii'.

*Page 19, line 2 from below.*—For 'vers.' read 'verse.'

*Page 25, line 11 from below.*—For 'this cart,' read 'his cart'.

*Page 26, Pronouns.*—The honorific oblique singular of *ī*, this, is *āis'*, and of *ō*, that, is *hūn'*.

*Page 41, line 15.*—Since this was written, I have ascertained that the language of the western part of Mirzapur, including the Sadr Tahsil, and a part of Chunar Tahsil, is not Bhojpuri, but is the Awadhi dialect of Eastern Hindi. See Addenda Minora to Vol. VI, p. 1. The number of speakers of Awadhi in this tract is roughly estimated at about 350,000, and this amount should be deducted from the number of speakers of Bhojpuri in this volume.

*Page 44.*—In the table on this page, as explained in the Addenda to p. 41, alter the figures for Western Dialect from 3,939,500 to 3,589,500, and alter the Total from 16,776,937 to 16,426,937.

*Page 47.*—The following example of the use of the word 'Bhojpuri' may be added to those of 'Poorbeea' on this page :—

1789. Two days after, as a regiment of Sepoys on its way to Chunar-ghur, was marching through the City at daybreak, I went out, and was standing to see it pass by, the Regiment halted; and a few men from the centre ran into a dark lane, and laid hold of a hen and some roots: the people screamed. "Do not make so much noise," said one of the men in his Bedjpooria Idiom; "we go to-day with the Franghees, but we are all servants (tenants) to Chēyt-Sing, and may come back to-morrow with him; and then the question will be not about your roots, but about your wives and daughters." *Raymond*, Translation of the *Śir Mutāgheris*, 2nd Ed., Translator's Preface, p. 8.

*Page 96, line 8.*—Up to the time of writing this passage, I had failed in identifying the Father Antonio here referred to. Since then, Father H. Hosten, S. J. has very kindly communicated to me the following particulars:—He was Father Antonio Pezzoni, a Capuchin, who came to India in 1806. His translation was not into the Chhikā-chhiki dialect of Maithili, but into ordinary Western Hindī, written in the Nāgari character. It consisted of the Pentateuch, the Psalms, the Gospels, the Acts and the Epistles. He also wrote many works of Catholic devotion, and was engaged on a Latin-Hindōstāni dictionary when he died at Lugano in 1844. According to Dr. Long in the *Calcutta Review*<sup>1</sup>, the Rev. Dr. John, who wrote in 1809, mentioned the translations of the Gospels and the Acts, so that they must have been made within three years of Father Antonio's landing in India. He lived for many years in Bettiah, in the north of the Champaran District of Bihar, and there does not appear to be any record of his having made any lengthy stay in Bhagalpur. A copy of his Gospels and Acts (made in 1837) is still in Bettiah. Another copy is to be found in the Convent of the Native Nuns of Agra, and is dated 1844. Father Felix O. C., in a letter to 'The Examiner' (Bombay) published in the issue of December 13, 1913 (p. 495), states that he found a copy of the whole work in the Jesus and Mary Convent at Lahore, and that he had presented it to the Provincial of the Capuchins of the Swiss Province, Lucerne, where, at the time of his writing, it was kept. He had, moreover, in his own possession a copy of the manuscript of the New Testament only. Father Felix, in this letter, gives as a sample Father Antonio's version of the Magnificat. For further information, *see* also a letter from Father H. Hosten S. J. on pp. 435ff. of the 'Examiner' of November 1, 1913.

<sup>1</sup> Vol. V, p. 272. 1848. Not p. 722, as misprinted in the Text.

*Page 233.*—The following book gives specimens of the Sarwariā dialect:—

MANAN DWIVEDI GAJIPURI, PANDIT.—*Sarwariā (A collection of folk tales and folk songs in Sarwariā dialect of Gorakhpur District)*. Printed at the Jārj (George) Printing Works, Benares, 1913.

*Page 326, Nos. 14, 15, and 16, Maithilī column.*—Older forms, now not used are *mē*, I, and *mōr*, of me, mine.

*Page 328, Nos. 14, 15, and 16, Bhojpurī column.*—Older forms, not now in use, are *mē*, I, and *mōr*, of me, mine.

*Page 330, No. 35, Magahī column.*—Read 'ākh'.

*Page 332, No. 35, Bhojpurī column.*—Read 'ākh'.

*Page 333, No. 51, Nagpuriā column.*—Read 'ād<sup>a</sup>mi'.

*Page 334, No. 75, Maithilī column.*—Read 't̄t̄'.

*Page 338, No. 86, Magahī column.*—Read 'uppar'.

*Page 338, No. 94, Magahī column.*—For 'kāhe', read 'kāhe'.

*Page 341, No. 82, Nagpuriā column.*—For 'thāṅh', read 'thāṅh'.

*Page 342, No. 115, Magahī column.—For 'bētin', read 'bēcin'.*

*Page 344, No. 131, Bhojpurī column.—For 'laṛkā', read 'laṛikī'.*

*Page 345, No. 129, Nagpurīā column.—For 'chḥṛā', read 'chḥṛā'.*

*Page 350, No. 161, Maithilī column.—For 'thikāh', read 'thikāh'.*

*Page 350, Nos. 179 and 181, Magahī column.—For 'pīta', read 'pīta'.*

*Page 353, Nagpurīā column, No. 179, read 'mārō-nā'; No. 184, read 'mārai-nā'.*

*Page 358, No. 216, Maithilī column.—Read 'lok<sup>a</sup>ni'.*

*Page 359, No. 215, Bhojpurī column.—For 'gai', read 'gaiā'.*

## ORIYĀ.

*Pages 367ff.*—I am indebted for the following corrected information regarding Oriyā to the kindness of Babu Monmohan Chakravarti, a gentleman who served as Deputy Magistrate and Deputy Collector for several years in Orissa and in the adjoining District of Midnapore.

*Page 367, lines 10ff of text from below.*—The number of speakers of Oriyā in Binpur Thana of Midnapore is small. On the other hand there are many speakers of the language in Thana Narayangarh of that District. In the map facing p. 106 of Vol. V, Pt. I, the main language of the latter Thana is shown as South-Western Bengali. While this is correct, it must be understood that many speakers of Oriyā are to be found in the same tract.

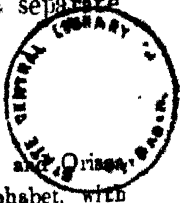
*Page 368, line 2.*—I have fixed the point at which the southern limit of Oriyā touches the sea as near Barwa. This is so shown in the map facing page 367. Babu Monmohan Chakravarti is of opinion that it does not extend farther south than the station of Ichchapuram on the East Coast section of the Bengal-Nagpur Railway. Ichchapuram is marked 'Echapur' in the map facing page 367, and this would move the southern boundary of Oriyā about fifty miles to the north. My own statements on page 368 were based on reports received from Ganjam, and it is probable that between Barwa and Ichchapuram there is a debatable tract, in which both languages are spoken.

*Page 369, line 20.*—Regarding the Oriyā spoken in Cuttack Town, Babu Monmohan Chakravarti informs me that it has not been affected by Bengaliisms. On the contrary, the speech of the Bengali settlers has been much changed by the surrounding Oriyā. The speech of the lower classes of the town has to some extent been affected by the bastard Urdū of the local Musalmāns, who represent settlers from up-country.

*Page 369, line 30.*—Babu Monmohan Chakravarti has given me the following additional notes on the Midnapore pronunciation:—‘I think the speech of Contai Thana is in its skeleton Oriyā, but is otherwise so modified by the adjoining Bengali, as to be called a Bengalized dialect of Oriyā. The speech in Narayangarh and in Dantan Thanas closely approaches the dialect of North Balasore. In Thanas Gopiballabhpur and Jhargaon the pronunciation and apparently some of the grammatical terminations and words approach the hill dialect prevalent in Mayurbhanj and Keunjhar Tributary States.’ Regarding the Oriyā of the south, he says, ‘The Oriyā speech of Berhampore [in Ganjam] and downwards looks also like a separate dialect, differing to some extent from the Standard’.

*Page 375.*—Add to Authorities, List A.

MCPHERSON, SIR HUGH, K.C.I.E., C.S.I.—*The Oriyā Alphabet. Journal of the Bihar and Orissa Research Society, Vol. X (1924), pp. 168ff.* Contains a full account of the Alphabet, with specimens of all conjunct consonants.



*Page 378.*—Section on pronunciation. Babu Monmohan Chakravarti gives me the following additional information:—In ordinary talk no distinction is made between long and short *i* and *ī*, or between *u* and *ū*.

*Page 379, line 17.*—The statement about the southern pronunciation of ॐ and ॐ is incorrect. When between vowels in the same word, these letters are everywhere pronounced as *ra* and *rha* not as *da* and *dha*, respectively. The omission of a dot under them is purely a matter of writing, and does not indicate any variation of pronunciation. All that can be said about the southern pronunciation of these letters is that the further south we go, the stronger is the cerebralization. So also as regards the letter ॐ *la*.

*Page 380.*—**Pronouns.** In the colloquial language, *āmmāne* is commonly used for *āmbhē-mānē*, and *tunē* for *tumbhē-mānē*.

*Page 383.*—It should be noted that the specimen from Cuttack on this page is from the pen of Babu Monmohan Chakravarti, and is hence of special value.

*Page 398, line 22.*—Regarding the pronunciation of the cerebral ॐ *ra* in Puri, see the remarks on page 379. So also in regard to what is said about this letter in line 32, lower down. The Puri spelling *paṛila* is merely an attempt to represent the sound of *paṛila* in a new way.

*Page 425.*—Babu Monmohan Chakravarti informs me that this specimen from Dantan Thana of Midnapore is here and there Sanskritized, and is not in all places colloquial.

*Page 441.*—In the Addenda Majora will be found a Standard List of Words and Sentences in Oriyā which has been prepared by Babu Monmohan Chakravarti. It is more correct and is in a more colloquial style than that given on pp. 411ff.